

LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS

881

P5r.w

Return this book on or before the
Latest Date stamped below. A
charge is made on all overdue
books.

University of Illinois Library

MAR -1 1944

MAR 15 1944

NOV 30 1944

NOV -2 1945

DEC 14 1946

2 Dec. 46

DEC 19 1946

DEC -9 1947

FEB 11 1948

OCT 15 1948

Jan 3

OCT 24 1949

OCT 24 1950

JAN 11 1950

JAN -2 1952

NOV 11 1952

9561 82 ABW

MAY 23 1956

DEC 18 1967

JUN 16 1970

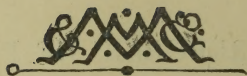
NOV 12 1983

OCT 28 1983

MAR 21 2005

MAR 30 2006

THE REPUBLIC OF PLATO,



Classical Series.

THE
REPUBLIC OF PLATO.
II

BOOKS I.-V.

WITH INTRODUCTION AND NOTES

BY

T. HERBERT WARREN, M.A.,

PRESIDENT OF ST. MARY MAGDALEN COLLEGE, OXFORD

London:
MACMILLAN AND CO.,
AND NEW YORK.
1892.

All rights reserved.

First Edition, 1888.

Reprinted, 1892.

881

P57.27

12 J2 28 A.M.F.

TO

THE REVEREND JOHN PERCIVAL M.A. LL.D.

Late President of Trinity College, Oxford

Headmaster

sometime of Clifton College

and now of Rugby School

who first taught me

the charm of Plato

and

the value of ideals

these pages

are with grateful affection

inscribed.

AL24-F BINDING DEPT.

636248

νῦν δὴ δεῖ σε πυκνὴν φρένα καὶ φιλόδημον ἐγείρειν
 φροντίδ' ἐπισταμένην
 ταῖσι φίλαισιν ἀμύνειν.
 κοινῇ γὰρ ἐπ' ἐντυχίαισιν
 ἔρχεται γνώμης ἐπίνοιά, πολίτην
 δῆμον ἐπαγλαῖουσα
 μυρίαισιν ὠφελίαισι βίου, δη-
 λοῦσ' ὅ τί περ δύναται. και-
 ρὸς δέ. δεῖται γάρ τι σοφοῦ τινὸς ἐξευ-
 ρήματος ἢ πόλις ἡμῶν.

—Aristophanes, *Ecclesiazusae*, 571.

ἐκεῖνος μὲν φησι, πόλι φίλη Κέκροπος, σὺ δὲ οὐκ ἐρεῖς, ὦ πόλι
 φίλη Διὸς ;

—Marcus Aurelius, iv. 23.

“ *The fair fantastic commonwealth, too fair
 For earth, wherein the wise alone bare rule,
 So wise that oftentimes the sage himself
 Shows duller than the fool ;*

“ *And that white soul, clothed with a satyr's form,
 Which shone beneath the laurels day by day,
 And fired with burning faith in God and Right .
 Doubted men's doubts away.*”

—Lewis Morris, *Songs of Two Worlds*.—*The Wanderer*

CONTENTS.

	PAGE
Preface, - - - - -	v
Introduction, - - - - -	xiii
Text, - - - - -	1
Notes, - - - - -	153

PREFACE

THIS little book, slight as it is, has been, I am afraid, somewhat slow in making its appearance. I hope that on the whole it has gained more than lost by the delay. It has been written in the scanty leisure which has formed the occasional interruption of six or seven much preoccupied years, and again and again I have had to lay it aside for weeks, or even months. My own knowledge has grown within this period, and my views have both sensibly and insensibly altered, I hope for the better and truer, but I am not without fears that this very advance has introduced somewhat of inconsistency and unevenness into these pages. Personally, I should have liked to keep it somewhat longer yet upon the stocks, in the hope of removing these and other blemishes, but I have trespassed too much on the long-suffering patience and never-failing courtesy of my publisher and printer, and perhaps it is just as well that my work should now be compelled to make its venture

Such as it is, it can claim, unless I am mistaken, to be the first commentary in English on so many as five books of the Republic. Plato, so much written about in antiquity, has found, as a whole, few editors, still fewer commentators, in modern times. The great

editions of the Renaissance, the Aldine Princeps, the two Basle editions, and that of Stephanus, with the archetypal version of Ficino, and one or two little-known and partial commentators, in themselves or as reproduced, sufficed for the needs of Europe for two centuries; and I find, for example, that my penultimate predecessor, Dr. Routh, writing about a hundred years ago, still founds himself directly upon these, and knows hardly any other aid.

In the case of the *Republic*, a solitary edition by a Bachelor of Arts of Trinity College, Cambridge, Edmund Massey, in 1713, interrupts this long neglect. Unfortunately its date is its only interest. It is a pity that a far more competent and famous Cantabrigian did not undertake the task in which Massey failed. The poet Gray, equally at home in art and philosophy, "perhaps the most learned man in Europe of his time," and the nicest critic, a little later than Massey, compiled for his own use a body of notes on Plato, which, in their matter, and still more their method, show what he might have done as a professed scholar, and cause us to regret that we have not an edition of the *Republic* by the author of the *Elegy*.

As it was, no new commentary on the *Republic* appeared in Europe until the early years of our own century, when Ast published his three successive editions, modifying and advancing himself in the last, by aid of the critical labours of Bekker.

In 1829-30 came the first edition of Stallbaum, in 1830-33 that of Schneider. Finally, in 1858-9 appeared Stallbaum's revised and improved edition. This old-fashioned Latin work, dating from thirty years ago, and long since out of print, still remains the best and fullest—in some senses the only complete edition of the *Republic*. For its painstaking and

various miscellany I have an affection of long standing, and I have made, as will be seen, large and constant use of it. Indeed, at one time I proposed to myself little more than a handy English redaction of it.

Schneider's I have found an excellent commentary, but if more discriminating he is less impersonally fair and catholic than Stallbaum.

Of older notes, those which have helped me most have been the lectures, to call them by their real name, upon the first two books of the Republic, by Muretus, delivered in Italy in the sixteenth century, an interesting monument of the scholarship of that age and country, to which later commentators, like Stallbaum, owe more than they acknowledge; of newer, those appended to an anonymous text and translation published in 1881 by Engelmann, by whose name, in default of any other, I have been obliged to cite it.

The notes on such portions of the Republic as appear in the charming little Clarendon Press "Selections from Plato" may be specially commended to younger students. If the Master of Balliol has been even more than usually happy in the preface to this volume, the judgment and learning of my old friend and tutor Mr. Purves appear no less conspicuously in the commentary.

I have used, as far as they go, the brief notes of Mr. Hardy on the first book; and I have consulted an edition covering the whole ten books by C. Schmelzer in the well-known Weidmann series, but am not conscious of owing anything to it.

On the other hand, every word written by Professor Schanz on Plato is of value, and I have drawn more than will appear from his Prolegomena, and latterly

from his admirable school editions of the *Euthyphro* and *Crito*.

I have also been helped by a little French edition of the Eighth Book by M. Espinas, of Bordeaux, the introduction to which, especially is brightly and suggestively written.

I should like, too, to pay a compliment, though rather a general one, to the sister University and the illustrious band of 'Cambridge Platonists' of our own day, especially to Mr. Archer Hind, whose *Phaedo* gave me much pleasure and one or two hints, and of whose *Timaeus* I hope to make more use hereafter.

If Plato has had few editors, he has found many translators. The well-known renderings of the *Republic* by Davies and Vaughan and by Jowett are of real help, the first more to the understanding of the letter of Plato, the second to the appreciation of his spirit and soul. Beside these, I have been aided by Engelmänn's version, and by the older German rendering with notes of Fährse, and amused by an anonymous French version of 1765.

Other and special debts will be found acknowledged as they arise, nor will I write a preface after the recipe of the wittiest ever written, that to Don Quixote, and append a list of the obvious aids of the Platonic scholar from *Timaeus* and Proclus to Ast and Riddell, or of the mass of monographs, theses, school-programmes, and congratulatory epistles which elucidate or obscure the *Republic*.

I will only add that I wish I had become acquainted earlier with the brilliant if bold criticism of Teichmüller's *Literarische Fehden*, Breslau, 1881, and 1884; that for a general account of Plato I think Chaignet's *La Vie et les Écrits de Platon*, Paris, 1871, deserves to be better known, for it has peculiarly

the French charm of being readable while didactic and learned without heaviness; and that lastly, I have been much interested in two little brochures by a Dutch preacher, which, unless my eye is deceived by the refraction of an imperfect knowledge of the language, contain some of the prettiest and most appreciative criticism of the prose poetry of Plato which has recently appeared—*De Dichter en zijne Vaterstad* by H. Was, Predikant te Kruisland, Leiden, 1881, and *Plato's Politeia* by the same as Predikant te St. Oedenrode, Arnhem, 1885.

The series to which this book belongs is intended for the use of senior scholars at schools and junior scholars at the universities. These, so far as my experience goes, have not as a rule the time to use many books beside the commentary in hand. I have therefore aimed at making this commentary sufficient in itself, or as supplemented by ordinary books of reference. At the same time such students as will read the Republic at all will I think be interested by having some indication given them of a fuller treatment. It is often instructive to know that evidence exists and where it might be found, though time does not allow of its being verified at first hand. I am glad to find my view confirmed by the precept and example of Schanz, who says, in his preface to his School Commentary on the Euthyphro—“*Selbst eine Ausgabe, die sich ausdrücklich als Schulausgabe hinstellt, soll, wie Krüger richtig bemerkt, keine Schülerausgabe sein.*”

Having such students in view, and dealing only with the first five books of the Republic, I have moreover taken Plato rather as a man of letters than as a philosopher. The connexion of these earlier books with the philosophical ideas of the later, still more the philosophical synthesis of the Republic as a whole,

with its relation historical or logical, to the Platonic system, are questions I have avoided or perhaps postponed.

I have also purposely not given an analysis. I believe such analyses are most profitably made by the student for himself; but if he seek one to his hand he has an ample choice in those of Jowett, Day, Hoole, and Davies and Vaughan.

To offer a new text to the world we should have first determined the relative value of all the mss. of our author, and in any given passage should further have learned to be able to assess the weight of the ruling of the usage within themselves of the mss. it is decided on previous grounds to call in evidence. This I cannot profess to be able to do. To correct *de suo* a passage here and a passage there without such continuous consideration has always seemed to me a presumptuous and haphazard enterprise, and although good luck and sympathetic ingenuity have occasionally divined the truth by a species of sortilege, the more frequent result has been to multiply the confusion of idle printed variants.

I have therefore, though not altogether approving of it, adopted bodily a text presumably consistently compiled, merely removing a few misprints and, probably, introducing a few others. It is that of Baiter's Fourth Edition, described by him in his preface dated July 24, 1874. It is chiefly noticeable as embodying the emendations of Madvig, and is therefore a highly corrected text. As to many of Madvig's introductions, with some of those of other illustrious scholars, adopted by Baiter, I am myself very sceptical. I believe that we should preserve more of Plato in preserving more of the text of the great Paris ms. But the few hours of an amateur which I

have spent over that famous document would not justify me in doing more than stating my own intuition, the value of which it would take long study to establish. Meanwhile the effect of Madvig's corrections is to give us language as I believe less Platonic, but certainly more regular, grammatical, and easily intelligible. For a school text this has its advantages. Ere long it is to be hoped the first living authority, Schanz, who has already indicated the lines on which a new text of the Republic should be prepared, will apply the results of his unsparing study, and great experience, and his own sure and sanative touch to Plato's masterpiece.

There is left to me the privilege of a preface, to thank those friends who have assisted me in putting together these pages. The part of my work in which I feel most confidence is what I owe to them.

First and foremost should come my old companion of school and college, Mr. E. N. P. Moor of Clifton. He has kindly been at the pains of reading through the whole of my manuscript and most of the proofs, and there is I think no page of the notes which does not owe something, most owe much, to his sound and graceful scholarship, literary sense, and cultivated educational tact, invaluable alike in correction and suggestion, in the counsels both of omission and insertion.

With such a helper I am peculiarly fortunate to have been able to associate another scholar and school-master—Mr. F. Haverfield of Lancing College. Mr. Haverfield has revised for me the latter half of the Commentary. His keen eye, singular critical faculty, his encyclopædic and methodical knowledge, and especially his wonderful working acquaintance with the bibliography and apparatus of scholarship, could

not fail to be of great assistance in whatever measure employed ; and I only regret in my own interest and that of my readers that the first half of the book was already stereotyped before I called in his effective aid.

I am also indebted to a Fellow of my own college, the Rev. H. R. Bramley, for reading over the text and comparing it with the Zürich original.

I must not omit to mention too my friend Mr. Thomas Case, Fellow and Tutor of Corpus Christi College, who has placed at my service a body of annotations made by him in connexion with his college lectures, full of his own sagacious insight and practicality.

Mr. John Addington Symonds will perhaps have forgotten, but I do not forget, the valuable and fruitful hints and help he gave me some years ago at Davos for the Introduction. In my first book I cannot forego the pleasure of recording the name of one to whom I owe so much.

Finally, I have to thank for a far larger and more constant debt than the very large one which will appear on every page to my old Master and friend, the first and most Platonic of English Platonists, whose beautiful version and no less beautiful Introductions have done so much to make Plato a delight of the unlearned as well as of the scholar, and an ornament once more not only of a dead but of a living literature.

ERRATA AND ADDENDA.

Introduction, page xv., note 3. To the authorities quoted add Teichmüller *Literarische Fehden*, esp. i. 14. 15. I must confess I have been much shaken though not quite convinced by his arguments. The date of the *Ecclesiastusae* remains a very great difficulty. Cp. Chaignet, *La Vie et les Écrits de Platon* p. 361, with note 2.

^c *Ibid.* line 6, for was sufficiently, read were sufficiently.

P. xix., note 1, last line, for 444 D, read 445 D.

P. xxviii., note 2, for Comic Attic, read Comic. Attic.

P. li., line 14, for light, read flight.

P. lxviii., line 13, add see also Teichmüller, *Lit. Fehd.* i. 33. ff.

P. lxxi., note, add see also Teichmüller, *Lit. Fehd.* ii. 359.

P. lxxii. note, line 2, for past Platonic, read post-Platonic.

Notes:—

P. 159, line 31, for clxxxix, read lxxxix.

Ibid. line 32, for Bekk, read Beck.

P. 176, line 24, for Pausanias, read Polydamas.

P. 182, line 20, for προσχώμενοι, read προσχρώμενοι.

P. 187, line 17, for "it is obvious" that, read "it is obvious that, etc.

Ibid. 20, for unable to act, read unable to act."

P. 203, line 24, for illusion, read allusion.

P. 204, line 16, for metapor, read metaphor.

P. 213, line 11, διωκάθειν, etc., add Schanz, note on Euthyphro, 15 v.

P. 221, line 35, for Morti, read Morte.

P. 227, line 5, for atomies, read anatomies.

P. 253, line 30, for mun. read num.

^a P. 255, line 2, for when one has .. living, read 'when .. living.'

P. 259, line 6, τραγωδοποιοί. Add Schanz, *Prolegg.* ad Symp. § 2.

P. 261, line 32, ἀκρόχολοι. Add Schanz, *Prolegg.* ad Gorg. § 1.

P. 287, line 15, for οἰέλλειν, read διέλλειν.

INTRODUCTION.

A.—Name and Aim of the Republic.

THE artistic remains of classical antiquity which have been preserved to us are for the most part gems without their setting, statues torn from their shrine and pedestal, bare books without contemporary comment or introduction, or any external hint to tell when or why or how they were written.

About such books it is possible to ask many questions, of which it has been well said, "It is right to ask them, but you must not expect an answer."

When and why were these books written? Did their author produce them in youth or age, in the prime or in the decay of his powers? Had they any special reference, purpose, or occasion, at the time beyond the general meaning they seem to have now?

And then there are yet further previous questions, as they may be called, which it is easy to ask. How do we know that these books are the work of their reputed author at all? May they not be clever forgeries, and if not altogether, yet in part? Are there not many incongruities, inconsistencies, impossibilities contained in them?

Such doubts have a fascination. They are ghosts easy to raise, often very hard to lay. For in all

questions of history and still more of language there is from the nature of the case a very large element of uncertainty, and so-called internal evidence is peculiarly ambiguous. And the more minutely the inquiry is made the greater usually will the uncertainty appear. For doubt seems to multiply with subdivision. A day is more difficult to fix upon than a year, a tense or a case than a word or phrase; and a difficulty once raised, it becomes necessary to establish the certainty of each link in a long chain.

Fortunately the scope of this series and work does not admit of our so increasing our own perplexities.

“Non ego cuncta meis complecti versibus opto.”

“Non hic te carmine ficto

Atque per ambages et longa exorsa tenebo.”

Our business is to take the Republic as we find it, undoubtedly one of the greatest monuments of the ancient world, perhaps the greatest single prose book of any age; for our purpose, undoubtedly Plato's masterpiece in style and thought.¹

We venture to assume the authenticity and the unity of the Republic. We may be permitted to leave

¹ “Das Werk ist im kleinen eine Darstellung des gesammten Entwicklung'sganges von Platon.” Teuffel, Uebersicht der Plat. Lit. p. 20. “There is no kind of Platonic excellence which is not represented in the Republic.” Mahaffy, Gk. Lit. vol. ii. p. 195. See the whole account of Plato, an admirable specimen of compendious yet duly proportioned and forcible criticism.

Hermann¹ even a little summarily on one side when he asks us to consider whether the first book does not belong to the same era as the *Lysis* and *Charmides*, while the other books were written at various intervals, and not in the present order of sequence.²

We may be allowed to refuse to discuss with Schleiermacher whether the tenth book is or is not unnecessary and superfluous; or with Morgenstern, whether the *Republic* was a reply to the *Ecclesiazusae*³

¹ It is true that there are breaks and apparent inconsistencies in the structure of the *Republic*. At the same time, the general artistic unity can hardly be denied. How in Plato's mind or manner of composition, or within what period of his life it "rounded to a perfect whole," is what we do not know. Like the *Aeneid*, it may have been worked at piecemeal.

² Hermann, *Geschichte der Plat. Phil.*

³ Morgenstern, *Comm. I. Epimetron I.* The date of the production of the *Ecclesiazusae* is itself uncertain. Morgenstern puts it about the beginning of the 97th Ol., i.e., 391 B.C. What the *Ecclesiazusae* *does* show is that the ideas of "ladies in Parliament," and of a community of goods, and even of a community of wives, was sufficiently notorious and popular at Athens to form the subject of a comedy, and were probably not confined to Plato or any one philosopher, but were in the air at the time. It must be admitted that the idea that the *Ecclesiazusae* was a critique on Plato is supported by the great names of Boeckh, Wolff, and Meineke. The fullest support of it is that attempted by Krohn, *der Plat. Staat*, chap. iii. He cannot be said to bring much proof. Cp. 452B and 457B with notes. The passage from the *Ecclesiazusae*, quoted on our fly-leaf, is striking but general.

of Aristophanes, or the *Ecclesiazusae* a critique upon the Republic.

We may be content to state a few broad truths and fixed facts which do not solve the question as to when and how the Republic was written, but with which every solution must harmonize. Such are these:

The internal evidence of style can tell us very little. How the Republic was published, how it was composed, whether it was actually written continuously all at one *jet*, or whether bit by bit at different times, we cannot say. We have no evidence. We cannot even say with Orelli that it was the work of Plato's prime, except in the sense that whenever Plato wrote the Republic he must have been in his prime. For great authors have written, or, at any rate, given to the world great works under every variety of circumstance. *Paradise Lost*, as well as *Paradise Regained*, was the work of an old man, or rather it was the work both of youth and age. It was composed after fifty, but was conceived at thirty-two.¹ So again the two parts of *Faust* were produced at *a wide interval* of time.

The pretty story about the opening words of the Republic, even taken with the general statement of Dionysius of Halicarnassus, only goes to prove that Plato was fastidious and careful in composition, and raises a presumption that the Republic, like most of Plato's writings, was kept long on the stocks.

Again, the division into books is certainly not

¹ See Pattison's *Milton*, p. 173, for some excellent remarks on this head.

Platonic,¹ and probably dates from the Alexandrine Age, and Aristophanes of Byzantium. If internal evidence proves anything it assuredly proves that neither the first two books,² as we have them, nor any others can be separated from each other or from the Republic generally.³

¹ Cp. Christ. Plat. Stud., S. 22; Birt. Antike Buchw., 447.

² Such ingenious discoveries are not the peculiar achievement of modern scholarship. Aulus Gellius, N.A. xiv. 3, preserves an ancient anticipation of them in the story that Plato and Xenophon being very insincere friends, or indeed covert enemies, when Plato had given to the world the first two books of the Republic, not necessarily the first two (*lectis ex eo duobus fere libris, qui primi in vulgus exierant*) Xenophon wrote the Cyropaedeia to refute them, to which hit Plato afterwards replied by saying that Cyrus was an energetic, vigorous character who had been badly educated. Krohn, however, naturally adopts this story as probable, *der Plat. Staat*, p. 73. Cp. p. 384. But even Hermann has called it a stupid story, and Cobet indirectly expresses the same condemnation. *Prosop. Xen.* p. 28. Cp. note by the poet Gray, vol. iv. (Gosse) p. 241.

³ We cannot, for instance, admit with Krohn (*die Platonische Frage, Sendschreiben an Herrn Prof. Dr. E. Zeller, Halle, 1878*) that the whole present arrangement is an absurdity in itself, and that the probable order is bks. i.-iv. viii. - x., v. - vii., though we may admit that these are natural divisions if there be any of the Republic. The same critic considers the Republic Plato's earliest important work. Tennemann on the contrary says, "*Die Bücher von der Republik und den Gesetzen sind die letzten Arbeiten des Plato. Hievon haben wir ausdrückliche Zeugnisse.*" *Syst. Plat. Phil.*, vol. i. p. 116-125. On the general indivisibility cp. Schneider, *Pref.* xiv.

✓ We know for a fact that the Republic was written in connection with two other dialogues, the *Timaeus* and the *Critias*, with which it would form a Trilogy or artistic whole.

Again, the Republic cannot have been written after the *Laws*,¹ in which moreover a certain senility of style is generally recognized.

An instance of a fixed fact is the mention of *Ismenias* of Thebes (p. 336 A. See note *ad loc.*), who, as we know from Xenophon, was killed B.C. 382. The Republic, or this part of it, cannot have been finally given to the world, and probably was not written, until after that date. The mention of *Polydamas*, who won his victory in 408 B.C., and *Perdiccas*, who died probably about 413 B.C., may also be noticed.

Of Plato's own life we know very little, and of this little a good deal, and that part especially which might throw light on this question, rests on dubious evidence, the evidence of the Seventh of the Letters which go by the name of Plato.

If we may believe this Epistle VII. to be genuine,²

¹ Aristotle in fact says as much. *Ar. Pol.* ii. 6. 1264B.

² If any of the Platonic Letters are genuine, the seventh is most probably so, and critics like Morgenstern, *Commentationis I.*, *Epimetron*, have pronounced this to be certainly genuine. It can, however, hardly be separated from the rest. See Jowett, Preface to second edition, pp. xix., xx. Curiously enough, while Jowett quotes Bentley in condemnation of ancient epistles generally, Bentley himself admitted the

it would, to some extent, confirm the presumption raised by the point just adduced. The writer of the letter says, in language which most strikingly resembles that of the Republic itself, that it was the death of Socrates which brought home to his mind the conviction that all the Greek States were hopelessly corrupt, and that there could be no chance of reform until the rulers should learn the true philosophy, until the philosopher should be king.¹

The death of Socrates took place in B.C. 399, and for the next few years Plato was apparently travelling,² and did not settle down as a teacher at Athens until some four or perhaps twelve years later.

Platonic Epistles. Remarks on a Late Discourse of Free-thinking, vol. v. of Randolph's *Encheiridion Theologicum*, p. 253. For a favourable opinion see Grote; on the other side Karsten, *Comm. Crit. de Plat. quae feruntur epistolis*. The fact that this seventh letter is quoted by Cicero, *Tusc. Disp.* v. 35, puts it in quite a different category from such late forgeries as the letters of Phalaris.

¹ Κακῶν οὖν οὐ λήξειν τὰ ἀνθρώπινα γένη, πρὶν ἂν ἡ τὸ τῶν φιλοσοφῶν ὁρθῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἐλθῇ τὰς πολιτικάς ἢ τῶν δυναστεύοντων ἐν ταῖς πόλεσιν ἐκ τινος μοίρας θείας ὄντως φιλοσοφήσῃ, *Plat. Epp.* vii. 336A.B. Cp. *Republic*, 473D. The closeness of the resemblance may of course cut both ways and be held to argue a forgery. Jowett, *Preface*, iii. 6. It is noticeable that the very next paragraph of the letter 326B contains another coincidence with the language of the *Republic*. See note on *Rep.* 444D.

² The whole question of the extent and the dates of Plato's travels is hopelessly complicated.

On the whole, then, we may be content to believe that the Republic was not published till after 382 B.C. ; that is, when Plato was in middle life, although the ground idea of the philosopher-king may have come into his mind with the death of his great master some fifteen years before.¹

Quite distinct from the real date of the Republic, the date, *i.e.* of its composition, is what may be called the ideal or dramatic date, the time at which the imaginary dialogue is supposed to have taken place. Beyond the general facts that of course this must be supposed to have been during the lifetime of Socrates, and that the brothers of Plato, Glaucon and Adeimantus, are spoken of as being quite young, *νεανία* or *νεανίσκοι*, we have perhaps no indications.² But, indeed, as Jowett well remarks, it is not necessary to discuss the question, for Plato aimed only at such general probability as may guard a writer of fiction against glaring inaccuracy or inconsistency artistically jarring, and cared as little whether the persons of his drama could have met in the flesh, as whether they did actually so meet.³

¹ Morgenstern, Epimetron, on the whole, puts the date at about the end of the 97th Olympiad, *i.e.* 389 B.C.

² Cephalus died about 444 B.C.

³ Jowett, *Introd.*² p. 6. We need not, with Hermann, convert Plato's brothers, Glaucon and Adeimantus, into his uncles of the same name. It is a question whether the

It is for us, then, to take the Republic as we find it—the greatest of Plato's dialogues, because it is the most Platonic, because it exhibits best the peculiar merit of Plato, adequacy of style to subject, of manner to matter; because, while the matter is profoundly difficult and varied, the artistic handling, both as a whole and in detail, does not sink under this difficulty and variety, is not overlaid or embarrassed by it, but rises to it, is equal to it, and expresses and conveys it with the grace and ease of complete mastery.

The matter of the Republic is great. Its scope is nothing less than the whole of life and its surroundings in this world, aye, and in the other, beginning before the cradle, and extending beyond the grave.

How, placed as we are, shall we live best? How

Glaucon and Adeimantus of the Parmenides are the same. Gr. v. Prinsterer thinks they are, p. 211. The mention of its being the first occasion of the celebration of the Bendideia, 327A, tells us hardly anything, nor the fact that it was in the heat of summer, 350D. 'Fictive Zeit des Gesprächs wahrscheinlich 410 v. Chr. Boeckh. Vater, Munk, nach der Glaukons Gruppe: die Kephalosgruppe spräche eher für Z. 430.' K. F. Hermann. 'Lag aber Platon ferner, und könnte leichter anacronistisch gehalten werden.' Teuffel, Uebersicht, p. 20. So, too, Gr. van Prinsterer, Prosopographia Plat. p. 112, discussing the point whether the Cephalus of the Republic is the same as that of the Parmenides, says, 'Cum in temporum notatione Plato soleat non diligentissime versari.' Cp. *ibid.* p. 212.

are we to make the best of one or of both worlds?
 ✓ What is right to do? What is the most perfect state
 of human society and life we can imagine if our
dreams could come true?

This, under its many forms, and with all that it involves, is the grand question that is asked in the Republic as a practical question, and answered as a practical question, or if partly in dreaming, then with such dreams as are the inspiration of waking moments, when

“Tasks in hours of insight willed
 Can be through hours of gloom fulfilled.”

✓ For this is the secret of Plato, that he is a dreamer,
but a dreamer who is also a man of the world who
has known men and cities, kings and councils, and
peoples.

✓ And so he answers the question not simply or in the abstract, nor by telling us in a cut and dried formula what is the whole duty of man, but by
 ✓ giving a picture of a city, which is at first a city of
men, and then becomes the city of God, is at first a
possible Greek city, and then like that of the myth
seems to rise above the ground and fade into the
skies, or rather hang in a haze between heaven and
earth, built as it is

“To music, therefore never built at all,
And therefore built for ever.”

Speaking more precisely, the exact terms of the

question and answer have been subjected from very ancient times to a good deal of discussion.

What is the name and aim of the Republic? Are we to call the book the Republic, or rather the discussion of Justice? ✓

The great manuscript of the Republic, the Paris A, has this inscription—

× ΠΛΑΤΩΝΟC ×

ΠΟΛΙΤΕΙΑΙ

ΗΠΕΡΙΔΙΚΑΙΟΥ

id est, Πλάτωνος πολιτεία, ἢ περὶ δικαίου. Which name is the right one? Are both right?

The ancients¹ themselves, from Aristotle to the Fathers, spoke of the Dialogues as Πολιτεία, and do not mention the title περὶ δικαίου.

On the other hand Socrates distinctly states in the first book, and it is virtually reasserted more than once, that the question to be answered, and the object of search is, what is the nature of justice? ὃ τὸ πρῶτον ἐσκοποῦμεν, τὸ δίκαιον ὃ τί ποτ' ἐστίν. 354B.

The great German scholars then have gone into two hostile camps over the issue whether the defining of Justice or the founding of an Ideal State is the real subject of the Republic.

And in this they were anticipated, as Proclus in his commentary tells us, by the ancients.

¹ Aristotle speaks of it as πολιτεία, so do Theophrastus his pupil, and Dionysius of Halicarnassus. In Latin, Cicero and Lactantius call it Respublica.

“I seem to hear,” says Proclus, “many disputing and supporting their own views.”

The whole discussion which follows is extremely interesting, as showing how fully on such questions the ancient scholars anticipated modern methods of inquiry and reasoning.¹

Space only permits us to give a brief summary of the arguments.

Those who say the subject is *περὶ δικαιοσύνης* allege

- (1) That the first inquiry in the work, and the points with which Cephalus and Polemarchus and Thrasymachus are concerned is, what is Justice, and who is the Just Man?
- (2) That the consideration of the Polity is introduced for the sake of Justice, and that we may be able to inspect it writ large.
- (2) That Socrates is himself a witness, for he cries again and again that the object is the nature of Justice, and finally at the end he bids us practise Justice.

On the other hand those who take the other side have just as strong and convincing proofs that it is the Republic.

- (1) They admit that the first inquiry is directed to Justice, but that is only because it is a plausible and attractive way of beginning.

¹ See note at end of this section.

- (2) They adduce the inscription, which is very old and not spurious. For Aristotle, they say, calls his epitome the epitome of the Republic, and so Theophrastus. Further, Plato's titles are of three kinds, (1) ἐκ προσώπων, from the characters, like the Alcibiades or Phaedo; (2) ἐκ περιστατικῶν, from the circumstances, like the Symposium; (3) πραγματικάί, from the matter, as this Dialogue the Republic is.

Finally, they adduce the testimony of Plato himself, for (1) in the Laws, book 5, he calls the community of wives and children, *i.e.*, the Republic, the first polity, that of the Laws itself the second; and (2) in the Timaeus, Socrates in his recapitulation only enumerates the *τόποι πολιτειῶν*.

In the sum, just as these disputants may be said to anticipate Morgenstern and Schleiermacher, so Proclus himself anticipates Professor Jowett in choosing a *via media*.

Such are the contentions of the parties. "I," says Proclus, "admit the arguments of both, and hold that there is no essential difference between them, but that the object is both the nature of the state and the nature of justice, not that there are two objects, however, for that is impossible."

"We shall say then," he concludes, "that the title *περὶ πολιτείας* is quite consonant with the inquiry into the nature of justice."

Cicero, incidentally, takes exactly the same view, for he remarks that Plato was seeking *mores optimos et optimum reipublicae statum*, implying that the two are synonymous.

With these two ancient authorities then, and with Jowett, we may admit that the two, the quest after justice and the founding of the ideal state, are not two subjects but one, for justice is the "order of the state, and the state is the visible embodiment of justice, under the outlines of human society."

Plato insists, as Jowett well remarks, on restoring man to his natural condition, before he will answer the question, what is justice? at all.

"Conduct," as we now all know, "is three-fourths of life," and of conduct and duty, three-fourths again is duty to our neighbour; and when Plato answers the question, what is justice? what is a right action? he is acting only rightly and naturally and philosophically, as well as in accordance with the sequence of Greek ideas, in beginning with the state and going on to the individual.

But it should further be noticed that, as the second set of disputants in Proclus say, "Plato chooses the most plausible and attractive way of beginning. His method is the artistic rather than the scientific. He does not begin by asking the cut and dried question, what is justice? or, what is an ideal state? On the contrary, he seems to begin in a perfectly casual way, and to be led by the haphazard turn of the argument,

“blowing like a wind whithersoever it listeth,” to consider the definition of justice.

For justice first appears, apparently quite incidentally, in Cephalus' account of a good life, ὅς ἂν δικαίως καὶ ὁσίως τὸν βίον διαγάγῃ, 331 A. This apparently careless and incidental manner of introduction must not, however, blind us to the importance of the point introduced. Plato is a master in the art of concealing art, and the same is his method, when he, apparently quite carelessly, changes the venue from the individual to the state, and equally carelessly introduces the great and cardinal question of education.

For the rest, the conception of an ideal state, a city of God, a city of the saints, a new Jerusalem, an Utopia, or even a model colony or community, is one which has, since Plato's time, fascinated many minds, which has had an incalculable effect on the enthusiasm of mankind, and has been, perhaps, one of the most fruitful springs of moral progress.

It is true that Plato, like other inventors, may have been, perhaps, anticipated in his idea.¹ The restless Greek genius had, even before his days, tried various experiments in the organization of society upon a 'new model.'

¹ Diog. Laert. iii. 37, preserves a statement of one Aristoxenus, that almost all the Republic had been written in the "Contradictions" of Protagoras. But the statement is unverifiable, and, as Stallbaum shows us, as it stands, is very ambiguous. Stallbaum, Pref. xlix.

Sparta was a living and, in Plato's time, an apparently only too successful example of a community founded and maintained on ideas, and that the Spartan system suggested much to Plato is obvious.¹

Something, too, he may have borrowed from the semi-monastic and theocratic communities of greater Greece which ranged themselves under the mystic name of Pythagoras.

The historian, Theopompus, according to Athenaeus, xi. 508, actually accused Plato of having drawn a large number of his dialogues from one Bryson of Heraclea, and Stobaeus in his *Florilegium*, lxxxv. 15, presents us with a fragment under the name of Bryson, on the interdependence of human activities, which is decidedly Platonic in tone.²

Archytas of Tarentum, born about 440 B.C., and thus a somewhat older contemporary of Plato, and

¹ Cf. Mahaffy, *Gk. Lit.* ii. pp. 197, 199, *et seqq.*, "Plutarch tells us facts which show how easy the adoption of Plato's scheme might have been at Sparta." With this compare the language of Rousseau, "Quand on veut renvoyer au pays des chimères on nomme l'institution de Platon. Si Lycurgue n'eût mit la sienne que par écrit, je la trouverais bien plus chimérique. Platon n'a fait qu'épurer le coeur de l'homme; Lycurgue l'a dénaturé." *Emile*, l. i. Cp. Montesquieu de l'*Esprit des Lois*, l. vii. ch. 16, "Platon dont les institutions ne sont que la perfection des lois de Lycurgue."

² Cp. the very curious fragment of the comic poet Ephippus. Comic 'Attic' Fraggs., Kock, 257, quoted *infra*, p. lxxv.

an acquaintance of his, may, perhaps, also lay claim to some measure of anticipation of, or participation in Plato's communistic ideas. (See the fragments preserved by Stobaeus under his name.)

A far more important personage, however, than these two is Hippodamus. The fragments of his writings given by Stobaeus, Flor. 43, 92, 93, 94, 98, etc., may or may not be genuine. But we know him, on the undoubted testimony of Aristotle, to have been a publicist and political economist of the first order.¹ He was the Haussmann of the Piraeus,² the Wakefield of the model colony of Thurii, sent out by Athens to Italy, and he afterwards built Rhodes. He was the first, says Aristotle, τῶν μὴ πολιτενομένων, to set himself to describe an ideal constitution, and his ideas are strangely coincident with those of the Republic. His State was to comprise 10,000 citizens; it was to be divided into three parts—the artisans, the husbandmen, and the military guardians, τὸ προπολεμοῦν καὶ τὰ ὄπλα ἔχον. The land was also to be divided into three parts—the sacred, the public, and the private—the first devoted to the maintenance of religion, the second to the support of the military

¹ M. Espinas defends them, as against Schneider, briefly but with effect. *Republique de Platon*, livre viii., par Alfred Espinas, Paris, 1881.

² Aristotle, Pol. ii. 8. The whole account and Aristotle's objections should be compared with the Republic and Aristotle's criticisms on that.

class, the third alone to be the property of the husbandmen.

Besides these theorists in politics, Aristotle implies there were many more, and, indeed, dwells at some length on the ideas of Phaleas of Chalcedon, the first to propose an equalization of property.¹

Thus the Republic of Plato may have seemed at the time of its writing to be by no means without precedent or parallel, and to be even in its entirety far more a practical possibility than it has often been deemed since.

That time was one, it should be remembered, for desperate remedies—a time such as to give even a pathetic interest to Plato's proposals, if we imagine them to have been seriously and practically meant. For Plato's lot was cast in the days of the political collapse of Athens. It is possible we may exaggerate too much the consciousness of the Athenians in the early half of the fourth century, of the downfall which had already overtaken their city, and of the long and slow decline of life and freedom which lay before her. But after Sicily and Aegospotami, after the Four Hundred, the Thirty, and the Ten, when half the friends of his youth had found death sharp and swift in the agony of the Great Harbour or the crimson eddies of the Assinarus, or slow and lingering in the stone quarries of Syracuse, and half of those that still re-

¹ We do not, however, know enough of Phaleas to call him a forerunner of Plato.

mained had fallen in civil war or proscription, when his own adored master had been made the victim of brutal spite and judicial murder, when justice seemed to have fled the earth, Plato himself, and many with him, must have felt that the times were out of joint, and that Society was only to be rehabilitated by an entire reconstitution, by heroic treatment, and divine good fortune.¹

Did Plato then really mean his ideal State as a practical solution of the difficulties he saw around him? Did he intend it should be capable of realization? and, further, is it so in point of fact?

The answer naturally turns on a question of degree. Up to a certain point Plato's State is, and is spoken of, as practicable, as indeed a Greek city, differing in some points, but not vitally or in kind, from other Greek cities.

It is to be a Greek city. *Τί δὲ δῆ; ἔφη, ἣν σὺ πόλιν οἰκίζεις, οὐχ Ἑλληνὶς ἔσται; Δεῖ γ' αὐτήν, ἔφη. 470 E.*

It is to be within the Hellenic comity; it is, what is most significant, to recognize the spiritual supremacy of Delphi.

Nor is there at first any difficulty about this. The

¹ Compare the famous passage already alluded to, from the seventh of the Platonic Epistles, which, whether Platonic or not, feels acutely and expresses aptly the situation of Plato. Ep. 7, 325 D.F., 326 A., esp. the last, *κακῶς συμπᾶσαι πολιτεύονται (αἱ νῦν πόλεις) τὰ γὰρ τῶν νόμων αὐτῶν σχεδὸν ἀνιάτως ἔχοντά ἐστιν ἀνευ παρασκευῆς θαυμαστῆς τινος μετὰ τύχης.*

foundation of classes or castes, the equal education of both sexes, the military training and functions assigned to women, these, we have seen, would not offer any insuperable objection to a Greek mind. And so Plato does not think it necessary to offer much apology for their introduction, and they are received by Glaucon and Adeimantus as they would be received by open-minded contemporaries, with a playful affectation of surprise and some criticism, but not with incredulity or astonishment.

~~N~~It is when the two great social revolutions, the two points of communism, the community of property and the community of wives, are proposed that the real difficulty begins.

Here Plato himself finds it necessary to apologize;¹ and these are the points on which all critics, beginning with Aristotle,² have fastened.

Did Plato then really intend this communism as a practical proposal — a practical panacea for human ills?

Aristotle seems to have understood him to do so; and he himself seems to speak of his own state in its

¹ At the same time, *more suo*, he introduces it apparently in the most casual way, making it grow out of an apparently haphazard quotation of *κοινὰ τὰ τῶν φίλων*.

² Or perhaps we ought to say, beginning with Plato himself, in the *Laws* (see esp. p. 739), where he makes a *jactura* of the community of wives, and the government by philosophers, as too purely ideal and impossible of realization here below. See also Jowett's Introduction to the *Laws*, part v.

fullest and furthest development as possible, though only very distantly so.

His attitude is at first that which he himself describes as the attitude of those lazy day dreamers, who would rather not tire themselves about possibilities, but assume that what they desire is already theirs, and pursue their plan, and delight in detailing what they are going to do when their wish has come true (p. 458). Then, he says, it is possible, if one change is possible, which change is indeed possible, though not a slight or easy one.

It is possible if the philosopher-king should arise (p. 473). And this he repeats with even more emphasis in that most beautiful passage in the sixth book.

“Whenever and wherever in the countless ages of the past, or even now, in some foreign clime beyond ✓ our ken, the philosopher has been, or even now, is king, there is our state realized.”

There is no impossibility in all this. The difficulty of it is not denied (p. 499).

But Plato's last word is more ambiguous and puts the question in another aspect, or, as Jowett most beautifully has it, “The higher light of philosophy breaks through the regularity of the Hellenic temple, which at last fades away into the heavens.”

“Whether our state exists,” says Plato, “or ever will exist in fact, is no matter. In heaven there is laid up a pattern of it, which he who desires may behold, and beholding may set his house in order. He who

lives aright will live after the manner of that city, having nothing to do with any other" (p. 592B).

The kingdom of God is within you; the New Jerusalem is a city in the heavens.

So Plato leaves us, gazing into the skies, our eyes fixed on "vacant forms of light."

What, we ask, returning to the world and to ourselves, has he taught us? What is Plato's contribution in the Republic to the science and practice of politics, to the knowledge and the morality of mankind? The answer is in his own language, that he has, if we have listened to him, "converted us," converted the eye of our souls.

Plato did not regenerate Syracuse, or his own Athens. He does not appear to have been wanting in the courage or the will to do as well as to think; but he cannot be said to have succeeded in action. He failed where other brave and wise men failed, and more ignominiously than many.

Not to despair of the state, to use existing institutions and weapons, to fight a good fight for freedom, and, failing, to die in harness, this is the glory of Demosthenes and not of Plato. His title to immortality is very different. It is to have declared not to Athens only, but to all ages and countries a secret of political and social regeneration, the value of ideals.

The Republic was never realized. It never became a working model, a living city. To make it such has never been attempted except by dreamers and

somnambulists at second hand in an age of mysticism and social disintegration.¹

To some of its ideas it may be said that in the course of ages approximation has been made: others may yet, "one or two thousand years hence," be realized.

But, meanwhile, the idealism of Plato has once and again renewed the youth of the world.

There is, of course, a wrong and a right use of ideal speculation. Englishmen, at any rate, do not require to be told that "an ounce of practice is worth a pound of theory." But equally does all practice require constant revision, or it degenerates into routine.

The world is steeped in custom. The wonder is, Mr. Bagehot tells us, first, that primitive society should ever have attained custom; but next, that having attained custom, men should ever break from it again. Nor did they break from it for ages. We have only to think of the long process of human history during what may be called the period of recorded or semi-

¹ Porphyry, in his life of Plotinus, c. 12, says that Plotinus, being a favourite with the Emperor Gallienus and his wife, used his influence to obtain a concession of a certain city in Campania which had once been founded as a city of philosophers but was now in ruins, along with its adjoining territory. He proposed to restore it under the name of Platonopolis, and that its inhabitants should adopt the laws of Plato. The experiment, however, was apparently not made, though it would not, perhaps, have been more physically impossible than Salt Lake City or Oneida Creek.

recorded civilization—a short time, a very short time it may be to the geologist, but long enough, we might imagine, to have changed human nature far more than it has been changed. We ourselves are living in peculiar times. The great material changes, the entire revolution which our enormously enlarged command of physical forces, as well as the expanded scope of our scientific vision and imagination has worked for us, these have reacted on our whole mental and moral attitude. Yet, even into our day, how much, how large a part of the tradition and custom of antiquity has lasted on. In art, in law, in education, in religion, how slowly do convention, prescription, and prejudice die.

To young minds, indeed, entering upon life there often, and perhaps usually, comes a period when universal questioning and revision is natural. But in after life, the weeds, which are the cares of the world, choke this seed of youth. Immersed in routine, busy every hour and every moment in working some established system, most men have neither time nor superfluous energy to ask the previous question—whether such a system is the best, or is good at all, much less to travel beyond their own sphere, and reconsider the bases of society, or the wide relations of man to men, or to God.

Yet something of our youth we should always struggle to retain: we should keep the freshness, the fancy, the generous enthusiasm, which is ready to

receive and consider new ideas. Nowhere shall we find a stronger stimulus to this, a truer elixir, than in Plato.

We should each of us build an ideal city of our own, and frame some outline of a perfect society.

What, we should ask, are the chief faults of our own time and country, of society at large around us, of ourselves? How could they be removed? What is the best state we can imagine? What is our ideal of a city, a church, a college, a school, a family, a profession, a life, and how are they to be realized?

Much there may be in Plato's speculation that seems quite impracticable, the extravagance, the fancy of a dreamer, much of "sweet impossible counsels," but if we have learned, if we are stimulated by reading him only to ask these questions, we shall have learned half the lesson of Plato and the Republic, and a half perhaps greater than the whole.

We may, however, if we will, learn the whole too. The question which is asked in the Republic is answered, though not perhaps in the way we should expect. Do we still inquire what in so many words is justice, what is duty, what is the great secret on which society is to be reorganized, by which the ideal state is to be founded and maintained? Plato has an answer for us, although it is not some grand or great thing, but something very simple, at first sight it may be disappointingly simple.

"We have had our eyes fixed on the far horizon, expecting justice to dawn in the distant skies, and all

the while she has lain ‘tumbling about at our feet’” (432D). We have had her in our hands and on our lips, our ears have heard the sound of her, but we have missed her. What is she then? What is the answer to the question with which we started, τὸ δίκαιον ὃ τί ποτ’ ἐστίν? Simply this—*That each man should mind his own business, and not meddle with that of another.* “This, or something like this, is justice—that each man should perform some one single task of those required in social life, namely, the one for which his nature is most fitted” (433A). Justice is οἰκαιοπραγία; Injustice is πολυπραγμοσύνη.

“One man, one trade,” as we may paraphrase it, is Plato’s principle in Political Economy; and in Political Economy, not only in the restricted sense it sometimes wears, but in its truest and widest meaning, that of the whole economy or ordering of the state and of the individual. (See 369B and D, and 444C, with notes.)

That all life, in proportion to its civilization, is based on a division of labour is no new discovery. Plato does not take to himself the credit of making it, but only of giving it a new application. And herein indeed lies his real achievement and the true secret of the Republic. For, if we follow out the application, we shall find that, like that other trifling matter of which he speaks, (τὸ φαῦλον τοῦτο, 522C), the little matter of distinguishing one, two, three, so this too stretches from earth to heaven,

and embraces things human and divine. The principle of Order is as far-reaching as that of Number. It is both destructive and constructive. It gives the contradiction to not a few famous theories of morals and politics. Men are not born equal, whatever may be asserted by philosophic and political documents of high and sounding name. That is to say, they are not born equal in the sense of being born alike. They are born diverse, and they become, and ought to become, more and more so. But they are equal in that they all have their place and part in the whole. No one, if society is rightly organized, can be indifferent to another. How is it then to be rightly organized? By Justice, is Plato's answer. That is by order; that is, it must be organized not as a dead level, but as a hierarchy; not as a mob, but as a body politic. This, and this alone, is the principle by which society will find its true equilibrium. Tried by it, tyrant and leveller are alike condemned. It alone can reconcile hero worship and the passion for freedom—the conflicting divine rights of king and people. It alone can combine and supersede oligarchy and democracy in a higher and better constitution. For the best constitution is that which is most united, and the most united is that which is most sympathetically interdependent.

“The eye cannot say unto the hand, I have no need of thee. . . . God hath tempered the body together, that, whether one member suffer, all the

members suffer with it ; or one member be honoured, all the members rejoice with it" (Ep. ad Cor. 1. xii. 21 and 24).

"That city is best governed which comes nearest to a single individual ; where, when for instance, as in one of us, a finger is hurt, the whole community, which extends through the body up to the soul, and forms one constitution under the ruling principle, feels the hurt, and when a part is affected, the whole sympathizes" (Republic 463D). ■

It is not a mere coincidence that the language of Plato, as to the secret of an ideal society, is identical with that of St. Paul ; for the truth is, as Plato shows us, that one principle extends throughout the whole universe. The homely saw *ne sutor supra crepidam* is but a special application of the wider maxim—Order is heaven's first law;¹ or, as one of our own poets also can sing addressing Duty—

"Thou dost preserve the Stars from wrong ,

And the Eternal Heavens, through thee, are fresh and strong."

~~The~~ The law of the physical and industrial world is the law of the political and moral, and also of the intellectual and spiritual. This is the sum and the substance of the Republic.

¹ 443c.

Proclus.

The passage in Proclus' commentaries of which I have given an analysis is taken from the Ὑπομνήματα Πρόκλου εἰς τὴν Πολιτείαν appended to the famous Basle Plato, pub. 1534, p. 349 et seqq. It is very much to be wished that a complete and uniform edition of these unequal but often very valuable commentaries of Proclus on the Republic should be undertaken. The recent volume of Rudolf Schoell, Procli Commentariorum in Rempublicam Platonis Partes Ineditae, Berlin, 1886, is a promising instalment. Should time ever permit, and should not (what I would rather see) some learned and leisured scholar anticipate, I should hope myself some day to fill this gap. It is interesting to me to discover and to repeat that the Basle editor of these fragments states in his preface that he was indebted for the use of the MSS. which contained them to the "great humanity" of a predecessor of mine, John Claymond, President and Benefactor of my own college, and first President of its distinguished colony the college of Corpus Christi.

B.—The System of Education in the Republic.¹

“Voulez vous prendre une idée de l'éducation publique? Lisez la République de Platon. Ce n'est point un ouvrage de politique comme le pensent ceux qui ne jugent des livres que par leur titres. C'est le plus beau traité d'éducation qu'on a jamais fait.”

These striking words, striking alike in their positive and their negative dogmatism, occur in the opening pages of one of the most famous and would-be original of modern works on education—the *Emile* of Rousseau.

It is a remarkable testimony to the permanent power and recurrent influence of the Greek classics that the “return to nature” in education—for such Rousseau professed to be his secret and aim—should

¹ On the subject of Greek education generally, even the most indolent beginner or general reader should consult Professor Mahaffy's volume in the Educational Series, perhaps the most lively and readable of his many readable and lively books. Professor Mahaffy is specially happy, as he is specially qualified to be, on the subject both of *γυμναστική* and of *μουσική* in the sense of music.

A really useful compendium will be found in an Oxford Prize Essay by Mr. Walter Hobhouse, of Hertford College, Chancellor's English Essay, 1883, on the Theory and Practice of Education.

Of the education in the Republic viewed rather in the light of its connexion with Plato's Philosophy, the fullest and best treatment is that in Mr. R. L. Nettleship's essay in the volume *Hellenica*.

mean a return to Plato. Whether, however, the actual terms in which the tribute of imitation is offered would have been agreeable to the great master, may be doubted. That an original and eccentric genius, 2000 years after his day, should call the Republic the finest treatise on education ever written, might flatter the shade even of the calm "spectator of all time and all existence." But when the same authority went on to say that the best of educational treatises was not a work on politics, Plato would reply that this is impossible, for that the two are inseparable.

The Republic is, first and foremost, a work on Politics, but it is also an educational treatise just as it is an ethical treatise, because it is political in the fullest, in the true Greek sense, because it treats of civilized and educated life and of such life as it is alone possible, that is, in a society or πόλις.

To Plato as to many minds, especially at the present day, the hope of the world seems to hang on education. In practical politics, says Plato, little reform is possible. Government by the majority is the rule; and the majority, that arch-sophist, corrupts us all. Fashion sways everything. How are we to change, to "educate" fashion, to create an inner law which will make men resist her dictates? Only by seizing on the child in his tender years when his soul is fresh and unsophisticated, generous, and open to impression. Then, if you can sufficiently imbue him with ideals,

there is some chance that in the world he will resist fashion, and by resisting her create new standards. It follows that an ideal state must have its basis in an ideal education, and Plato has no sooner started his state as a civilized community, and not a mere city of two-legged swine, than he turns to consider the question of education.

The transition is made, it is true, *more Platonico*, in an apparently unintentional and haphazard way, being introduced by the casual comparison of the *φύλαξ* to the *σκύλαξ*, of the guardian to the well-trained watch-dog; but this mode of the transition must not disguise from us its vital importance.¹

With regard to the actual character of the ideal education thus introduced, we should remark that it falls naturally into two divisions corresponding curiously to the condition of things in Greece at Plato's own time. Then, as now, two rival systems of education were recognized: the one, old-fashioned, simple, conventional, "liberal and classical"; the other, modern, advanced, philosophical, scientific.

The first, the old Greek education, the *ἐγκύκλιος παιδεία*, as it was afterwards called, consisted of two parts, *γυμναστική* and *μουσική*, or more strictly *μουσική* in the narrower sense of music, together with *γράμματα* or letters—it was, in other words, the training which in good old-fashioned days English parents gave their boys, classics and athletics, together with

¹ Cp. *supra*, p. xxi.

that which they gave their girls, music and deportment.

What is chiefly noticeable about it is that it was a training of the body as much as of the mind, a training in accomplishments as much as in knowledge, and that it was, as we have called it, a liberal and classical education—essentially liberal in that it was not intended that any one should get a living by it, and that it contemplated no profession except that of a gentleman who might be called on perhaps to take public office, or to become a soldier : and essentially classical, in that it trained the intellect mainly in literature, and that literature a selection from old sources.

What in the best days it was really like may best be gathered from the well-known picture in the *Clouds* of Aristophanes, where in contrast to the musty laboratory and fusty professors of the new learning, is given us the never-to-be-forgotten glimpse of the gardens of the Academe, those “playing fields” of the Athenian boy, where, as people of the old school fondly told, the victory of Marathon was won.¹

Such was the old Athenian education, and such in the earlier books of the *Republic* is that which Plato gives his ideal state. He practically adds nothing, indeed he rather takes away, for he would expurgate both his classics and his music.

“What then shall be our education? or is it hard to invent a better than has been discovered by the wisdom of

¹ Ar. Nub. 986 and 1005 *et seqq.*

ages, I mean the education of gymnastic for the body, and music for the soul?" Rep. 376E. Enlarging from this beginning, Plato develops his first and simpler system of education in the early books of the Republic.

Plato's education too is liberal and classical; the only professions it contemplates are those of the statesman, the soldier, and the gentleman. Even more than the old Greek education it is addressed rather to the heart than to the head, to developing character as much as talent. Its central point is what may be called, by an extension of Plato's own language, the *καλὴ βοτάνη*,¹ the sweet and wholesome pasture, with

¹ ἐν κακῇ βοτάνῃ (401c).

The English educationalist may be reminded of the playing fields of Eton, at which we have already hinted, the meads of Winchester, the close of Rugby, the 'wholesome and pleasant pastures' of many another of our public schools. An Oxford man may perhaps recall the truly Platonic language of Mr. Matthew Arnold in the preface to the *Essays in Criticism* on his own Academe, that Oxford "which by her ineffable charm keeps ever calling us nearer to the true goal of all of us, to the ideal, to perfection, to beauty in a word, which is only truth seen from another side, nearer perhaps than all the science of Tübingen."

A striking recognition of the same element in English education at Oxford and Cambridge will be found in a remarkable lecture, by Germany's greatest man of science, Helmholtz, *Die akademische Freiheit der deutschen Universitäten* (Berlin, 1878)—"Zweitens sorgen die englischen Universitäten, wie ihre Schulen, viel besser für das körperliche Wohl ihrer Studirenden" u.s.w. (p. 13).

On the point of the connexion of the *mens sana* with the

its paradisal air of good influences, the waft of which steals health-laden upon the tender youthful soul, and wins it imperceptibly to love and be conformed to, and to live in harmony with all the beauty of reason, (401B, etc.). For this, he says more soberly, is the real advantage of the musical education, not that it gives any knowledge or teaches any new facts, but that it touches the heart, and 'penetrates into the recesses of the soul and fills it with harmony and moulds it to grace, and gives to the young character an instinctive unreasoning love for the good and beautiful, even before the boy can reason about such things, so that later on, when reason comes, he salutes her as a friend with whom knowledge has long made him familiar.'

corpus sanum it may further be noted that Plato would appear to have given special attention to the relation of gymnastic and medicine.

It is not generally known how close is Plato's accord with, and how great therefore probably his debt to that still imperfectly appreciated genius Hippocrates. Plato's language about the relation of training to health is, as Galen in his work on the same subject says, little more than a reproduction of Hippocrates—*δῆλος οὖν ἐξ ἀπάντων ὁ Πλάτων ἔστιν τῇν Ἱπποκράτους ἀκριβῶς φυλάττων γνώμην ὑπὲρ τῆς γυμναστικῆς τέχνης ταύτης, ἥς τὸ τέλος ἐστὶν ἡ τῶν ἀθλητῶν εὐεξία* (Galen, *περὶ ἱατρικῆς καὶ γυμναστικῆς*, v. p. 875).

The whole subject of the relation of Plato's ideas to those of Hippocrates is treated in a modest and useful monograph, *Die Platonischen Dialoge in ihrem Verhältnisse zu den Hippocratischen Schriften*: Poschenrieder, Landshut, 1882.

The principle which pervades this passage, and which is thus broadly stated, is carried by Plato into all the details of his earlier education. Character, and not knowledge, is its object everywhere. It consists, we saw, of two parts, gymnastic and music. In treating of gymnastic Plato dwells not so much on its purely physical as on its moral effects. It is recommended not merely, and indeed not so much, because it renders the body active and apt for physical exercise, or because it keeps it in health, as because it produces a type of character, brave, enduring, and hard, and is the complement to the enervating influence of music used alone or injudiciously.

Music again, in both senses, whether music proper or literature, is to be considered in the same way. Following Plato's own order and considering literature, first, we find that his principle appears in the relation he defines between fact and fiction, and in the treatment of theology, into which he diverges.

Plato does not prefer fact to fiction. The true is the good; what is not good cannot be true. It cannot be true in theology; and were it ever so true in history it must be suppressed, it must not be taught.

In this point modern feelings and tendencies seem to be in strong contrast with the ideas of Plato. The scientific spirit invading the nursery and the school-room proclaims that fact is everything. Fairy tales are pretty, but there are no such things as fairies; and the history of our childhood, Alfred and the Cakes,

Canute and the Sea Waves, William Tell, Arnold von Winkelried, the history of Ivanhoe, and the history of Shakespeare's plays fires childish or boyish imagination and enthusiasm, but it must be swept away, for it is not true, and nothing like it ever took place. In its stead must be put a history embodying the latest lights, the newest views, the most correct spelling.¹

The Greeks of Plato's day, as Thucydides himself saw, had no body of exact history lying behind them. The traditions of the past were inseparable from mythology, and from a mythology which had not itself become fixed, dogmatic and official, but which

¹ Much of this pedagogic pedantry supposes itself derived from Germany, and plumes itself on its derivation. But what says the greatest of Germans? He is singularly in accord with Plato.

"Till lately the world believed in the heroism of a Lucretia, of a Mucius Scaevola, and suffered itself by this belief to be warmed and inspired. But now comes your historical criticism, and says that these persons never lived, but are to be regarded as fables and fiction divined by the great mind of the Romans. What are we to do with so pitiful a truth? If the Romans were great enough to invent such stories, we should at least be great enough to believe them." Eckermann, *Conversations of Goethe*, p. 270, Oxenford's transl.

"Here again," continued Goethe, "the Greeks were so great that they regarded fidelity to historic facts less than the treatment of them by the poet." *Ibid*, p. 353.

Some beautiful remarks on the same subject will also be found in Sir Philip Sidney's *Defense of Poesy*.

lent itself naturally to the genius of the race that had created and might still create it; a mythology, in other words, which was still very largely what the Greek poets might choose to make it.

Plato could therefore treat history, and still more religion, from its historical side in a very different way from what is now possible. If history is "a lie men have agreed to believe," the Greeks had not so far agreed to believe one lie about the past, or else the circumstances of the lie were not so many and so plausible that they could not equally well agree to believe another. And so fiction is not so much put on a par with fact by Plato as preferred before it. What may be called poetic truth,¹ like poetic justice, ideal truth that is to say, is Plato's aim. Truth which is not poetic, truth in detail which is in conflict with great and broad truth, or seems to be so, is to Plato at any rate not the truth for children, or for education. It is more true, he would say, that God is good and can never be at all bad than that any fact in the Hellenic Hagiology ever had a historic existence.

"Those who go about telling stories, however well vouched for by priests or sacred writings, which show the gods doing or becoming anything mean or base or sinful, should beware lest they blaspheme against

¹ Cp. the well-known language of Aristotle, *Poetics*, 1451, *b*, διὰ καὶ φιλοσοφώτερον καὶ σπουδαιότερον ποιήσεις ιστορίας ἐστίν. ἡ μὲν γὰρ ποιήσεις μᾶλλον τὰ καθόλου, ἡ δ' ἱστορία τὰ καθ' ἕκαστον λέγει.

heaven and at the same time make cowards of their children."

With music proper the principle is the same—not any consideration of "art for art's sake," not the scientifically correct, not the esoteric appreciation of the few who can distinguish intervals inaudible to the multitude, not the dictum of the specialists is to give the law to us, but rather the plain broad consideration, what music produces a healthy moral fibre, a harmonized strength of character,¹ music like that of which the poet sings, that raised

To highth of noblest temper heroes old
Arming to battle, and, instead of rage,
Deliberate valour breathed, firm and unmoved
By dread of death, to light or foul retreat.

Par. Lost, i. 550.

This is then the secret, the justification, of Plato's entire treatment both of science and of art.

The censorship he proposes to exercise over either seems artificial and arbitrary, narrow and cramping to a degree. How, it is asked, can a mind which more than any other in ancient times, perhaps in any age, combined the artistic with the scientific sensibility, propose to put these fetters upon genius?

The answer is, that in Plato's eyes neither art nor

¹ Aristotle, whose sketch of a System of Education in the Politics is little more than a redaction of Plato's, says the same thing, *ποιοί τινες τὰ ἥθη γυγνόμεθα δι' αὐτῆς*, 1340. See bk. v. ch. 5, the whole passage.

science is to be considered apart from the whole of humanity.

It may be that the world is best served nowadays by treating them as though they were ; it may be that in this enormous complexity of knowledge and recorded fact which surrounds us to-day, truth in detail, exhaustive accuracy alone can enable us to rise to the higher height, the truer truth, the more real good, to which Plato endeavoured by an apparently shorter cut to lead his own age.

But at least we should take care to keep the conception of the whole before our minds, and in education at any rate where selection has to be made, the only real principle of proportion is to be found here ; and if our alphabet of knowledge, if our everyday child's curriculum are to Plato's as twenty to one, the crown and cope of all must be worthy of the base so many times multiplied and enlarged.

To return, however, to Plato's earlier education, what is most striking in it is its marvellous, its apparently childish simplicity. What standard, we can imagine a modern school board inspector inquiring, what standard will Plato's children attain ? What does he actually teach his children to know ? A little reading, some pretty stories with a good moral, a little poetry for repetition, a few tunes, the rest is good manners, gymnastics, and play.

We hear nothing at present of foreign languages, living or dead—the fortunate Greek had none between

him and literature,¹—nothing of history, nothing of grammar, of geography, of mathematics, of natural science.

So far the “finest educational treatise the world has seen” says nothing of either technical or scientific education, those two great names which are so much with the education of to-day. The second defect is indeed to be supplied farther on; but as to the first, namely, technical education, Plato remains silent. In modern times its shadow is over all, and even classical education may be said to have become partially technical, complicated as it is with the vast system of competition for money prizes.

Bread-studies, as they are sometimes called, are not the concern Plato seems to think of a legislator. They will take care of themselves. If you want to learn a useful mechanical art, he would probably say, it must be learned not at school, but by actual experience and apprenticeship. This is how potters and all other handicraftsmen are trained (p. 467A).

A scientific education Plato does to some extent provide for later on. And herein his later system corresponds to that second phase of actual Greek education to which we alluded just now. For the want of a further and more scientific education had almost a generation before Plato's time come to be recog-

¹ The example of Greek education and Greek literature is so far in favour of a greater use in teaching of our own language.

nized in Greece. Indeed, to supply this want was the main effort of the age immediately preceding Plato, the age, as it is called, of the Sophists. The name of Sophist, in its origin a term of admiration, had like that of Professor, the modern title which most nearly covers the same area, in common acceptance been unfairly identified with its most unfortunate associations; but was in truth a word of very varied meaning and application, denoting at different times every grade between a savant and a quack, and being bestowed equally for good and for bad upon poets, lawgivers, rhetoricians and philosophers, and professors of mathematics and of medicine.

In the nature of things, it included more second-hand than first-hand thinkers, and was especially applied to those who popularized rather than to those who made new discoveries. But the "age of the Sophists" was a genuine age of new learning, and the work of the majority of the Sophists was to introduce this new learning into education. Men as different as Euripides and Isocrates, Gorgias and Protagoras, Meton and Hippocrates, Anaxagoras and Socrates himself, contributed in different ways to a common result, and, as so often happens, the paradoxes of one generation became the text-books of the next, and when the storm of resistance and indignation which the novelty of these ideas even in the best hands, as well as the crudity and shallowness of the travesty

and misuse of them by inferior and mercenary teachers, aroused in Athens, had at length subsided, when the comedy of the Clouds and the tragedy of the Apology had both been played out and both become historic, the influence of the Sophists remained in the wider curriculum of Greek education.¹

And it remained in Plato, who, though he made the style of Sophist a byword and gibbets Thrasymachus in the dialogue before us, owed an immense debt to the Sophists himself. For Plato recognizes the principle first preached by the Sophists that for public life some further training is necessary than poetry for repetition, a few tunes, and some gymnastic exercises, and, indeed, that more than this is needed even for a really liberal education which is to develope all the powers of the mind.

This further education, however, is not to be at all technical: *αἱ τε γὰρ τέχναι βάνανσοί που ἅπασαι ἔδοξαν εἶναι* (p. 522). It is to be strictly scientific. Yet here again, if we come to Plato with modern notions, we shall perhaps be disappointed. Scientific education with Plato does not mean primarily chemistry and anatomy, geology and botany. Such applied or material science Socrates and Plato after him considers as of very secondary importance, and indeed as largely base, mechanical, and technical.

¹ It is especially interesting and instructive on this head to compare the two speeches of Isocrates, written at an interval of 35 years, the *κατὰ Σοφιστῶν*, and the *περὶ Ἀντιδόσεως*.

Plato's scientific education is, as he says, at first sight a very little thing, τὸ φαῦλον τοῦτο, ἣν δ' ἐγώ, τὸ εἶν τε καὶ τὰ δύο καὶ τὰ τρία διαγιγνώσκειν (522C), in other words Mathematics and Pure Mathematics, Geometry and Pure Geometry, 'with perhaps some study of Harmonics.

~~Finally~~ Finally, these studies are all to be ancillary to the great educational agent, the science or pursuit of which is really to liberalize the mind, namely, Dialectic.

To explain what is really meant by Dialectic would involve a somewhat lengthy discussion, and belongs to a consideration of the last rather than the first five books of the Republic.

It may suffice to quote the admirable words of Professor Jowett's Introduction—

"There seem to be two great aims in the philosophy of Plato, first to realize abstractions, secondly, to connect them. According to him, the true education is that which draws men from becoming to being, and to a comprehensive survey of all being."

Yet it may be feared that this enigmatical definition will prove rather a hard saying to many nowadays who would seek in Plato the "finest educational treatise the world has seen."

In Dialectic then Plato's curriculum culminates. Beginning with stories told to children, it ends in a comprehensive survey of all being.

It remains to say a word as to the order and connexion in time in which this curriculum is to be followed.

Plato, as his fashion is, does not set this out in a very hard and fast way. It has to be gathered generally from general remarks and incidental allusions. As a rule, he says, philosophy is now studied in early youth, perhaps carried on for a time in the intervals of money-making or house-keeping (p. 498). "Those who study it do but make an approach to the most difficult branch of the subject, *i.e.*, dialectic, perhaps in after-life as a very fine thing to do, being quite a work of supererogation (*πάρεργον οἰόμενοι αὐτὸ δεῖν πράττειν*), they drop in to hear a discussion at a friend's, but by and by they don't care even to do that, their sun goes out, not, as science tells of the orb of day, to be excited again to fresh activity, but in an absolute eclipse, never to be relumed."

The real course ought to be just the opposite. Childhood and youth are not the seasons for the serious and difficult study of philosophy, but only for a beginning of it fitted for childhood and youth. At this period their bodies rather should be taken care of, to be the future servants of philosophy. Then as the young man advances to maturity he should increase the gymnastics of the soul. Finally, when their strength fails, and they are past duty, let our citizens range at will, and let them do nothing else except as by-play, for we intend them to

live happily here, and, this life over, to have similar happiness in another.

Such is the general sketch of the plan of education and intellectual life in the sixth book. Next follows as a necessary prolegomenon an account of the nature of knowledge which addresses itself to showing what this dialectic really is in which education is to culminate.

The general plan is then ratified by the famous figure or parable of the cave. Education really consists, this parable tells us, in conversion, in bringing the soul up to light, and teaching it to see things as they really are. He who is thus converted must not however remain for ever in the light, fancying that he has reached heaven on earth, he must go down again awhile into the cave which is the world and teach and preach to the spirits there imprisoned, and only after his period of ministry begin for himself that life which is part of eternity.

Finally, the poetic parable once more resolves itself into prose, and Plato gives us his last word on a systematized education.

It is to begin with music, gymnastics, and the elements of science, calculation and geometry, that is to say, these are to be given to the child, but not forced upon him, for a free man should be a free man in the acquisition of knowledge, and early education should be a sort of amusement. Then comes the second stage of necessary gymnastics,

during which, whether they last two or three years, nothing else can be done. And, finally, there is the third of dialectic, which is to last twice as long.

Such is Plato's system of education. Two more points only are to be noted, that it is a compulsory system to be enforced by the state, and that it is to be applied to women, without any distinction from men.

With the system of the Republic should of course be compared that given in the Laws—a later, more prosaic, and practical scheme.

For the rest Plato seems very conservative. His system seems on the whole a very simple affair. The conflict of studies, the problem of specialization, scarcely appear in his pages. He is content to remain distinctly behind modern requirements, and his curriculum is indeed singularly in accord with that which obtained in our fathers' days in our old universities and schools. The Dialectic of Oxford, the old Pure Mathematics of Cambridge, the Classical training, literary rather than as now aping the methods of the material sciences, of both, and of Winchester, and Eton, and Westminster, the athletic games and field sports of the old-fashioned English boy, with the music, and deportment of the old-fashioned English girl, with these, with pretty much all that has been weighed and found wanting by reformers of our day both within and without the educational profession, Plato seems more than content.

Our circumstances, it is true, are not Plato's. The machinery of modern life is a thousand times more complex than that of the Greek *πόλις*. The battle of life may not be more severe, but certainly the numbers engaged are larger, and the weapons more precise, and barely to hold his own in the struggle a man requires a more elaborate education to-day in London than of old in Athens.

Moreover, there are some things which Plato himself would recognize as merely a legitimate extension of his own educational principles. The simple laws of health for instance should be taught as part of gymnastic. The very little calculation needed for a soldier (526D), or for husbandry or navigation (527D), has grown into a great deal.

Plato too, we must remember, was legislating for a privileged class. His education, like that provided by our fathers, was intended merely for an aristocracy, and was therefore naturally different from that of an essentially industrial and democratic community. It is therefore not to be wondered at that Plato's simple rules and slender curriculum should seem an inadequate answer to those who ask, as so many are asking around us, how we are to educate a nation.

Yet in his main principles, that education should extend equally to both sexes, and should continue through life; that the body should be trained equally with the mind, yet so as to be its servant and not

its master; that of moral education the secret lies in giving to the child pure and none but pure surroundings, and a healthy atmosphere in his early years; and, of mental, in teaching him to think rather than to acquire—in all this there is much that is only now perhaps, when education has become the question of the day, beginning to be fully understood, and much that requires to be repeated to every new generation.

For every generation will find the problem of education the same, “not to make giants, but to elevate the race at once,” not to breed genius, for that must come *θεία τύχη*, and having come, will take care of itself, and do not what it can, but what it must, nor to make a few men rich and preeminent in special professions, but to produce a society of persons healthy, happy, sane, intelligent, good citizens, and good guides of themselves and their fellows.

*C.—The Dramatis Personae of the Republic.*¹

The dialogues of Plato, it has often been said, are so many dramas.² They speak to the eye and ear

¹The fullest account of the characters of the Platonic Dialogues is still an old book, and one written in Latin, the *Prosopographia Platonica* of Groen van Prinsterer, being his exercise for the degree of Doctor at Leyden in the year 1823. It is a careful work, and many of its citations and *obiter dicta* are very good, but it is not absolutely exhaustive, and has neither the completeness nor the force of expression of the work of a younger Dutch scholar, to whom it has the honour of having furnished a model, the *Prosopographia Xenophontea* of Gabriel Cobet, published also at Leyden in 1836.

The leading characters of the Republic are admirably sketched and summarized by Professor Jowett.

²*Sane Dialogus Platonis habet fere justi magnitudinem Dramatis, partes, descriptionem, ingressum, progressum, digressiones, exitum: habet interrogandi respondendique vices ita probabiles ut ex ipsa humana natura expressae videantur nil de industria quaesitum appareat; habet sensum affectumque, jocandi viam urbanam, venustam, verecundam.* Wyttienbach, *Ep. ad Heusdium*, opusc. II. p. 21. The reader (quotus quisque fuerit!) who will take the trouble to read Wyttienbach's letter to v. Heusde will be delighted with the enthusiasm of this old scholar for Plato, and the justness of his remarks.

An ingenious attempt has actually been made to arrange the whole of the Republic as a Prose Drama in set acts and scenes. The effort is of course fanciful, but it serves to bring out the dramatic character and the wonderful underlying art, composition, and proportion of this marvellous dialogue.

Dramatische Composition und Rhetorische Disposition der Platonischen Republik. Th. E. Bacher, Augsburg.

as well as to the mind. They purport to be the talk of Socrates and his friends, and in them Plato, with the magic of the artist, has arrested and preserved for us some echo of the living voice, some colours of the time and place.

As we read them we seem to step back into the very streets of Athens as once they were.¹ We move along; we turn a corner or we enter some open door and see, what have we here? A little knot, or gathered circle of old and young, men and boys, grave, sage, keen, beautiful, as our fancy paints; a hum of conversation as they stand about or pass on together, in the centre always the familiar figure, with its rolling bull-like gait and the grotesque ugliness of its features, the snub-nose, and the grim yet kindly penetration of the large prominent eyes. We too step up; we mingle in the throng; it may be we link our arm in that of some frank-faced bystander of familiar name, and become hearers ourselves too of the discourse, and are carried away into the world of ideas and ideals, of imagination and speculation and philosophy.²

¹ Van Heusde is less incisive but equally devoted. He says—*Ad cognoscendos Graecorum mores nullum exstat illustrius theatrum, quam unusquisque Platonis Dialogus. Spec. Crit. in Plat. p. xvi.*

² A charming reproduction of such a scene in the medium most happy for a Greek subject will be found in Mr. Harry Bates' beautiful prize composition, "Socrates teaching in the Agora," now enshrined in the Council Room of the Owens College at Manchester.

The illusion is the more easy and complete because the Platonic dialogues are not merely ideal or imaginary Athenian dramas. In this "School of Athens" we meet many whom we at once recognize as old historic friends. Especially is this the case with the central figure: we are quite accustomed to supplement the Socrates of Plato by the Socrates of Aristophanes and Xenophon, and to picture to ourselves the chief disputant of the Republic or Protagoras, fighting in the ranks of Potidaea or Delium, or opposing the same obstinate personality to the *civium ardor prava jubentium* at the trial of the generals after Arginusae.

We do not, however, always apply the same process to all the figures by whom he is surrounded, or realize that they were all living persons who had their place in Athenian or Greek society; yet it is well worth while to do so, and if we follow the fortunes of the Platonic characters, we shall find that the dialogues gain a personal and at times a pathetic interest.

Those bright boys, those young men of genius, who in real life, as in Plato's pages, were the hearers and pupils of the Master, Alcibiades and Charmides, Critias and Agathon, Xenophon and Lysias, Polemarchus and Isocrates, to what different destinies, to what strange scenes, to what altered relations with one another were they called!

The fate of Socrates himself is a byword. But the evil days came not for Socrates alone. Well,

indeed, for sensational effect did Plato choose the scene and the actors for the drama of the Republic. That happy home, the house of Cephalus, as we see it in the opening pages of the dialogue, with its serene and sunny atmosphere of content and affection and unobtrusive piety, where the little group of family and friends draw round the old man, pausing still crowned in the interval of his prayers and rites, was in actual history the witness of a sombre tragedy, the dark shadows of which throw up all the more by contrast the bright lights of the ideal.

The old man, Cephalus, happy indeed in his white hairs, was taken away from the evil to come. Of the little company that formed in circle round him, two besides Socrates himself were called on to drink the hemlock at the hands of an unjust judge, and a third scarcely escaped with his bare life to tell the tale.

The story of what happened is told us by one of the very *dramatis personae* of the Republic himself, told by the orator Lysias, with the feeling of a brother, and the skill of the most graphic while the most simple of Greek writers.

In the well-known speech where it will be found, the *κατὰ Ἐρατοσθένους*, Lysias begins by giving a hint of the character of their family life, which is incidentally a striking confirmation in sober prose of the somewhat poetic sketch of Plato.

“My father Cephalus, he says, was persuaded by Pericles to come to Athens, and lived there for thirty

years ; and during all that time none of our family ever entered a law court either as plaintiff or defendant, but we so lived under a popular government that we neither wronged others nor were unjustly treated by them." In a later paragraph he describes how his family had borne all the burdens and discharged to the full all the duties of Athenian citizens.

After Cephalus' death, his sons succeeded to his wealth. The house in the Piraeus was occupied by Lysias, while Polemarchus lived at Athens. Together they carried on a shield manufactory, employing some 120 slaves, and were known to be of solid and substantial wealth.

When the Thirty came into power in 409 B.C., one of their acts of violence was to make a raid upon the resident aliens, Lysias and his brother among the number. With an audacity which seems almost incredible, they arrested and pillaged them in cold blood. Lysias was seized, but by presence of mind and good luck escaped with his bare life. Polemarchus, less fortunate, was retained. He received from the Thirty, says his brother, the regulation message—*τὸ εἰθισμένον παράγγελμα πίνειν κώνειον*—to drink the hemlock, and was hurried out of the world without a hearing or a trial, and even without the common decencies of the death-bed and the grave, less fortunate in this than the more illustrious victim with whose name his own is in the Republic for ever associated.

Such in the irony of fate was the fortune of that hospitable roof under which the Nature of Justice was discussed and decided, such Polemarchus' experience of the practical application of the sophist's doctrine of 'the interest of the stronger.'

What more it is needful for the illustration of the Republic to say about the family of Cephalus is soon told.

Cephalus, then, was not an Athenian born. Historically he is a type of the resident alien, and his position may be compared perhaps to that formerly of one of those great Jewish families who have settled in our own or other modern countries.

In the pages of the Republic, he is the type of an early and simple morality and religion whose rule can hardly be better expressed than in the words to do justice and love mercy, and to walk humbly with God. The good old man of the good old time, he belongs to the Aeschylean age of Athens, an age simple and unscientific, but an age, as its supporters said of it, of heroic and memorable achievements.

Of his three sons—

Lysias is of course the most famous, and is well known, but in the Republic he appears only by name, nor would it be in place to digress into a general account of his life. He appears again in the Platonic dialogues. In the *Phaedrus* an imaginary discourse of *Lysias* is the starting point of the dialogue, much of which is cast in the form of a criticism upon both

his thoughts and his style, and it is supposed that Lysias is also intended in the attack on the rhetorician in the *Euthydemus*.¹

Polemarchus, on the contrary, is noted in the *Phaedrus* (p. 257) as having been a special student of philosophy, while from the *Republic* itself we see that he was a student of poetry. Indeed in his quotation of *Simonides* he is representative of the second stage of thought and morality, the age of 'gnomic' or proverbial philosophy.

Of his brother *Euthydemus* we know nothing beyond the fact of his being also a member of the family of *Cephalus*. The name is a somewhat common one.

The other characters of the drama are *Niceratus*, *Thrasymachus* and his two followers or shadows, *Glaucón* and *Adeimantus*, the brothers of *Plato*, and of course *Socrates* himself.

Niceratus, though a minor and silent figure, is not without interest. He is the son of the celebrated general *Nicias*, and like *Cephalus*, ὁμώνυμος τῷ πατρί, for *Nicias'* father had also been a *Niceratus*. We know from *Xenophon* that he was a special student of *Homer*,² and indeed he has achieved literary immortality as the witness to the possibility of

¹ Compare the passage in the *Phaedrus*, 266, where *Lysias* is included in the same category with *Thrasymachus*.

² *Xen. Symp.* III. § 5, Καὶ νῦν δυναίμην ἂν Ἰλιάδα δλην καὶ Ὀδύσειαν ἀπὸ στόματος εἰπεῖν.

the oral and memorial tradition of the Homeric poems. His father, whose private integrity and piety were well-known, seems to have taken great pains with his education. He made him the pupil of the celebrated musician, Damon, and endeavoured more than once to induce Socrates himself to take him under his tuition.¹

His own character was good and amiable, ἐπιεικὴς καὶ φιλόανθρωπος (Diod Sicul. xiv. 5), but this could not save him any more than Polemarchus from the merciless cupidity of the Thirty to whose reign of terror he too fell a victim (*ibid.*).

Thrasymachus is perhaps a still better instance of a Platonic character, who is also a historic personage, and although Plato has doubtless taken an artist's license, yet his picture in the main would seem to be drawn from the life. The very manner in which he appears in the Republic with his devoted followers would show him to be a person of importance, and the notices we have of him, though few, confirm this idea.

The chief of these is Plato's own in the *Phaedrus* (p. 267c), where he is touched off as the "Chalcedonian Giant," the greatest master in Socrates' eyes of

¹ Plato, *Laches*, 180 and 200.

As *Niceratus* has the good fortune to be mentioned in the *Symposium* of Xenophon, we have an exhaustive account of him by the master hand of *Cobet*, in his *Prosopographia Xenophontea*.

the art of playing on the passions of men, and moving them by his melodrama, either to anger or tears, or of inventing or rebutting an accusation, possessed moreover of a singular and powerful personality, and exercising that very mesmeric power or fascination, ἐπάδων κηλεῖν (Phaedr. 267C.) to which he is himself subjected by the superior force of Socrates (Rep. 358B.).

He was moreover a regular professional rhetorician, and a chief contributor¹ to the great rhetorical movement which dominated the thought and literature of Greece at this time. His name is thus associated with those of Gorgias,² and Prodicus, and Protagoras, and Cicero tells us he was ever over-artificial in the structure of his periods.

Eminently professional, he was then historically, for good and for bad, the very type of the so-called sophist;³ and there can be no doubt that it is with deliberate intention that Plato, in his picture of Thrasymachus, brings out these characteristics which he has made a standing charge against the class—notably their mercenary and professional character

¹ Quintil. ix. 4, 87.

² Quintil. iii. 1, § 10; Cic. de Orat. iii. 32, § 128; eiusd. Orat. xii. 39, xiii. 40, lii. 175.

³ He is called Θρασύμαχος ὁ σοφιστής by Neoptolemus of Paros, who gives his epitaph, a curious one, in quaint tombstone style—

Τούνομα θῆτα, ῥῶ, ἄλφα, σὰν, ὦ, μῦ, ἄλφα, χί, οὔ, σάν.

πατρὶς Χαλκηδῶν, ἥ δὲ τέχνη σοφίη.—Athenaeus x. 454F.

and their desire to “orate” rather than follow the Socratic method of question and answer.

For the rest it is no unkind delineation, and if the bubble of his braggadocio confidence is rather summarily pricked, and his self-satisfaction a little wounded in the process, he has never been a real enemy and remains a friend (498c).

Oddly enough, if Thrasymachus is made fun of by Plato, he was not unavenged. The comic poets made no fine distinction between one philosopher and another, but jibed at all equally. Aristophanes represented Socrates as the very prince of sophists, taking pay, and proving black white, and making the worse appear the better cause; and the later comedian Euphronius equally unites Plato and Thrasymachus as alike mercenary teachers of intellectual and personal follies and fopperies. The passage is so curious that we quote it *in extenso*—

ἔπειτ' ἀναστὰς εὖστοχος νεανίας
 τῶν ἐξ Ἀκαδημείας τις ὑπὸ Πλάτωνα καὶ
¹βρυσωνοθρασυμαχειοληψικερμάτων
 πληγείς ἀνάγκη, ληψιλογομίσθῳ τέχνῃ
 συνών τις, οὐκ ἄσκεπτα δυνάμενος λέγειν,
 εἶ μὲν μαχαίρᾳ ξύστ' ἔχων τριχώματα,
 εἶ δ' ὑποκαθίεις ἄτομα πώγωνος βάθῃ,
 εἶ δ' ἐν πεδίλῳ πόδα τιθεὶς ὑπὸ ξυρόν,
 κνήμης ἱμάντων ἰσομέτροις ἐλίγμασιν,

¹ For Bryson, see *supra*, p. xxii.

ὄγκῳ τε χλανίδος εἶ τεθωρακισμένος,
 σχῆμ' ἀξιόχρεων ἐπικαθεὶς βακτηρίᾳ
 ἀλλότριον, οὐκ οἰκείον, ὥς ἐμοὶ δοκεῖ
 ἔλεξεν 'ἄνδρες τῆς Ἀθηναίων χθονός.'

Ephippus, *Ναυαγός*, ap. Athen. ii. 509c.

The appropriateness of his name to his character seems to have been already noted in antiquity, for Herodicus punned upon it in words which may have been known to Plato—ὦ Θρασύμαχε, ἀεὶ Θρασύμαχος εἶ. Ar. Rhet. ii. 23. 19.

He has, as we said, two followers and pupils, Clitophon, the son of Aristonymus, and Charmantides.

Their devotion to him is specially indicated by Plato when he allows *Clitophon* to break the dramatic rule, '*ne quarta loqui persona laboret*,' and cut into the dialogue, p. 340.

This momentary interposition has served to give Clitophon a factitious interest, for it has afforded the ever ready forger of antiquity his opportunity to append to Plato the dialogue which goes by Clitophon's name.

This trifling performance has been ingeniously defended as, at least, an alternative sketch of the opening of the Republic, but is now condemned by all good scholars.¹

¹ Κλειτοφῶν, "a rhetorical school exercise on the basis of Platonic and past Platonic writings." Teuffel, *Uebersicht der Plat. Lit.* p. 39, etc., etc.

Of *Charmantides* all that we know is his name and style, which tells us that he belonged to the deme afterwards famous as the home of Demosthenes. He is Πατριεύς.

It remains to notice the real supporters of the dialogue through the nine constructive books to which the first serves as a negative introduction.

Glaucon and *Adeimantus*¹ are doubtless the historic brothers of Plato, nor, as we said, need we satisfy an impossible consistency by making them his uncles. Their characters are drawn by Plato with an affectionate hand, and with even more than his usual lightness and grace of touch.

They are brothers, and have a family likeness, but, as brothers and sisters should do, resemble each other with a difference.

Both are thoughtful, both are brave, both are of fine mind, both are attractive, but in different ways. *Adeimantus* is the deeper nature, *Glaucon* the more practical; *Adeimantus* more grave, *Glaucon* more gay. They may be compared to Sir Walter Scott's pair of sisters, Minna and Brenda, whose contrasted affinity is so charming in his novel the *Pirate*; or we might say of them, in the language of another famous portrayer of character, that one excels in sense, the other in sensibility.

The details of their respective traits have been most

¹ They are called sons of *Ariston*, 368A, and their mother therefore would be *Perictione*.

appreciatively drawn out at length by Professor Jowett in his longer introduction, nor will we attempt to repeat again more clumsily what he has done so excellently.

For the rest, their most winning characteristic of all is their youth, and what sits so well on youth, their generosity, their innocent intellectual and moral ardour and unsophisticated enthusiasm, to which the blustering airs and professional manner of Thrasy-machus form an admirable foil.

Of *Socrates*, in his historic, or even in his generally Platonic character, this is not the place to speak. It is enough to say that he appears at first in his stock rôle of the plain man who is no scholar, and has not the learning of the sophists, but is more than a master for the best of them at intellectual chess playing, and by his fatal questions reduces Thrasy-machus to impotence, to perspiring, and even to blushing, and at last to silence. After the first book, however, he gives up both the negative attitude and the elenchic method, and holds forth like a veritable sophist himself. This new departure seems to be necessitated by the character of the *Republic*, which, of all the great dialogues, is the most constructive.

Such then in its scene and characters is the *Republic*, eminently Platonic, eminently Greek, scientific, philosophic, but also picturesque, or rather sculptural, the soul of philosophy, thinking and speaking and

moving in a body of art, and wearing a form full of that 'chiselled austerity,' that 'primal symmetry' which ennobles the greatest creations of a race which did not need the famous modern motto, in that to it the True seemed always even visibly united with the Beautiful in the perfect and absolute Whole. \

ΠΛΑΤΩΝΟΣ ΠΟΛΙΤΕΙΑ.

Κατέβην χθές εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος ^{St. p.} 327^A
προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι
τίνα τρόπον ποιήσουσιν, ἅτε νῦν πρῶτον ἄγοντες. καλὴ μὲν
οὖν μοι καὶ ἡ τῶν ἐπιχωρίων πομπὴ ἔδοξεν εἶναι, οὐ μέντοι ἦττον
ἐφαίνετο πρέπειν ἣν οἱ Θοῤῃκες ἔπεμπον. προσευξάμενοι δὲ καὶ ^B
θεωρήσαντες ἀπῆμιν πρὸς τὸ ἄστυ. κατιδὼν οὖν πόρρωθεν ἡμᾶς
οἶκαδε ὠρμημένους Πολέμαρχος ὁ Κεφάλου ἐκέλευσε δραμόντα
τὸν παῖδα περιμεῖναι ἐκελεῦσαι. καὶ μου ὀπισθεν ὁ παῖς
λαβόμενος τοῦ ἱματίου, Κελεύει ὑμᾶς, ἔφη, Πολέμαρχος περι-
μεῖναι. καὶ ἐγὼ μετεστράφην τε καὶ ἡρόμην ὅπου αὐτὸς εἶη.
Οὗτος, ἔφη, ὀπισθεν προσέρχεται· ἀλλὰ περιμένετε. Ἀλλὰ
περιμενοῦμεν, ἡ δ' ὅς ὁ Γλαύκων. καὶ ὀλίγῳ ὕστερον ὃ τε ^C
Πολέμαρχος ἦκε καὶ Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ
Νικήρατος ὁ Νικίου καὶ ἄλλοι τινές, ὡς ἀπὸ τῆς πομπῆς. ὁ οὖν
Πολέμαρχος ἔφη ὦ Σώκρατες, δοκεῖτέ μοι πρὸς ἄστυ ὠρμῆσθαι
ὡς ἀπιόντες. Οὐ γὰρ κάκῳς δοξάζεις, ἦν δ' ἐγώ. Ὅρᾳς οὖν
ἡμᾶς, ἔφη, ὅσοι ἐσμέν; Πῶς γὰρ οὐ; Ἡ τοίνυν τούτων, ἔφη,
κρείττους γένεσθε ἢ μένεν' αὐτοῦ. Οὐκοῦν, ἦν δ' ἐγώ, ἔτι ἐν λεί-
πεται, τὸ ἦν πείσωμεν ὑμᾶς ὡς χρὴ ἡμᾶς ἀφείναι. Ἡ καὶ
δύναισθ' ἂν, ἡ δ' ὅς, πείσαι μὴ ἀκούοντας; Οὐδαμῶς, ἔφη ὁ
Γλαύκων, Ὡς τοίνυν μὴ ἀκουσομένων, οὕτω διανοεῖσθε. Καὶ ὁ
Ἀδείμαντος, Ἀρά γε, ἡ δ' ὅς, οὐδ' ἴστε ὅτι λαμπὰς ἔσται πρὸς ^{328A}
ἐσπέραν ἀφ' ἵππων τῇ θεῷ; Ἀφ' ἵππων; ἦν δ' ἐγώ· καινόν γε
τοῦτο. λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις ἀμιλλώμενοι
τοῖς ἵπποις; ἡ πῶς λέγεις; Οὕτως, ἔφη ὁ Πολέμαρχος· καὶ πρὸς

γε παννυχίδα ποιήσουσιν, ἣν ἄξιον θεάσασθαι. ἐξαναστησόμεθα γὰρ μετὰ τὸ δεῖπνον καὶ τὴν παννυχίδα θεασόμεθα, καὶ ξυνεσόμεθ' αὖτε πολλοῖς τῶν νέων αὐτόθι καὶ διαλεξόμεθα. ἀλλὰ μένετε
 B καὶ μὴ ἄλλως ποιεῖτε. Καὶ ὁ Γλαῦκων, "Εοικεν, ἔφη, μενετέον εἶναι. 'Αλλ' εἰ δοκεῖ, ἦν δ' ἐγώ, οὕτω χρὴ ποιεῖν.

Ἦμιν οὖν οἴκαδε εἰς τοῦ Πολεμάρχου, καὶ Λυσίαν τε αὐτόθι κατελάβομεν καὶ Εὐθύδημον, τοὺς τοῦ Πολεμάρχου ἀδελφούς, καὶ δὴ καὶ Θρασύμαχον τὸν Χαλκηδόνιον καὶ Χαρμαντίδην τὸν Παιανία καὶ Κλειτοφῶντα τὸν Ἀριστωνύμου· ἦν δ'
 C ἔνδον καὶ ὁ πατήρ ὁ τοῦ Πολεμάρχου Κέφαλος· καὶ μάλα πρεσβύτης μοι ἔδοξεν εἶναι· διὰ χρόνου γὰρ καὶ ἐωράκη αὐτόν· καθῆστο δὲ ἐστεφανωμένος ἐπὶ τινος προσκεφαλαίου τε καὶ δίφρου· τεθυκὼς γὰρ ἐτύγχανεν ἐν τῇ αὐλῇ· ἐκαθεζόμεθα οὖν παρ' αὐτόν· ἔκειντο γὰρ δίφροι τινὲς αὐτόθι κύκλῳ· εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν ὦ Σώκρατες, οὐ δὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ· χρὴν μέντοι. εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἢ τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε ἔδει δεῦρο ἰέναι, ἀλλ' ἡμεῖς ἂν παρὰ σέ ἦμεν.
 D νῦν δέ σε χρὴ πυκνότερον δεῦρο ἰέναι· ὥς εὖ ἴσθι ὅτι ἔμοιγε ὅσον αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον αὖξονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι τε καὶ ἡδοναί. μὴ οὖν ἄλλως ποιεῖ, ἀλλὰ τοῖσδέ τε τοῖς νεανίαις ξύνισθι καὶ δεῦρο παρ' ἡμᾶς φοίτα ὥς παρὰ φίλους τε καὶ πάνυ οἰκείους. Καὶ μὴν, ἦν δ' ἐγώ, ὦ Κέφαλε, χαίρω [γε] διαλεγόμενος τοῖς σφόδρα πρεσ-
 E βύταις. δοκεῖ γάρ μοι χρῆναι παρ' αὐτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προεληλυθότων, ἦν καὶ ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποία τίς ἐστι, τραχεία καὶ χαλεπή, ἢ ῥαδία καὶ εὐπορος. καὶ ἔτι καὶ σοῦ ἡδέως ἂν πυθοίμην ὃ τί σοι φαίνεται τοῦτο, ἐπειδὴ ἐνταῦθα ἤδη εἰ τῆς ἡλικίας, ὃ δὲ ἐπὶ γήραος οὐδ' ὧ φασὶν εἶναι οἱ ποιηταί, πότερον χαλεπὸν τοῦ βίου, ἢ πῶς σὺ αὐτὸ ἐξαγγέλλεις.

329A Ἐγώ σοι, ἔφη, νῆ τὸν Δία ἐρῶ, ὦ Σώκρατες, | οἷόν γέ μοι φαίνεται. πολλάκις γὰρ συνερχόμεθ' αὖτις εἰς ταῦτο παραπλησίαν ἡλικίαν ἔχοντες, διασώζοντες τὴν παλαιὰν παροιμίαν. οἱ

οὖν πλείστοι ἡμῶν ὀλοφύρονται ξυνιόντες, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες καὶ ἀναμνησκόμενοι περὶ τε τὰ φροδίσια καὶ περὶ πότους καὶ εὐωχίας καὶ ἄλλ' ἅττα ἃ τῶν τοιούτων ἔχεται, καὶ ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι καὶ τότε μὲν εὖ ζῶντες, νῦν δὲ οὐδὲ ζῶντες. ἔνιοι δὲ καὶ τὰς τῶν οἰκείων B προπηλακίσσεις τοῦ γήρως ὀδύρονται, καὶ ἐπὶ τούτῳ δὴ τὸ γήρας ὑμνοῦσιν ὅσων κακῶν σφίσιν αἴτιον. ἐμοὶ δὲ δοκοῦσιν, ὦ Σώκρατες, οὗτοι οὐ τὸ αἴτιον αἰτιᾶσθαι. εἰ γὰρ ἦν τοῦτ' αἴτιον, κὰν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἕνεκά γε γήρως καὶ οἱ ἄλλοι πάντες ὅσοι ἐνταῦθα ἦλθον ἡλικίας. νῦν δ' ἔγωγε ἤδη ἐντετύχηκα οὐχ οὕτως ἔχουσι καὶ ἄλλοις, καὶ δὴ καὶ Σοφοκλεῖ ποτὲ τῷ ποιητῇ παρεγενόμην ἐρωτωμένῳ ὑπὸ τινος Πῶς, ἔφη, ὦ Σοφόκλεις, ἔχεις πρὸς τὰ φροδίσια; ἔτι οἴός τε εἰ γυναικὶ συγγίγνεσθαι; C Καὶ ὅς, Εὐφήμει, ἔφη, ὦ ἄνθρωπε· ἀσμενέστατα μέντοι αὐτὸ ἀπέφυγον, ὥσπερ λυτῶντά τινα καὶ ἄγριον δεσπότην ἀποφυγών. Εὖ οὖν μοι καὶ τότε ἔδοξεν ἐκείνος εἰπεῖν, καὶ νῦν οὐχ ἦττον. παντάπασι γὰρ τῶν γε τοιούτων ἐν τῷ γήρῳ πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία, ἐπειδὴ αἱ ἐπιθυμίαι παύσωνται κατατείνουσαι καὶ χαλᾶσωσι, παντάπασι τὸ τοῦ Σοφοκλέους γίγνεται, D δεσποτῶν πάνυ πολλῶν [ἔστι] καὶ μαινομένων ἀπηλλάχθαι. ἀλλὰ καὶ τούτων πέρι καὶ τῶν γε πρὸς τοὺς οἰκείους μία τις αἰτία ἐστίν, οὐ τὸ γήρας, ὦ Σώκρατες, ἀλλ' ὁ τρόπος τῶν ἀνθρώπων. ἂν μὲν γὰρ κόσμιοι καὶ εὐκολοὶ ᾧσι, καὶ τὸ γήρας μετρίως ἐστὶν ἐπίπονον· εἰ δὲ μή, καὶ γήρας, ὦ Σώκρατες, καὶ νεότης χαλεπὴ τῷ τοιούτῳ ξυμβαίνει.

Καὶ ἐγὼ ἀγασθεὶς αὐτοῦ εἰπόντος ταῦτα βουλόμενος ἔτι λέγειν αὐτὸν ἐκίνουν καὶ εἶπον ὦ Κέφαλε, οἶμαί σου τοὺς πολλοὺς, ὅταν ταῦτα λέγῃς, οὐκ ἀποδέχεσθαι, ἀλλ' ἡγείσθαι σε E ῥαδίως τὸ γήρας φέρειν οὐ διὰ τὸν τρόπον ἀλλὰ διὰ τὸ πολλὴν οὐσίαν κεκτήσθαι· τοῖς γὰρ πλουσίοις πολλὰ παραμυθία φασιν εἶναι. Ἀληθῆ, ἔφη, λέγεις. οὐ γὰρ ἀποδέχονται. καὶ λέγουσι μὲν τι, οὐ μέντοι γε ὅσον οἶονται, ἀλλὰ τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὅς τῳ Σεριφίῳ λαιδορουμένῳ καὶ λέγοντι, ὅτι οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, ἀπεκρίνατο ὅτι οὗτ' ἂν αὐτὸς 330A

Σερίφιος ὦν ὀνομαστὸς ἐγένετο οὗτ' ἐκεῖνος Ἀθηναῖος. καὶ τοῖς δὴ μὴ πλουσίοις, χαλεπῶς δὲ τὸ γῆρας φέρουσιν εὖ ἔχει ὁ αὐτὸς λόγος, ὅτι οὗτ' ἂν ὁ ἐπιεικὴς πᾶν τι ῥαδίως γῆρας μετὰ πενίας ἐνέγκοι οὐθ' ὁ μὴ ἐπιεικὴς πλουτήσας εὐκόλως ποτ' ἂν ἑαυτῷ
 B γένοιτο. Πότερον δέ, ἦν δ' ἐγώ, ὦ Κέφαλε, ὦν κέκτησαι τὰ πλέω παρέλαβες ἢ ἐπεκτήσω; Ποῖ' ἐπεκτησάμην, ἔφη, ὦ Σώκρατες; μέσος τις γέγονα χρηματιστῆς τοῦ τε πάππου καὶ τοῦ πατρός. ὁ μὲν γὰρ πάππος τε καὶ ὁμώνυμος ἐμοὶ σχεδόν τι ὅσην ἐγὼ νῦν οὐσίαν κέκτημαι παραλαβὼν πολλάκις τοσαύτην ἐποίησε, Λυσανίας δὲ ὁ πατὴρ ἔτι ἐλάττω αὐτὴν ἐποίησε τῆς νῦν οὐσης· ἐγὼ δὲ ἀγαπῶ, ἔαν μὴ ἐλάττω καταλίπω τούτοις, ἀλλὰ βραχεῖ γέ
 C τινι πλείω ἢ παρέλαβον. Οὐ τοι ἔνεκα ἠρόμην, ἦν δ' ἐγώ, ὅτι μοι ἔδοξας οὐ σφόδρα ἀγαπᾶν τὰ χρήματα. τοῦτο δὲ ποιοῦσιν ὡς τὸ πολὺ οἱ ἂν μὴ αὐτοὶ κτήσωνται. οἱ δὲ κτησάμενοι διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά. ὥσπερ γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι, ταύτη τε δὴ καὶ οἱ χρηματιστάμενοι περὶ τὰ χρήματα σπουδάζουσιν ὡς ἔργον ἑαυτῶν, καὶ κατὰ τὴν χρεῖαν, ἥπερ οἱ ἄλλοι. χαλεποὶ οὖν καὶ ξυγγενέσθαι εἰσὶν, οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον. Ἀληθῆ, ἔφη, λέγεις.

D Πάνυ μὲν οὖν, ἦν δ' ἐγώ. ἀλλὰ μοι ἔτι τοσόνδε εἰπέ. τί μέγιστον οἶε ἀγαθὸν ἀπολελαυκέναι τοῦ πολλὴν οὐσίαν κεκτηῖσθαι; Ὁ, ἦ δ' ὅς, ἴσως οὐκ ἂν πολλοὺς πείσαιμι λέγων. εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδάν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ δέος καὶ φροντὶς περὶ ὧν ἔμπροσθεν οὐκ εἰσῆι. οἳ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἀΐδου, ὡς τὸν
 E ἐνθάδε ἀδικήσαντα δεῖ ἐκεῖ διδόναι δίκην, καταγελῶμενοι τέως, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν, μὴ ἀλθεῖς ὧσι· καὶ αὐτὸς ἦτοι ὑπὸ τῆς τοῦ γῆρας ἀσθενείας ἢ καὶ ὥσπερ ἦδη ἐγγυτέρω ὦν τῶν ἐκεῖ μᾶλλον τι καθορᾷ αὐτά. ὑποψίας δ' οὖν καὶ δέματος μεστὸς γίγνεται καὶ ἀναλογίζεται ἦδη καὶ σκοπεῖ, εἴ τινά τι ἡδίκηκεν. ὁ μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ ἀδικήματα καὶ ἐκ τῶν ὕπνων, ὥσπερ οἱ παῖδες, θαμὰ ἐγειρόμενος
 331A δειμαίνει καὶ ζῇ μετὰ κακῆς ἐλπίδος· τῷ | δὲ μηδὲν ἑαυτῷ ἀδικον

ξυνειδότι ἡδεῖα ἐλπίς ἀεὶ πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὥς καὶ Πίνδαρος λέγει. χαριέντως γάρ τοι, ὦ Σώκρατες, τοῦτ' ἐκείνος εἶπεν, ὅτι ὅς ἂν δικαίως καὶ ὀσίως τὸν βίον διαγάγῃ, γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ ἐλπίς, ἀ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ. εὖ οὖν λέγει θαυμαστῶς ὥς σφόδρα. πρὸς δὲ τοῦτ' ἔγωγε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστου ἀξίαν εἶναι, οὐ τι παντὶ ἀνδρὶ ἀλλὰ τῷ ἐπιεικέϊ. τὸ γὰρ μηδὲ ἄκοντά τινα ἐξαπατῆσαι ἢ ψεύσασθαι, μηδ' αὖ ὀφείλοντα ἢ θεῷ θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα ἔπειτα ἐκείσε ἀπιέναι δεδιότα, μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσεις συμβάλλεται· ἔχει δὲ καὶ ἄλλας χρεῖας πολλὰς· ἀλλὰ γε ἔν ἂν ἄνθ' ἐνὸς οὐκ ἐλάχιστον ἔγωγε θεῖον ἂν εἰς τοῦτο ἀνδρὶ νοῦν ἔχοντι, ὦ Σώκρατες, πλοῦτον χρησιμώτατον εἶναι.

Παγκάλως, ἦν δ' ἐγώ, λέγεις, ὦ Κέφαλε. τοῦτο δ' αὐτό, C τὴν δικαιοσύνην, πότερα τὴν ἀλήθειαν αὐτὸ φήσομεν εἶναι ἀπλῶς οὕτως καὶ τὸ ἀποδιδόναι, ἂν τίς τι παρὰ τοῦ λάβῃ, ἢ καὶ αὐτὰ ταῦτα ἔστιν ἐνίοτε μὲν δικαίως, ἐνίοτε δὲ ἀδίκως ποιεῖν; οἷον τοιόνδε λέγω· πᾶς ἂν που εἴποι, εἴ τις λάβοι παρὰ φίλου ἀνδρὸς σωφρονούντος ὅπλα, εἰ μανεῖς ἀπαιτοῖ, ὅτι οὔτε χρὴ τὰ τοιαῦτα ἀποδιδόναι, οὔτε δίκαιος ἂν εἴη ὁ ἀποδιδούς, οὐδ' αὖ πρὸς τὸν οὕτως ἔχοντα πάντα ἐθέλων τάληθῃ λέγειν. Ὅρθως, ἔφη, λέγεις. Οὐκ ἄρα οὗτος ὅρος ἐστὶ δικαιοσύνης, ἀληθῆ τε λέγειν καὶ ἀ ἂν D λάβῃ τις ἀποδιδόναι.

Πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες, ὑπολαβὼν ὁ Πολέμαρχος, εἴπερ γέ τι χρὴ Σιμωνίδῃ πείθεσθαι. Καὶ μέντοι, ἔφη ὁ Κέφαλος, καὶ παραδίδωμι ὑμῖν τὸν λόγον. δεῖ γάρ με ἡδὴ τῶν ἱερῶν ἐπιμεληθῆναι. Οὐκοῦν, ἔφη ἐγώ, ὁ Πολέμαρχος τῶν γε σῶν κληρονόμος; Πάνυ γε, ἢ δ' ὅς γε λάσας, καὶ ἅμα ἦε πρὸς τὰ ἱερά.

Λέγε δὴ, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος, τί φῆς E τὸν Σιμωνίδην λέγοντα ὀρθῶς λέγειν περὶ δικαιοσύνης; Ὅτι, ἢ δ' ὅς, τὸ τὰ ὀφειλόμενα ἐκάστῳ ἀποδιδόναι δίκαιόν ἐστι. τοῦτο λέγων δοκεῖ ἔμοιγε καλῶς λέγειν. Ἀλλὰ μέντοι, ἦν δ' ἐγώ,

Σιμωνίδῃ γε οὐ ῥάδιον ἀπιστεῖν· σοφὸς γὰρ καὶ θεῖος ἀνὴρ· τοῦτο μέντοι ὃ τί ποτε λέγει, σὺ μὲν, ὦ Πολέμαρχε, ἴσως γιγνώσκεις, ἐγὼ δὲ ἀγνοῶ· δῆλον γὰρ ὅτι οὐ τοῦτο λέγει, ὅπερ ἄρτι ἐλέγομεν, τό τινος παρακαταθεμένου τι ὁτῶουν μὴ σωφρόνως

- 332A ἀπαιτοῦντι ἀποδιδόναι· καίτοι γε | ὀφειλόμενόν πού ἐστι τοῦτο,) παρακατέθετο· ἡ γάρ; Ναί. Ἐποδοτέον δέ γε οὐδ' ὅπωςτιοῦν τότε ὅποτε τις μὴ σωφρόνως ἀπαιτοῖ; Ἀληθῆ, ἡ δ' ὅς. Ἄλλο δὴ τι ἢ τὸ τοιοῦτον, ὡς ἔοικε, λέγει Σιμωνίδης τὸ τὰ ὀφειλόμενα δίκαιον εἶναι ἀποδιδόναι. Ἄλλο μέντοι νῆ Δί', ἔφη. τοῖς γὰρ φίλοις οἴεται ὀφείλειν τοὺς φίλους ἀγαθὸν μὲν τι δρᾶν, κακὸν δὲ μὴδέν. Μανθάνω, ἦν δ' ἐγώ· ὅτι οὐ τὰ ὀφειλόμενα ἀποδίδωσιν ὅς ἂν τῷ χρυσίον ἀποδῶ παρακαταθεμένῳ, ἂν περ ἡ
- B ἀπόδοσις καὶ ἡ λήψις βλαβερὰ γίγνηται, φίλοι δὲ ὥσιν ὃ τε ἀπολαμβάνων καὶ ὁ ἀποδιδούς· οὐχ οὕτω λέγειν φῆς τὸν Σιμωνίδην; Πάνυ μὲν οὖν. Τί δέ; τοῖς ἐχθροῖς ἀποδοτέον ὃ τι ἂν τύχῃ ὀφειλόμενον; Παντάπασι μὲν οὖν, ἔφη, ὃ γε ὀφείλεται αὐτοῖς. ὀφείλεται δέ γε, οἶμαι, παρά γε τοῦ ἐχθροῦ τῷ ἐχθρῷ ὅπερ καὶ προσήκει, κακόν τι. Ἠνίξατο ἄρα, ἦν δ' ἐγώ, ὡς ἔοικεν, ὁ Σιμωνίδης ποιητικῶς τὸ δίκαιον ὃ εἴη.
- C διανοεῖτο μὲν γάρ, ὡς φαίνεται, ὅτι τοῦτ' εἴη δίκαιον, τὸ προσῆκον ἐκάστω ἀποδιδόναι, τοῦτο δὲ ὠνόμασεν ὀφειλόμενον· ἀλλὰ τί οἶε; Ἔφη. Ὡς πρὸς Διός, ἦν δ' ἐγώ, εἰ οὖν τις αὐτὸν ἤρετο Ὡς Σιμωνίδῃ, ἡ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσῆκον τέχνη ἰατρικὴ καλεῖται; τί ἂν οἶε ἡμῖν αὐτὸν ἀποκρίνασθαι; Δῆλον ὅτι, ἔφη, ἡ σώμασι φάρμακά τε καὶ σιτία καὶ ποτά. Ἡ δὲ τίσι τί ἀποδιδούσα ὀφειλόμενον καὶ προσῆκον τέχνη μαγειρικὴ καλεῖται; Ἡ τοῖς ὄψοις τὰ
- D ἡδύσματα. Εἰεν· ἡ οὖν δὴ τίσι τί ἀποδιδούσα τέχνη δικαιοσύνη ἂν καλοῖτο; Εἰ μὲν τι, ἔφη, δεῖ ἀκολουθεῖν, ὥς Σώκρατες, τοῖς ἐμπροσθεν εἰρημένοις, ἡ τοῖς φίλοις τε καὶ ἐχθροῖς ὠφελίας τε καὶ βλάβας ἀποδιδούσα. Τὸ τοὺς φίλους ἄρα εὖ ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς δικαιοσύνην λέγει; Δοκεῖ μοι. Τίς οὖν δυνατώτατος κάμνοντας φίλους εὖ ποιεῖν καὶ ἐχθροὺς
- E κακῶς πρὸς νόσον καὶ ὑγίειαν; Ἰατρός. Τίς δὲ πλείοντας

πρὸς τὸν τῆς θαλάττης κίνδυνον; Κυβερνήτης. Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν; Ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ ξυμμαχεῖν, ἔμοιγε δοκεῖ. Εἶεν· μὴ κάμνουσί γε μήν, ὦ φίλε Πολέμαρχε, ἱατρὸς ἄχρηστος. Ἀληθῆ. Καὶ μὴ πλέουσι δὴ κυβερνήτης. Ναί. Ἄρα καὶ τοῖς μὴ πολεμοῦσιν ὁ δίκαιος ἄχρηστος; Οὐ πάνυ μοι δοκεῖ τοῦτο. Χρήσιμον ἄρα καὶ ἐν εἰρήνῃ δικαιοσύνη; | Χρήσιμον. Καὶ γὰρ γεωργία· ἢ οὐ; 333A
Ναί. Πρὸς γε καρποῦ κτῆσιν. Ναί. Καὶ μὴν καὶ σκυτοτομική; Ναί. Πρὸς γε ὑποδημάτων ἂν, οἶμαι, φαίης κτῆσιν. Πάνυ γε. Τί δὲ δὴ; τὴν δικαιοσύνην πρὸς τίνος χρεῖαν ἢ κτῆσιν ἐν εἰρήνῃ φαίης ἂν χρήσιμον εἶναι; Πρὸς τὰ ξυμβόλαια, ὦ Σώκρατες. Ξυμβόλαια δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο; Κοινωνήματα δῆτα. Ἄρ' οὖν ὁ δίκαιος ἀγαθὸς καὶ χρήσιμος κοινωνὸς εἰς πεττῶν θέσιν, ἢ ὁ πεττευτικός; Ὁ πεττευτικός. Ἄλλ' εἰς πλίνθων καὶ λίθων θέσιν ὁ δίκαιος B
χρησιμώτερός τε καὶ ἀμείνων κοινωνὸς τοῦ οἰκοδομικοῦ; Οὐδαμῶς. Ἄλλ' εἰς τίνα δὴ κοινωνίαν ὁ δίκαιος ἀμείνων κοινωνὸς τοῦ κιθαριστικοῦ, ὥσπερ ὁ κιθαριστικὸς τοῦ δικαίου εἰς κρουμάτων; Εἰς ἀργυρίου, ἔμοιγε δοκεῖ. Πλήν γ' ἴσως, ὦ Πολέμαρχε, πρὸς τὸ χρήσθαι ἀργυρίῳ, ὅταν δέῃ ἀργυρίου κοινῇ πρίασθαι ἢ ἀποδόσθαι ἵππον· τότε δέ, ὡς ἐγὼ οἶμαι, ὁ ἵππικός. ἢ γάρ; Φαίνεται. Καὶ μὴν ὅταν γε πλοῖον, ὁ C
ναυπηγὸς ἢ ὁ κυβερνήτης. Ἔοικεν. Ὅταν οὖν τί δέῃ ἀργυρίῳ ἢ χρυσίῳ κοινῇ χρήσθαι, ὁ δίκαιος χρησιμώτερος τῶν ἄλλων; Ὅταν παρακαταθέσθαι καὶ σῶν εἶναι, ὦ Σώκρατες. Οὐκοῦν λέγεις, ὅταν μηδὲν δέῃ αὐτῷ χρήσθαι ἀλλὰ κείσθαι; Πάνυ γε. Ὅταν ἄρα ἄχρηστον ἢ ἀργύριον, τότε χρήσιμος ἐπ' αὐτῷ ἢ δικαιοσύνη; Κινδυνεύει. Καὶ ὅταν δὴ δρέπανον δέῃ φυλάτ- D
τειν, ἢ δικαιοσύνη χρήσιμος καὶ κοινῇ καὶ ἰδίᾳ· ὅταν δὲ χρήσθαι, ἢ ἀμπελουργική; Φαίνεται. Φήσεις δὲ καὶ ἀσπίδα καὶ λύραν ὅταν δέῃ φυλάττειν καὶ μηδὲν χρήσθαι, χρήσιμον εἶναι τὴν δικαιοσύνην, ὅταν δὲ χρήσθαι, τὴν ὀπλιτικὴν καὶ τὴν μουσικὴν; Ἀνάγκη. Καὶ περὶ τὰλλα δὴ πάντα ἢ δικαιο-

σύνη ἐκάστου ἐν μὲν χρήσει ἄχρηστος, ἐν δὲ ἀχρηστίᾳ
 E χρήσιμος; Κινδυνεύει. Οὐκ ἂν οὖν, ὦ φίλε, πάνυ γέ τι
 σπουδαῖον εἴη ἢ δικαιοσύνη, εἰ πρὸς τὰ ἀχρηστα χρησίμων
 ὃν τυγχάνει. τόδε δὲ σκεψώμεθα. ἄρ' οὐχ ὁ πατάξαι δεινό-
 τatos ἐν μάχῃ εἴτε πυκτικῇ εἴτε τινὶ καὶ ἄλλῃ, οὗτος καὶ
 φυλάξασθαι; Πάνυ γε. Ἄρ' οὖν καὶ νόσον ὅστις δεινὸς
 φυλάξασθαι, καὶ λαθεῖν οὗτος δεινότατος ἐμποιήσας; Ἐμοιγε

334A δοκεῖ. Ἄλλὰ μὴν στρατοπέδου | γε ὁ αὐτὸς φύλαξ ἀγαθός,
 ὅσπερ καὶ τὰ τῶν πολέμιων κλέψαι καὶ βουλευόμενα καὶ τὰς
 ἄλλας πράξεις. Πάνυ γε. Ὅτου τις ἄρα δεινὸς φύλαξ, τού-
 του καὶ φῶρ δεινός. Ἐοικεν. Εἰ ἄρα ὁ δίκαιος ἀργύριον
 δεινὸς φυλάττειν, καὶ κλέπτειν δεινός. Ὡς γοῦν ὁ λόγος, ἔφη,
 σημαίνει. Κλέπτῃς ἄρα τις ὁ δίκαιος, ὡς ἔοικεν, ἀναπέφανται
 καὶ κινδυνεύεις παρ' Ὀμήρου μεμαθηκέναι αὐτό· καὶ γὰρ

B ἐκεῖνος τὸν τοῦ Ὀδυσσέως πρὸς μητρὸς πάππον Αὐτόλυκον
 ἀγαπᾷ τε καὶ φησιν αὐτὸν πάντας ἀνθρώπους κεκάσθαι κλε-
 πτοσύνη θ' ὄρκῳ τε. ἔοικεν οὖν ἡ δικαιοσύνη καὶ κατὰ σέ
 καὶ καθ' Ὀμηρον καὶ κατὰ Σιμωνίδην κλεπτική τις εἶναι, ἐπ'
 ὠφελίᾳ μέντοι τῶν φίλων καὶ ἐπὶ βλάβῃ τῶν ἐχθρῶν. οὐχ
 οὕτως ἔλεγες; Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὐκέτι οἶδα ἔγωγε ὅ
 τι ἔλεγον. τοῦτο μέντοι ἔμοιγε δοκεῖ ἔτι, ὠφελεῖν μὲν τοὺς

C φίλους ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθροὺς. Φίλους δὲ
 λέγεις εἶναι πότερον τοὺς δοκοῦντας ἐκάστω χρηστοὺς εἶναι, ἢ
 τοὺς ὄντας, κἂν μὴ δοκῶσι, καὶ ἐχθροὺς ὡσαύτως; Εἰκὸς μὲν,
 ἔφη, οὓς ἂν τις ἡγήται χρηστοὺς φιλεῖν, οὓς δ' ἂν πονηροὺς
 μισεῖν. Ἄρ' οὖν οὐχ ἁμαρτάνουσιν οἱ ἄνθρωποι περὶ τοῦτο,
 ὥστε δοκεῖν αὐτοῖς πολλοὺς μὲν χρηστοὺς εἶναι μὴ ὄντας,
 πολλοὺς δὲ τούναντίον; Ἄμαρτάνουσιν. Τούτοις ἄρα οἱ μὲν
 ἀγαθοὶ ἐχθροί, οἱ δὲ κακοὶ φίλοι; Πάνυ γε. Ἄλλ' ὅμως
 δίκαιον τότε τούτοις τοὺς μὲν πονηροὺς ὠφελεῖν, τοὺς δ'

D ἀγαθοὺς βλάπτειν. Φαίνεται. Ἄλλὰ μὴν οἷ γε ἀγαθοὶ δίκαιοί
 τε καὶ οἷοι μὴ ἀδικεῖν. Ἀληθῆ. Κατὰ δὲ τὸν σὸν λόγον
 τοὺς μηδὲν ἀδικοῦντας δίκαιον κακῶς ποιεῖν. Μηδαμῶς, ἔφη,
 ὦ Σώκρατες· πονηρὸς γὰρ ἔοικεν εἶναι ὁ λόγος. Τοὺς ἀδίκους

ἄρα, ἦν δ' ἐγώ, δίκαιον βλάπτειν, τοὺς δὲ δεικαίους ὠφελεῖν.
 Οὗτος ἐκείνου καλλίων φαίνεται. Πολλοῖς ἄρα, ὦ Πολέμαρχε,
 συμβήσεται, ὅσοι διημαρτήκασι τῶν ἀνθρώπων, δίκαιον εἶναι
 τοὺς μὲν φίλους βλάπτειν· πονηροὶ γὰρ αὐτοῖς εἰσίν· τοὺς δ' E
 ἐχθροὺς ὠφελεῖν· ἀγαθοὶ γάρ. καὶ οὕτως ἐροῦμεν αὐτὸ τούναν-
 τιον ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν. Καὶ μάλα, ἔφη, οὕτω
 συμβαίνει. ἀλλὰ μεταθώμεθα· κινδυνεύομεν γὰρ οὐκ ὀρθῶς τὸν
 φίλον καὶ ἐχθρὸν θέσθαι. Πῶς θέμενοι, ὦ Πολέμαρχε; Τὸν
 δοκοῦντα χρηστόν, τοῦτον φίλον εἶναι. Νῦν δὲ πῶς, ἦν
 δ' ἐγώ, μεταθώμεθα; Τὸν δοκοῦντά τε, ἦ δ' ὅς, καὶ τὸν
 ὄντα χρηστὸν φίλον· τὸν δὲ δοκοῦντα | μὲν, ὄντα δὲ μή, 335A
 δοκεῖν ἀλλὰ μὴ εἶναι φίλον. καὶ περὶ τοῦ ἐχθροῦ δὲ ἡ
 αὐτὴ θέσις. Φίλος μὲν δὴ, ὡς ἔοικε, τούτῳ τῷ λόγῳ ὁ ἀγαθὸς
 ἔσται, ἐχθρὸς δὲ ὁ πονηρός. Ναί. Κελεύεις δὴ ἡμᾶς προσ-
 θεῖναι τῷ δικαίῳ ὡς τὸ πρῶτον ἐλέγομεν, λέγοντες δίκαιον εἶναι
 τὸν μὲν φίλον εὖ ποιεῖν, τὸν δὲ ἐχθρὸν κακῶς, νῦν πρὸς τούτῳ
 ᾧδε λέγειν, ὅτι ἔστι δίκαιον τὸν μὲν φίλον ἀγαθὸν ὄντα εὖ
 ποιεῖν, τὸν δ' ἐχθρὸν κακὸν ὄντα βλάπτειν; Πάνυ μὲν οὖν, B
 ἔφη, οὕτως ἂν μοι δοκεῖ καλῶς λέγεσθαι. Ἔστιν ἄρα, ἦν δ'
 ἐγώ, δικαίου ἀνδρὸς βλάπτειν καὶ ὄντιν οὖν ἀνθρώπων; Καὶ
 πάνυ γε, ἔφη, τοὺς γε πονηροὺς τε καὶ ἐχθροὺς δεῖ βλάπτειν.
 Βλαπτόμενοι δ' ἵπποι βελτίους ἢ χείρους γίνονται; Χείρους.
 Ἄρα εἰς τὴν τῶν κυνῶν ἀρετὴν, ἢ εἰς τὴν τῶν ἵππων; Εἰς
 τὴν τῶν ἵππων. Ἄρ' οὖν καὶ κύνες βλαπτόμενοι χείρους
 γίνονται εἰς τὴν τῶν κυνῶν, ἀλλ' οὐκ εἰς τὴν τῶν ἵππων
 ἀρετὴν; Ἀνάγκη. Ἀνθρώπους δέ, ὦ ἑταῖρε, μὴ οὕτω φῶμεν, C
 βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χείρους γίνεσθαι;
 Πάνυ μὲν οὖν. Ἀλλ' ἡ δικαιοσύνη οὐκ ἀνθρωπεῖα ἀρετὴ;
 Καὶ τοῦτ' ἀνάγκη. Καὶ τοὺς βλαπτομένους ἄρα, ὦ φίλε, τῶν
 ἀνθρώπων ἀνάγκη ἀδικωτέρους γίνεσθαι. Ἔοικεν. Ἄρ' οὖν
 τῇ μουσικῇ οἱ μουσικοὶ ἀμούσους δύνανται ποιεῖν; Ἀδύνατον.
 Ἀλλὰ τῇ ἵππικῇ οἱ ἵππικοὶ ἀφίππους; Οὐκ ἔστιν. Ἀλλὰ
 τῇ δικαιοσύνῃ δὴ οἱ δίκαιοι ἀδίκους; ἢ καὶ ξυλλήβδην ἀρετῇ
 οἱ ἀγαθοὶ κακοὺς; Ἀλλὰ ἀδύνατον. Οὐ γὰρ θερμότητος, D

οἶμαι, ἔργον ψύχειν, ἀλλὰ τοῦ ἐναντίου. Ναί. Οὐδὲ ξηρότης ὑγραίνειν, ἀλλὰ τοῦ ἐναντίου. Πάνυ γε. Οὐδὲ δὴ τοῦ ἀγαθοῦ βλάπτειν, ἀλλὰ τοῦ ἐναντίου. Φαίνεται. Ὁ δέ γε δίκαιος ἀγαθός; Πάνυ γε. Οὐκ ἄρα τοῦ δικαίου βλάπτειν ἔργον, ὦ Πολέμαρχε, οὔτε φίλον οὔτ' ἄλλον οὐδένα, ἀλλὰ τοῦ

E ἐναντίου, τοῦ ἀδίκου. Παντάπασί μοι δοκεῖς ἀληθῆ λέγειν, ἔφη, ὦ Σώκρατες. Εἰ ἄρα τὰ ὀφειλόμενα ἐκάστω ἀποδιδόναι φησὶ τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἐχθροῖς βλάβην ὀφείλεσθαι παρὰ τοῦ δικαίου ἀνδρός, τοῖς δὲ φίλοις ὠφελίαν, οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών. οὐ γὰρ ἀληθῆ ἔλεγεν· οὐδαμοῦ γὰρ δίκαιον οὐδένα ἡμῖν ἐφάνη ὃν βλάπτειν. Συγχωρῶ, ἦ δ' ὅς. Μαχούμεθα ἄρα, ἦν δ' ἐγώ, κοινῇ ἐγώ τε καὶ σύ, ἐάν τις αὐτὸ φῇ ἢ Σιμωνίδην ἢ Βίαντα ἢ Πιπτακὸν εἰρηκέναι ἢ τιν' ἄλλον τῶν σοφῶν τε καὶ μακαρίων ἀνδρῶν.

336A Ἐγώγ' οὖν, ἔφη, ἔτοιμός εἰμι κοινωνεῖν τῆς μάχης. Ἄλλ' οἴσθα, ἦν δ' ἐγώ, | οὐ μοι δοκεῖ εἶναι τὸ ῥῆμα, τὸ φάναι δίκαιον εἶναι τοὺς μὲν φίλους ὠφελεῖν, τοὺς δ' ἐχθροὺς βλάπτειν; Τίνος; ἔφη. Οἶμαι αὐτὸ Περιάνδρου εἶναι ἢ Περδίκκου ἢ Ξέρξου ἢ Ἰσμηνίου τοῦ Θηβαίου ἢ τινος ἄλλου μέγα οἰομένου δύνασθαι πλουσίου ἀνδρός. Ἀληθέστατα, ἔφη, λέγεις. Εἶεν, ἦν δ' ἐγώ· ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἢ δικαιοσύνη ὃν οὐδὲ τὸ δίκαιον, τί ἂν ἄλλο τις αὐτὸ φαίη εἶναι;

B Καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγομένων ἡμῶν μεταξὺ ὥρμα ἀντιλαμβάνεσθαι τοῦ λόγου, ἔπειτα ὑπὸ τῶν παρακαθημένων διεκωλύετο βουλομένων διακοῦσαι τὸν λόγον· ὥς δὲ διεπαυσάμεθα καὶ ἐγὼ ταῦτ' εἶπον, οὐκέτι ἡσυχίαν ἦγεν, ἀλλὰ συστρέψας ἑαυτὸν ὥσπερ θηρίον ἦκεν ἐφ' ἡμᾶς ὥς διαρπασόμενος. Καὶ ἐγώ τε καὶ ὁ Πολέμαρχος δέισαντες διεπτοήθημεν· ὁ δ' εἰς τὸ μέσον φθεγξάμενος Τίς, ἔφη, ὑμᾶς

C πάλαι φλυαρία ἔχει, ὦ Σώκρατες; καὶ τί εὐηθίζεσθε πρὸς ἀλλήλους ὑποκατακλινόμενοι ὑμῖν αὐτοῖς; ἀλλ' εἴπερ ὥς ἀληθῶς βούλει εἰδέναι τὸ δίκαιον ὃ τι ἔστι, μὴ μόνον ἐρώτα μὴδὲ φιλοτιμοῦ ἐλέγχων, ἐπειδάν τίς τι ἀποκρίνηται, ἐγνωκῶς

τοῦτο, ὅτι ῥᾶον ἐρωτᾶν ἢ ἀποκρίνεσθαι, ἀλλὰ καὶ αὐτὸς ἀπό-
 κριναι καὶ εἰπὲ τί φῆς εἶναι τὸ δίκαιον· καὶ ὅπως μοι μὴ D
 ἔρεῖς, ὅτι τὸ δέον ἐστὶ μὴδ' ὅτι τὸ ὠφέλιμον μὴδ' ὅτι τὸ
 λυσιτελοῦν μὴδ' ὅτι τὸ κερδαλέον μὴδ' ὅτι τὸ ξυμφέρον· ἀλλὰ
 σαφῶς μοι καὶ ἀκριβῶς λέγε ὅ τι ἂν λέγῃς· ὥς ἐγὼ οὐκ
 ἀποδέξομαι, ἐὰν ὕθλους τοιούτους λέγῃς. Καὶ ἐγὼ ἀκούσας
 ἐξεπλάγην καὶ προσβλέπων αὐτὸν ἐφοβούμην, καὶ μοι δοκῶ, εἰ
 μὴ πρότερος ἐωράκη αὐτὸν ἢ ἐκείνος ἐμέ, ἄφωνος ἂν γενέσθαι.
 νῦν δὲ ἡνίκα ὑπὸ τοῦ λόγου ἤρχετο ἐξαγριαίνεσθαι, προσ- E
 ἔβλεψα αὐτὸν πρότερος, ὥστε αὐτῷ οἶός τ' ἐγενόμην ἀποκρί-
 νασθαι, καὶ εἶπον ὑποτρέμων ὦ Θρασύμαχε, μὴ χαλεπὸς ἡμῖν
 ἴσθι· εἰ γὰρ ἐξαμαρτάνομεν ἐν τῇ τῶν λόγων σκέψει ἐγὼ τε
 καὶ ὅδε, εὖ ἴσθι ὅτι ἄκοντες ἀμαρτάνομεν. μὴ γὰρ δὴ οἴου,
 εἰ μὲν χρυσίον ἐζητοῦμεν, οὐκ ἂν ποτε ἡμᾶς ἐκόντας εἶναι
 ὑποκατακλίνεσθαι ἀλλήλοις ἐν τῇ ζητήσει καὶ διαφθεῖρειν τὴν
 εὔρεσιν αὐτοῦ, δικαιοσύνην δὲ ζητοῦντας, πρᾶγμα πολλῶν
 χρυσίων τιμιώτερον, ἔπειθ' οὕτως ἀνοήτως ὑπέκειν ἀλλήλοις
 καὶ οὐ σπουδάζειν ὅ τι μάλιστα φανῆναι αὐτό. οἴου γε σύ,
 ὦ φίλε· ἀλλ', οἶμαι, οὐ δυνάμεθα. ἐλεεῖσθαι οὖν ἡμᾶς πολὺ
 μᾶλλον εἰκὸς ἐστὶ | που ὑπὸ ὑμῶν τῶν δεινῶν ἢ χαλεπαί- 337A
 νεσθαι.

Καὶ ὃς ἀκούσας ἀνεκάγχασέ τε μάλα σαρδάνιον καὶ εἶπεν
 ὦ Ἡράκλεις, ἔφη, αὕτη 'κείνη ἢ εἰωθυῖα εἰρωνεῖα Σωκράτους,
 καὶ ταῦτ' ἐγὼ ἤδη τε καὶ τούτοις προὔλεγον, ὅτι σὺ ἀποκρί-
 νασθαι μὲν οὐκ ἐθελήσεις, εἰρωνεύσοιο δὲ καὶ πάντα μᾶλλον
 ποιήσεις ἢ ἀποκρινοῖο, εἰ τίς τί σε ἐρωτᾷ. Σοφὸς γὰρ εἰ, ἦν
 δ' ἐγὼ, ὦ Θρασύμαχε. εὖ οὖν ἤδησθα ὅτι εἰ τίνα ἔροιο ὅποσα
 ἔστι τὰ δώδεκα, καὶ ἐρόμενος προείποις αὐτῷ "Ὅπως μοι, ὦ B
 ἄνθρωπε, μὴ ἔρεῖς, ὅτι ἔστι τὰ δώδεκα δις ἕξ μὴδ' ὅτι τρίς
 τέτταρα μὴδ' ὅτι ἑξάκις δύο μὴδ' ὅτι τετράκις τρία· ὥς οὐκ
 ἀποδέξομαί σου, ἐὰν τοιαῦτα φλυαρῇς· δῆλον οἶμαί σοι ἦν
 ὅτι οὐδεὶς ἀποκρινοῖτο τῷ οὕτω πυνθανομένῳ. ἀλλ' εἰ σοι
 εἶπεν ὦ Θρασύμαχε, πῶς λέγεις; μὴ ἀποκρίνωμαι ὦν προεῖπες
 μὴδέν; πότερον, ὦ θαυμάσιε, μὴδ' εἰ τούτων τι τυγχάνει ὄν,

ἀλλ' ἕτερον εἶπω τι τοῦ ἀληθοῦς; ἢ πῶς λέγεις; τί ἂν αὐτῷ
 C εἶπες πρὸς ταῦτα; Εἶεν, ἔφη· ὥς δὴ ὅμοιον τοῦτο ἐκείνω.
 Οὐδέν γε κωλύει, ἦν δ' ἐγώ· εἰ δ' οὖν καὶ μὴ ἔστιν ὅμοιον,
 φαίνεται δὲ τῷ ἐρωτηθέντι τοιοῦτον, ἡττόν τι αὐτὸν οἶε ἀπο-
 κρινεῖσθαι τὸ φαινόμενον ἑαυτῷ, ἐάν τε ἡμεῖς ἀπαγορεύωμεν
 ἐάν τε μή; "Ἄλλο τι οὖν, ἔφη, καὶ σὺ οὕτω ποιήσεις; ὦν
 ἐγὼ ἀπέειπον, τούτων τι ἀποκρινεῖ; Οὐκ ἂν θαυμάσαιμι, ἦν
 D δ' ἐγώ, εἴ μοι σκεψαμένῳ οὕτω δόξειεν. Τί οὖν, ἔφη, ἂν ἐγὼ
 δείξω ἑτέραν ἀπόκρισιν παρὰ πάσας ταύτας περὶ δικαιοσύνης,
 βελτίῳ τούτων; τί ἀξιοῖς παθεῖν; Τί ἄλλο, ἦν δ' ἐγώ, ἢ
 ὕπερ προσήκει πάσχειν τῷ μὴ εἰδότι; προσήκει δέ που μαθεῖν
 παρὰ τοῦ εἰδότος· καὶ ἐγὼ οὖν τοῦτο ἀξιῶ παθεῖν. 'Ηδὺς
 γὰρ εἶ, ἔφη· ἀλλὰ πρὸς τῷ μαθεῖν καὶ ἀπότισον ἀργύριον.
 Οὐκοῦν ἐπειδὴν μοι γένηται, εἶπον. 'Ἄλλ' ἔστιν, ἔφη ὁ
 Γλαῦκων· ἀλλ' ἔνεκα ἀργυρίου, ὦ Θρασύμαχε, λέγε· πάντες
 E γὰρ ἡμεῖς Σωκράτει εἰσολίσσομεν. Πάννυ γε, οἶμαι, ἢ δ' ὅς, ἵνα
 Σωκράτης τὸ εἰωθὸς διαπράξῃται, αὐτὸς μὲν μὴ ἀποκρίνηται,
 ἄλλου δ' ἀποκρινομένου λαμβάνῃ λόγον καὶ ἐλέγχῃ. Πῶς
 γὰρ ἂν, ἔφην ἐγώ, ὦ βέλτιστε, τίς ἀποκρίναιτο πρῶτον μὲν μὴ
 εἰδὼς μηδὲ φάσκων εἰδέναι, ἔπειτα, εἴ τι καὶ οἴεται περὶ τού-
 των, ἀπειρημένον αὐτῷ [εἶη], ὅπως μηδὲν ἐρεῖ ὦν ἡγήται, ὑπ'
 ἀνδρὸς οὐ φαύλου; ἀλλὰ σὲ δὴ μᾶλλον εἰκὸς λέγειν· σύ γάρ
 338A δὴ | φῆς εἰδέναι καὶ ἔχειν εἰπεῖν. μὴ οὖν ἄλλως ποιεῖ, ἀλλὰ
 ἐμοί τε χαρίζου ἀποκρινόμενος καὶ μὴ φθονήσης καὶ Γλαῦκωνα
 τόνδε διδάξαι καὶ τοὺς ἄλλους.

Εἰπόντος δέ μου ταῦτα, ὃ τε Γλαῦκων καὶ οἱ ἄλλοι ἐδέοντο
 αὐτοῦ μὴ ἄλλως ποιεῖν. καὶ ὁ Θρασύμαχος φανερὸς μὲν ἦν
 ἐπιθυμῶν εἰπεῖν, ἵν' εὐδοκιμήσειεν, ἡγούμενος ἔχειν ἀπόκρισιν
 παγκάλην· προσεποιεῖτο δὲ φιλονικεῖν πρὸς τὸ ἐμὲ εἶναι τὸν
 ἀποκρινόμενον. τελευτῶν δὲ ξυνεχώρησε, κάπειτα Αὕτη δὴ,
 B ἔφη, ἢ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν,
 παρὰ δὲ τῶν ἄλλων περιμόντα μανθάνειν καὶ τούτων μηδὲ
 χάριν ἀποδιδόναι. "Οτι μὲν, ἦν δ' ἐγώ, μανθάνω παρὰ τῶν
 ἄλλων, ἀληθὴ εἶπες, ὦ Θρασύμαχε, ὅτι δὲ οὐ με φῆς χάριν

ἐκτίνειν, ψεύδει· ἐκτίνω γὰρ ὅσῃν δύναμαι. δύναμαι δὲ ἐπαινέειν μόνον· χρήματα γὰρ οὐκ ἔχω. ὥς δὲ προθύμως τοῦτο δρῶ, ἂν τίς μοι δοκῇ εὖ λέγειν, εὖ εἴσει αὐτίκα δὴ μάλα, ἐπειδὰν ἀποκρίνη· οἶμαι γάρ σε εὖ ἐρεῖν. "Ἄκουε δὴ, ἦ δ' ὅς. φημὶ γὰρ ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος ξυμφέρον. ἀλλὰ τί οὐκ ἐπαινεῖς; ἀλλ' οὐκ ἐθέλησεις. Ἐάν μάθω γε πρῶτον, ἔφην, τί λέγεις· νῦν γὰρ οὐπω οἶδα. τὸ τοῦ κρείττονος φῆς ξυμφέρον δίκαιον εἶναι. καὶ τοῦτο, ὦ Θρασύμαχε, τί ποτε λέγεις; οὐ γάρ που τό γε τοιόνδε φῆς· εἰ Πουλυδάμας ἡμῶν κρείττων ὁ παγκρατιαστής καὶ αὐτῷ ξυμφέρει τὰ βόεια κρέα πρὸς τὸ σῶμα, τοῦτο τὸ σιτίον εἶναι καὶ ἡμῖν τοῖς ἥττοσιν ἐκείνου ξυμφέρον ἅμα καὶ δίκαιον. Βδελυρὸς γὰρ εἶ, ἔφη, ὦ Σώκρατες, καὶ ταύτη ὑπολαμβάνεις, ἥ ἂν κακουργήσῃς μάλιστα τὸν λόγον. Οὐδαμῶς, ὦ ἄριστε, ἦν δ' ἐγώ, ἀλλὰ σαφέστερον εἰπὲ τί λέγεις. Εἰτ' οὐκ οἶσθα, ἔφη, ὅτι τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται; Πῶς γὰρ οὔ; Οὐκοῦν τοῦτο κρατεῖ ἐν ἐκάστη πόλει, τὸ ἄρχον; Πάνυ γε. Τίθεται δέ γε τοὺς νόμους ἐκάστη ἢ ἀρχὴ πρὸς τὸ αὐτῇ ξυμ-
E
φέρων, δημοκρατία μὲν δημοκρατικούς, τυραννὶς δὲ τυραννικούς, καὶ αἱ ἄλλαι οὕτω. θέμεναι δὲ ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι, τὸ σφίσι ξυμφέρον, καὶ τὸν τούτου ἐκβαίνοντα κολάζουσιν ὥς παρανομοῦντά τε καὶ ἀδικοῦντα. τοῦτ' οὖν ἐστίν, ὦ βέλτιστε, ὃ λέγω, ἐν ἀπάσαις ταῖς πόλεσι ταύ-
339A
τὸν εἶναι δίκαιον, τὸ τῆς καθεστηκυίας ἀρχῆς ξυμφέρον· αὕτη δέ που κρατεῖ, ὥστε ξυμβαίνει τῷ ὀρθῶς λογιζομένῳ πανταχοῦ εἶναι τὸ αὐτὸ δίκαιον, τὸ τοῦ κρείττονος ξυμφέρον. Νῦν, ἦν δ' ἐγώ, ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μὴ, πειράσομαι μαθεῖν· τὸ ξυμφέρον μὲν οὖν, ὦ Θρασύμαχε, καὶ σὺ ἀπεκρίνω δίκαιον εἶναι· καίτοι ἔμοιγε ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην· πρόσσεστι δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος. Σμικρά γε ἴσως, ἔφη, προσθήκη. Οὐπω δὴλον οὐδ' εἰ μεγάλη· ἀλλ' ὅτι μὲν
B
τοῦτο σκεπτέον εἰ ἀληθὴ λέγεις, δῆλον. ἐπειδὴ γὰρ ξυμφέρον γέ τι εἶναι καὶ ἐγὼ ὁμολογῶ τὸ δίκαιον, σὺ δὲ προστίθης καὶ

αὐτὸ φῆς εἶναι τὸ τοῦ κρείττονος, ἐγὼ δὲ ἀγνοῶ, σκεπτέον δὴ. Σκόπει, ἔφη. Ταῦτ' ἔσται, ἣν δ' ἐγώ. καὶ μοι εἰπέ· οὐ καὶ πείθεσθαι μέντοι τοῖς ἄρχουσι δίκαιον φῆς εἶναι; Ἔγωγε. Πότερον δὲ ἀναμάρτητοί εἰσιν οἱ ἄρχοντες ἐν ταῖς πόλεσιν

C ἐκάσταις ἢ οἰοί τι καὶ ἁμαρτεῖν; Πάντως που, ἔφη, οἰοί τι καὶ ἁμαρτεῖν. Οὐκοῦν ἐπιχειροῦντες νόμους τιθέναι τοὺς μὲν ὀρθῶς τιθέασι, τοὺς δὲ τινες οὐκ ὀρθῶς; Οἶμαι ἔγωγε. Τὸ δὲ ὀρθῶς ἄρα τὸ τὰ ξυμφέροντά ἐστι τίθεσθαι ἑαυτοῖς, τὸ δὲ μὴ ὀρθῶς ἀξύμφορα; ἢ πῶς λέγεις; Οὕτως. Ἄ δ' ἂν θῶνται,

D ποιητέον τοῖς ἀρχομένοις, καὶ τοῦτό ἐστι τὸ δίκαιον; Πῶς γὰρ οὐ; Οὐ μόνον ἄρα δίκαιόν ἐστι κατὰ τὸν σὸν λόγον τὸ τοῦ κρείττονος ξυμφέρον ποιεῖν, ἀλλὰ καὶ τούναντίον, τὸ μὴ ξυμφέρον. Τί λέγεις σύ; ἔφη. Ἄ σὺ λέγεις, ἔμοιγε δοκῶ σκοπῶμεν δὲ βέλτιον. οὐχ ὠμολόγηται τοὺς ἄρχοντας τοῖς ἀρχομένοις προστάττοντας ποιεῖν ἅττα ἐνίοτε διαμαρτάνειν τοῦ ἑαυτοῖς βελτίστου, ἃ δ' ἂν προστάττωσιν οἱ ἄρχοντες δίκαιον εἶναι τοῖς ἀρχομένοις ποιεῖν; ταῦτ' οὐχ ὠμολόγηται;

E Οἶμαι ἔγωγε, ἔφη. Οἷου τοίνυν, ἣν δ' ἐγώ, καὶ τὸ ἀξύμφορα ποιεῖν τοῖς ἄρχουσὶ τε καὶ κρείττοσι δίκαιον εἶναι ὠμολογησθαι σοι, ὅταν οἱ μὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς προστάττωσι, τοῖς δὲ δίκαιον εἶναι φῆς ταῦτα ποιεῖν ἃ ἐκεῖνοι προσέταξαν· ἄρα τότε, ὦ σοφώτατε Θρασύμαχε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτως δίκαιον εἶναι ποιεῖν τούναντίον ἢ ὃ σὺ λέγεις; τὸ γὰρ τοῦ κρείττονος ἀξύμφορον δήπου προσ-

340A τάττεται τοῖς ἥττοσι ποιεῖν. Ναὶ | μὰ Δί', ἔφη, ὦ Σώκρατες, ὁ Πολέμαρχος, σαφέστατά γε. Ἐὰν σύ γ', ἔφη, αὐτῷ μαρτυρήσης, ὁ Κλειτοφῶν ὑπολαβών. Καὶ τί, ἔφη, δέεται μάρτυρος; αὐτὸς γὰρ Θρασύμαχος ὁμολογεῖ τοὺς μὲν ἄρχοντας ἐνίοτε ἑαυτοῖς κακὰ προστάττειν, τοῖς δὲ ἀρχομένοις δίκαιον εἶναι ταῦτα ποιεῖν. Τὸ γὰρ τὰ κελεύόμενα ποιεῖν, ὦ Πολέμαρχε, ὑπὸ τῶν ἀρχόντων δίκαιον εἶναι ἔθετο Θρασύμαχος. Καὶ γὰρ τὸ τοῦ κρείττονος, ὦ Κλειτοφῶν, ξυμφέρον δίκαιον

B εἶναι ἔθετο. ταῦτα δὲ ἀμφότερα θέμενος ὠμολόγησεν αὐ ἐνίοτε τοὺς κρείττους τὰ αὐτοῖς ἀξύμφορα κελεύειν τοὺς ἥττους τε

καὶ ἀρχομένους ποιεῖν. ἐκ δὲ τούτων τῶν ὁμολογιῶν οὐδὲν μᾶλλον τὸ τοῦ κρείττονος ξυμφέρον δίκαιον ἂν εἴη ἢ τὸ μὴ ξυμφέρον. Ἄλλ', ἔφη ὁ Κλειτοφῶν, τὸ τοῦ κρείττονος ξυμφέρον ἔλεγεν ὁ ἡγοῖτο ὁ κρείττων αὐτῷ ξυμφέρειν, τοῦτο ποιητέον εἶναι τῷ ἥττονι, καὶ τὸ δίκαιον τοῦτο ἐτίθετο. Ἄλλ' οὐχ οὕτως, ἦ δ' ὅς ὁ Πολέμαρχος, ἐλέγετο. Οὐδέν, ἦν δ' ἐγώ, ὦ Πολέμαρχε, διαφέρει, ἀλλ' εἰ νῦν οὕτω λέγει Θρασύμαχος, οὕτως αὐτοῦ ἀποδεχώμεθα.

Καί μοι εἰπέ, ὦ Θρασύμαχε· τοῦτο ἦν ὁ ἐβούλου λέγειν τὸ δίκαιον, τὸ τοῦ κρείττονος ξυμφέρον δοκοῦν εἶναι τῷ κρείττονι, ἂν τε ξυμφέρῃ ἂν τε μὴ; οὕτω σε φῶμεν λέγειν; Ἡκιστά γ', ἔφη· ἀλλὰ κρείττω με οἶε καλεῖν τὸν ἐξαμαρτάνοντα, ὅταν ἐξαμαρτάνῃ; Ἐγωγε, εἶπον, ὥμην σε τοῦτο λέγειν, ὅτε τοὺς ἄρχοντας ὠμολόγεις οὐκ ἀναμαρτήτους εἶναι D ἀλλὰ τι καὶ ἐξαμαρτάνειν. Συκοφάντης γὰρ εἶ, ἔφη, ὦ Σώκρατες, ἐν τοῖς λόγοις. ἐπεὶ αὐτίκα ἱατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας κατ' αὐτὸ τοῦτο ὁ ἐξαμαρτάνει; ἢ λογιστικόν, ὅς ἂν ἐν λογισμῷ ἀμαρτάνῃ, τότε ὅταν ἀμαρτάνῃ, κατὰ ταύτην τὴν ἀμαρτίαν; ἀλλ', οἶμαι, λέγομεν τῷ ῥήματι οὕτως, ὅτι ὁ ἱατρὸς ἐξήμαρτε καὶ ὁ λογιστὴς ἐξήμαρτε καὶ ὁ γραμματιστής· τὸ δ', οἶμαι, ἕκαστος τούτων, καθ' ὅσον τοῦτ' ἔστιν ὁ προσαγορεύομεν αὐτόν, οὐδέποτε ἀμαρτάνει· ὥστε κατὰ τὸν ἀκριβῆ λόγον, ἐπειδὴ καὶ E σὺ ἀκριβολογεῖ, οὐδεὶς τῶν δημιουργῶν ἀμαρτάνει. ἐπιλιπούσης γὰρ ἐπιστήμης ὁ ἀμαρτάνων ἀμαρτάνει, ἐν ᾧ οὐκ ἔστι δημιουργός· ὥστε δημιουργὸς ἢ σοφὸς ἢ ἄρχων οὐδεὶς ἀμαρτάνει τότε ὅταν ἄρχων ᾗ, ἀλλὰ πᾶς γ' ἂν εἴποι ὅτι ὁ ἱατρὸς ἡμαρτε καὶ ὁ ἄρχων ἡμαρτε. τοιοῦτον οὖν δὴ σοι καὶ ἐμὲ ὑπόλαβε νῦν δὴ ἀποκρίνεσθαι. τὸ δὲ ἀκριβέστατον ἐκεῖνο τυγχάνει ὄν, τὸν ἄρχοντα, καθ' ὅσον | ἄρχων ἐστί, μὴ ἀμαρ- 341A τάνειν, μὴ ἀμαρτάνοντα δὲ τὸ αὐτῷ βέλτιστον τίθεσθαι, τοῦτο δὲ τῷ ἀρχομένῳ ποιητέον· ὥστε, ὅπερ ἐξ ἀρχῆς ἔλεγον, δίκαιον λέγω τὸ τοῦ κρείττονος ποιεῖν ξυμφέρον. Εἶεν, ἦν δ' ἐγώ, ὦ Θρασύμαχε· δοκῶ σοι συκοφαντεῖν; Πάνυ μὲν οὖν,

ἔφη. Οὔτε γὰρ με ἐξ ἐπιβουλῆς ἐν τοῖς λόγοις κακουργοῦντά
 σε ἐρέσθαι ὡς ἡρόμην; Εὐ μὲν οὖν οἶδα, ἔφη. καὶ οὐδέν γέ
 B σοι πλεόν ἔσται· οὔτε γὰρ ἂν με λάθοις κακουργῶν, οὔτε μὴ
 λαθὼν βιάσασθαι τῷ λόγῳ δύναιο. Οὐδέ γ' ἂν ἐπιχειρήσαιμι,
 ἦν δ' ἐγώ, ὦ μακάριε. ἀλλ' ἵνα μὴ αὐθις ἡμῖν τοιοῦτον
 ἐγγένηται, διόρισαι ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν
 κρείττονα, τὸν ὡς ἔπος εἰπεῖν ἢ τὸν ἀκριβεῖ λόγῳ, ὃν νῦν δὴ
 ἔλεγες, οὐ τὸ ξυμφέρον κρείττονος ὄντος δίκαιον ἔσται τῷ
 ἥττονι ποιεῖν. Τὸν τῷ ἀκριβεστάτῳ, ἔφη, λόγῳ ἄρχοντα
 ὄντα. πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι·
 C οὐδέν σου παρίεμαι· ἀλλ' οὐ μὴ οἶός τ' ᾔς. Οὔτε γὰρ ἂν με,
 εἶπον, οὕτω μανῆναι, ὥστε ξυρεῖν ἐπιχειρεῖν λέοντα καὶ συκο-
 φαντεῖν Θρασύμαχον; Νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδέν ὦν
 καὶ ταῦτα. Ἄδην, ἦν δ' ἐγώ, τῶν τοιούτων. ἀλλ' εἰπέ μοι·
 ὁ τῷ ἀκριβεῖ λόγῳ ἱατρός, ὃν ἄρτι ἔλεγες, πότερον χρημα-
 τιστῆς ἔστιν ἢ τῶν καμνόντων θεραπευτῆς; καὶ λέγε τὸν τῷ
 ὄντι ἱατρὸν ὄντα. Τῶν καμνόντων, ἔφη, θεραπευτῆς. Τί δέ
 κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἄρχων ἔστιν ἢ
 D ναύτης; Ναυτῶν ἄρχων. Οὐδέν, οἶμαι, τοῦτο ὑπολογιστέον,
 ὅτι πλεῖ ἐν τῇ νηϊ, οὐδ' ἔστι κλητέος ναύτης· οὐ γὰρ κατὰ
 τὸ πλεῖν κυβερνήτης καλεῖται ἀλλὰ κατὰ τὴν τέχνην καὶ τὴν
 τῶν ναυτῶν ἀρχήν. Ἀληθῆ, ἔφη. Οὐκοῦν ἐκάστῳ τούτων
 ἔστι τι ξυμφέρον; Πάνυ γε. Οὐ καὶ ἡ τέχνη, ἦν δ' ἐγώ, ἐπὶ
 τούτῳ πέφυκεν, ἐπὶ τῷ τὸ ξυμφέρον ἐκάστῳ ζητεῖν τε καὶ
 ἐκπορίζειν; Ἐπὶ τούτῳ, ἔφη. Ἀρ' οὖν καὶ ἐκάστῃ τῶν
 τεχνῶν ἔστι τι ξυμφέρον ἄλλο ἢ ὁ τι μάλιστα τελέαν εἶναι;
 E Πῶς τοῦτο ἐρωτᾷς; Ὡσπερ, ἔφην ἐγώ, εἴ με ἔροιο, εἰ ἔξαρκεῖ
 σώματι εἶναι σώματι ἢ προσδεῖται τινος, εἴποιμ' ἂν ὅτι Παν-
 τάπασι μὲν οὖν προσδεῖται. διὰ ταῦτα καὶ ἡ τέχνη ἔστιν ἢ
 ἱατρικὴ νῦν εὐρημένη, ὅτι σῶμά ἐστι πονηρὸν καὶ οὐκ ἔξαρκεῖ
 αὐτῷ τοιούτῳ εἶναι. τούτῳ οὖν ὅπως ἐκπορίζῃ τὰ ξυμφέροντα,
 ἐπὶ τούτῳ παρεσκευάσθη ἡ τέχνη. ἢ ὀρθῶς σοι δοκῶ, ἔφην,
 342A ἂν εἰπεῖν οὕτω λέγων, ἢ οὐ; Ὅρθῶς, ἔφη. Τί δέ δὴ; αὐτὴ
 ἢ ἱατρικὴ ἔστι πονηρά, ἢ ἄλλη τις τέχνη ἔσθ' ὁ τι προσ-

δεῖται τινος ἀρετῆς, ὥσπερ ὀφθαλμοὶ ὄψεως καὶ ὦτα ἀκοῆς καὶ διὰ ταῦτα ἐπ' αὐτοῖς δεῖ τινὸς τέχνης τῆς τὸ ξυμφέρον εἰς ταῦτα σκεψομένης τε καὶ ἐκποριζούσης; ἄρα καὶ ἐν αὐτῇ τῇ τέχνῃ ἐνι τις πονηρία, καὶ δεῖ ἐκάστη τέχνῃ ἄλλης τέχνης, ἥτις αὐτῇ τὸ ξυμφέρον σκέψεται, καὶ τῇ σκοπούμενῃ ἐτέρας B αὐ τοιαύτης, καὶ τοῦτ' ἔστιν ἀπέραντον; ἢ αὐτὴ αὐτῇ τὸ ξυμφέρον σκέψεται; ἢ οὔτε αὐτῆς οὔτε ἄλλης προσδεύεται ἐπὶ τὴν αὐτῆς πονηρίαν τὸ ξυμφέρον σκοπεῖν· οὔτε γὰρ πονηρία οὔτε ἀμαρτία οὐδεμία οὐδεμιᾷ τέχνῃ πάρεστιν, οὐδὲ προσήκει τέχνῃ ἄλλῃ τὸ ξυμφέρον ζητεῖν ἢ ἐκείνῃ οὐ τέχνῃ ἐστίν, αὐτὴ δὲ ἀβλαβὴς καὶ ἀκέραιός ἐστιν ὀρθῇ οὔσα, ὥσπερ ἂν ἡ ἐκάστη ἀκριβὴς ὅλη ἢ περ ἐστί; καὶ σκόπει ἐκείνῃ τῷ ἀκριβεῖ λόγῳ· οὕτως ἢ ἄλλως ἔχει; Οὕτως, ἔφη, φαίνεται. Οὐκ ἄρα, ἦν δ' ἐγώ, ἱατρικὴ ἱατρικῇ τὸ ξυμφέρον σκοπεῖ ἀλλὰ C σώματι. Ναί, ἔφη. Οὐδὲ ἵππικὴ ἵππικῇ ἀλλ' ἵπποις. οὐδὲ ἄλλη τέχνῃ οὐδεμία ἑαυτῇ, οὐδὲ γὰρ προσδεύεται, ἀλλ' ἐκείνῃ οὐ τέχνῃ ἐστίν. Φαίνεται, ἔφη, οὕτως. Ἀλλὰ μήν, ὦ Θρασύμαχε, ἀρχουσὶ γε αἱ τέχναι καὶ κρατοῦσιν ἐκείνου οὐπὲρ εἰσι τέχναι. Συνεχώρησεν ἐνταῦθα καὶ μάλα μόγισ. Οὐκ ἄρα ἐπιστήμη γε οὐδεμία τὸ τοῦ κρείττονος ξυμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τοῦ ἥττονός τε καὶ ἀρχομένου ὑπὸ ἑαυτῆς. Ξυνωμολόγησε μὲν καὶ ταῦτα τελευτῶν, ἐπεχείρει δὲ περὶ D αὐτὰ μάχεσθαι. ἐπειδὴ δὲ ὠμολόγησεν, "Ἄλλο τι οὖν, ἦν δ' ἐγώ, οὐδὲ ἱατρὸς οὐδεὶς, καθ' ὅσον ἱατρὸς, τὸ τῷ ἱατρῷ ξυμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τῷ κέμνοντι; ὠμολόγηται γὰρ ὁ ἀκριβὴς ἱατρὸς σωμάτων εἶναι ἀρχων ἀλλ' οὐ χρηματιστής· ἢ οὐχ ὠμολόγηται; Ξυνέφη. Οὐκοῦν καὶ ὁ κυβερνήτης ὁ ἀκριβὴς ναυτῶν εἶναι ἀρχων ἀλλ' οὐ ναύτης; ὠμολόγηται. Οὐκ ἄρα ὁ γε τοιοῦτος κυβερνήτης τε καὶ E ἀρχων τὸ τῷ κυβερνήτῃ ξυμφέρον σκέψεται τε καὶ προστάξει, ἀλλὰ τὸ τῷ ναύτῃ τε καὶ ἀρχομένῳ. Ξυνέφησε μόγισ. Οὐκοῦν, ἦν δ' ἐγώ, ὦ Θρασύμαχε, οὐδ' ἄλλος οὐδεὶς ἐν οὐδεμιᾷ ἀρχῇ, καθ' ὅσον ἀρχων ἐστί, τὸ αὐτῷ ξυμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τῷ ἀρχομένῳ καὶ ᾧ ἂν αὐτὸς δημιουργῇ,

καὶ πρὸς ἐκεῖνον βλέπων καὶ τὸ ἐκείνῳ συμφέρον καὶ πρέπον καὶ λέγει ἃ λέγει καὶ ποιεῖ ἃ ποιεῖ ἅπαντα.

- 343A | Ἐπειδὴ οὖν ἐνταῦθα ἡμεν τοῦ λόγου καὶ πᾶσι καταφανὲς ἦν ὅτι ἐ τοῦ δικαίου λόγος εἰς τοῦναντίον περιεστήκει, ὁ Θρασύμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, Εἰπέ μοι, ἔφη, ὦ Σώκρατες, τίτθῃ σοι ἔστιν; Τί δέ; ἦν δ' ἐγώ. οὐκ ἀποκρίνεσθαι χρὴν μᾶλλον ἢ τοιαῦτα ἐρωτᾶν; "Ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον, ὅς γε αὐτῇ
- B οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις. "Ὅτι δὴ τί μάλιστα; ἦν δ' ἐγώ. "Ὅτι οἶει τοὺς ποιμένας ἢ τοὺς βουκόλους τὸ τῶν προβάτων ἢ τὸ τῶν βοῶν ἀγαθὸν σκοπεῖν καὶ παχύνειν αὐτοὺς καὶ θεραπεύειν πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν δεσποτῶν ἀγαθὸν καὶ τὸ αὐτῶν, καὶ δὴ καὶ τοὺς ἐν ταῖς πόλεσιν ἄρχοντας, οἳ ὡς ἀληθῶς ἄρχουσιν, ἄλλως πως ἡγεῖσθαι διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ ὥσπερ ἂν τις πρὸς πρόβατα διατεθεῖη, καὶ ἄλλο τι σκοπεῖν αὐτοὺς διὰ νυκτὸς καὶ
- C ἡμέρας ἢ τοῦτο ὅθεν αὐτοὶ ὠφελήσονται. καὶ οὕτω πόρρῳ εἰ περὶ τε τοῦ δικαίου καὶ δικαιοσύνης καὶ ἀδίκου τε καὶ ἀδικίας, ὥστε ἀγνοεῖς, ὅτι ἡ μὲν δικαιοσύνη καὶ τὸ δίκαιον ἀλλότριον ἀγαθὸν τῷ ὄντι, τοῦ κρείττονός τε καὶ ἄρχοντος συμφέρον, οἰκεία δὲ τοῦ πειθομένου τε καὶ ὑπηρετοῦντος βλάβη, ἡ δὲ ἀδικία τοῦναντίον, καὶ ἄρχει τῶν ὡς ἀληθῶς εὐθικῶν τε καὶ δικαίων, οἳ δ' ἀρχόμενοι ποιοῦσι τὸ ἐκείνου συμφέρον κρείττονος ὄντος, καὶ εὐδαίμονα ἐκείνον ποιοῦσιν ὑπηρετοῦντες αὐτῷ, ἑαυτοὺς δὲ οὐδ' ὅπως τιοῦν. σκοπεῖσθαι δέ, ὦ εὐθέστατε
- D Σώκρατες, οὕτωςι χρὴ, ὅτι δίκαιος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους συμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ, οὐδαμοῦ ἂν εὖροις ἐν τῇ διαλύσει τῆς κοινωνίας πλεόν ἔχοντα τὸν δίκαιον τοῦ ἀδίκου ἀλλ' ἔλαττον· ἔπειτα ἐν τοῖς πρὸς τὴν πόλιν, ὅταν τέ τινες εἰσφοραὶ ᾖσιν, ὁ μὲν δίκαιος ἀπὸ τῶν ἴσων πλεόν εἰσ-
- E φέρει, ὁ δ' ἔλαττον, ὅταν τε λήψεις, ὁ μὲν οὐδέν, ὁ δὲ πολλὰ κερδαίνει. καὶ γὰρ ὅταν ἀρχὴν τινα ἀρχῇ ἐκάτερος, τῷ μὲν δίκαιῳ ὑπάρχει καὶ εἰ μηδεμία ἄλλη ζημία, τά γε οἰκεία δι'

ἀμέλειαν μοχθηροτέρως ἔχειν, ἐκ δὲ τοῦ δημοσίου μηδὲν ὠφελείσθαι διὰ τὸ δίκαιον εἶναι, πρὸς δὲ τούτοις ἀπέχθασθαι τοῖς τε οἰκείοις καὶ τοῖς γνωρίμοις, ὅταν μηδὲν ἐθέλῃ αὐτοῖς ὑπηρετεῖν παρὰ τὸ δίκαιον· τῷ δὲ ἀδίκῳ πάντα τούτων τάναντία ὑπάρχει. λέγω γὰρ ὅνπερ νῦν δὴ ἔλεγον, τὸν μεγάλα | δυνάμενον πλεονεκτεῖν. τοῦτον οὖν σκόπει, εἴπερ 341A βούλει κρίνειν ὅσω μᾶλλον ξυμφέρει ἰδίᾳ αὐτῷ ἄδικον εἶναι ἢ τὸ δίκαιον. πάντων δὲ ῥᾶστα μαθήσῃ, ἐὰν ἐπὶ τὴν τελειωτάτην ἀδικίαν ἔλθῃς, ἢ τὸν μὲν ἀδικήσαντα εὐδαιμονέστατον ποιεῖ, τοὺς δὲ ἀδικηθέντας καὶ ἀδικῆσαι οὐκ ἂν ἐθέλοντας ἐθλιωτάτους. ἔστι δὲ τοῦτο τυραννίς, ἢ οὐ κατὰ σμικρὸν τᾶλλότρια καὶ λάθρα καὶ βία ἀφαιρεῖται, καὶ ἱερὰ καὶ ὅσια καὶ ἴδια καὶ δημόσια, ἀλλὰ ξυλλήβδην. ὦν ἐφ' ἐκάστῳ μέρει ὅταν τις B ἀδικήσας μὴ λάθῃ, ζημιούται τε καὶ ὀνειδῇ ἔχει τὰ μέγιστα· καὶ γὰρ ἱερόσυλοι καὶ ἀνδραποδισταὶ καὶ τοιχωρύχοι καὶ ἀποστερηταὶ καὶ κλέπται οἱ κατὰ μέρη ἀδικοῦντες τῶν τοιούτων κακουργημάτων καλοῦνται. ἐπειδὴν δέ τις πρὸς τοῖς τῶν πολιτῶν χρήμασι καὶ αὐτοῖς ἀνδραποδισάμενος δουλώσῃται, ἀντὶ τούτων τῶν αἰσχυρῶν ὀνομάτων εὐδαίμονες καὶ C μακάριοι κέκληνται, οὐ μόνον ὑπὸ τῶν πολιτῶν ἀλλὰ καὶ ὑπὸ τῶν ἄλλων, ὅσοι ἂν πύθωνται αὐτὸν τὴν ὅλην ἀδικίαν ἡδικοκότες. οὐ γὰρ τὸ ποιεῖν τὰ ἄδικα ἀλλὰ τὸ πάσχειν φοβούμενοι ὀνειδίζουσιν οἱ ὀνειδίζοντες τὴν ἀδικίαν. οὕτως, ὦ Σώκρατες, καὶ ἰσχυρότερον καὶ ἐλευθεριώτερον καὶ δεσποτικώτερον ἀδικία δικαιοσύνης ἐστὶν ἱκανῶς γιγνομένη, καὶ ὅπερ ἐξ ἀρχῆς ἔλεγον, τὸ μὲν τοῦ κρείττονος ξυμφέρον τὸ δίκαιον τυγχάνει ὄν, τὸ δ' ἄδικον ἑαυτῷ λυσιτελοῦν τε καὶ ξυμφέρον.

Ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν νῷ εἶχεν ἀπιέναι, ὥσπερ D βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὥτων ἀθρόον καὶ πολὺν τὸν λόγον. οὐ μὴν εἴασάν γε αὐτὸν οἱ παρόντες, ἀλλ' ἠνάγκασαν ὑπομεῖναι τε καὶ παρασχεῖν τῶν εἰρημένων λόγον. καὶ δὴ ἔγωγε καὶ αὐτὸς πάννυ ἐδεόμην τε καὶ εἶπον ὦ δαιμόνιε Θρασύμαχε, οἶον ἐμβαλὼν λόγον ἐν νῷ ἔχεις ἀπιέναι, πρὶν

διδάξαι ἱκανῶς ἢ μαθεῖν εἴτε οὕτως εἴτε ἄλλως ἔχει; ἢ σμικρὸν οἷε ἐπιχειρεῖν πρᾶγμα διορίζεσθαι, ἀλλ' οὐ βίου
 E διαγωγὴν, ἣ ἂν διαγόμενος ἕκαστος ἡμῶν λυσιτελεστάτην
 ζωὴν ζῷη; Ἐγὼ γὰρ οἶμαι, ἔφη ὁ Θρασύμαχος, τουτὶ ἄλλως
 ἔχειν; Ἔοικας, ἦν δ' ἐγώ, ἥτοι ἡμῶν γε οὐδὲν κήδεσθαι,
 οὐδέ τι φροντίζειν εἴτε χεῖρον εἴτε βέλτιον βιωσόμεθα
 ἀγνοοῦντες ὃ σὺ φῆς εἰδέναι. ἀλλ', ὦ γαθέ, προθυμοῦ καὶ

345A ἡμῖν ἐνδείξασθαι· οὗτοι κακῶς | σοι κείσεται ὃ τι ἂν ἡμᾶς
 τοσοῦσδε ὄντας εὐεργετήσης. ἐγὼ γὰρ δὴ σοι λέγω τό γ'
 ἐμόν, ὅτι οὐ πείθεμαι οὐδ' οἶμαι ἀδικίαν δικαιοσύνης κερδα-
 λεώτερον εἶναι, οὐδ' ἂν ἑὰ τις αὐτὴν καὶ μὴ διακωλύῃ πρᾶτ-
 τειν ἃ βούλεται. ἀλλ', ὦ γαθέ, ἔστω μὲν ἄδικος, δυνάσθω δὲ
 ἀδικεῖν ἢ τῷ λανθάνειν ἢ τῷ διαμάχεσθαι· ὅμως ἐμέ γε οὐ

B πείθεις ὥς ἔστι τῆς δικαιοσύνης κερδαλεώτερον. ταῦτ' οὖν καὶ
 ἕτερος ἴσως τις ἡμῶν πέπονθεν, οὐ μόνος ἐγώ. πείσον· οὖν, ὦ
 μακάριε, ἱκανῶς ἡμᾶς ὅτι οὐκ ὀρθῶς βουλευόμεθα δικαιοσύνην
 ἀδικίας περὶ πλείονος ποιούμενοι. Καὶ πῶς, ἔφη, σὲ πείσω;
 εἰ γὰρ οἷς νῦν δὴ ἔλεγον μὴ πέπεισαι, τί σοι ἔτι ποιήσω; ἢ
 εἰς τὴν ψυχὴν φέρων ἐνθῶ τὸν λόγον; Μὰ Δί', ἦν δ' ἐγώ,
 μὴ σύ γε· ἀλλὰ πρῶτον μὲν, ἃ ἂν εἴπῃς, ἔμμενε τούτοις, ἢ
 ἂν μετατιθῇ, φανερώς μετατίθεσο καὶ ἡμᾶς μὴ ἑξαπάτα. νῦν

C δὲ ὀρῶς, ὦ Θρασύμαχε, ἔτι γὰρ τὰ ἔμπροσθεν ἐπισκεψόμεθα,
 ὅτι τὸν ὥς ἀληθῶς ἱατρὸν τὸ πρῶτον ὀριζόμενος τὸν ὥς
 ἀληθῶς ποιμένα οὐκέτι ᾧου δεῖν ὑστερον ἀκριβῶς φυλάξαι,
 ἀλλὰ ποιμαίνειν οἷε αὐτὸν τὰ πρόβατα, καθ' ὅσον ποιμὴν
 ἔστιν, οὐ πρὸς τὸ τῶν προβάτων βέλτιστον βλέποντα, ἀλλ'
 ὥσπερ δαιτυμόνα τινὰ καὶ μέλλοντα ἐστιάζεσθαι πρὸς τὴν
 εὐωχίαν, ἢ αὖ πρὸς τὸ ἀποδόσθαι, ὥσπερ χρηματιστὴν ἀλλ'

D οὐ ποιμένα. τῇ δὲ ποιμενικῇ οὐ δήπου ἄλλου του μέλει ἢ
 ἐφ' ᾧ τέτακται, ὅπως τούτῳ τὸ βέλτιστον ἐκποριεῖ· ἐπεὶ τά
 γε αὐτῆς ὥστ' εἶναι βελτίστη, ἱκανῶς δήπου ἐκπεπόρισται,
 ὥς γ' ἂν μηδὲν ἐνδέη τοῦ ποιμενικῆ εἶναι· οὕτω δὲ ᾧμην
 ἔγωγε νῦν δὴ ἀναγκαῖον εἶναι ἡμῖν ὁμολογεῖν πᾶσαν ἀρχὴν,
 καθ' ὅσον ἀρχή, μηδενὶ ἄλλῳ τὸ βέλτιστον σκοπεῖσθαι ἢ

ἐκείνῳ τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἐν τε πολιτικῇ καὶ ἰδωτικῇ ἀρχῇ· σὺ δὲ τοὺς ἄρχοντας ἐν ταῖς πόλεσι, τοὺς ἀληθῶς ἄρχοντας, ἐκόντας οἶαι ἄρχειν; Μὰ Δι' οὐκ, ἔφη, ἀλλ' εὖ οἶδα. Τί δέ; ἦν δ' ἐγώ, ὦ Θρασύμαχε, τὰς ἄλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἄρχειν ἐκόν, ἀλλὰ μισθὸν αἰτοῦσιν, ὥς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην ἐκ τοῦ ἄρχειν ἀλλὰ τοῖς ἀρχομένοις; | ἐπεὶ τοσόνδε εἶπέ. οὐχὶ ἐκάστην 346A
 μέντοι φάμεν ἐκάστοτε τῶν τεχνῶν τούτῳ ἐτέραν εἶναι, τῷ ἐτέραν τὴν δύναμιν ἔχειν; καί, ὦ μακάριε, μὴ παρὰ δόξαν ἀποκρίνου, ἵνα τι καὶ περαίνωμεν. Ἀλλὰ τούτῳ, ἔφη, ἐτέρα. Οὐκοῦν καὶ ὠφελίαν ἐκάστη ἰδίαν τινὰ ἡμῖν παρέχεται, ἀλλ' οὐ κοινήν, οἷον ἰατρικὴ μὲν ὑγίαιαν, κυβερνητικὴ δὲ σωτηρίαν ἐν τῷ πλεῖν, καὶ αἱ ἄλλαι οὕτως; Πάννυ γε. Οὐκοῦν καὶ B
 μισθωτικὴ μισθόν; αὕτη γὰρ αὐτῆς ἡ δύναμις. ἢ τὴν ἰατρικὴν σὺ καὶ τὴν κυβερνητικὴν τὴν αὐτὴν καλεῖς; ἢ ἕανπερ βούλῃ ἀκριβῶς διορίζειν, ὥσπερ ὑπέθου, οὐδέν τι μᾶλλον, ἕαν τις κυβερνῶν ὑγιὲς γίγνηται διὰ τὸ συμφέρειν αὐτῷ πλεῖν ἐν τῇ θαλάττῃ, ἔνεκα τούτου καλεῖς μᾶλλον αὐτὴν ἰατρικὴν; Οὐ δῆτα, ἔφη. Οὐδέ γ', οἶμαι, τὴν μισθωτικὴν, ἕαν ὑγιαίνει τις μισθαρνῶν. Οὐ δῆτα. Τί δέ; τὴν ἰατρικὴν μισθαρνητικὴν, ἕαν ἰώμενός τις μισθαρνῇ; Οὐκ, ἔφη. Οὐκοῦν C
 τὴν γε ὠφελίαν ἐκάστης τῆς τέχνης ἰδίαν ὠμολογήσαμεν εἶναι; Ἔστω, ἔφη. Ἦντινα ἄρα ὠφελίαν κοινῇ ὠφελοῦνται πάντες οἱ δημιουργοί, δῆλον ὅτι κοινῇ τινὶ τῷ αὐτῷ προσχρώμενοι ἀπ' ἐκείνου ὠφελοῦνται. Ἔοικεν, ἔφη. Φάμεν δέ γε τὸ μισθὸν ἀρνυμένους ὠφελείσθαι τοὺς δημιουργοὺς ἀπὸ τοῦ προσχρῆσθαι τῇ μισθωτικῇ τέχνῃ γίγνεσθαι αὐτοῖς. Eυνέφη D
 μόγισ. Οὐκ ἄρα ἀπὸ τῆς αὐτοῦ τέχνης ἐκάστῳ αὐτῇ ἡ ὠφελία ἐστίν, ἢ τοῦ μισθοῦ λήψις, ἀλλ', εἰ δεῖ ἀκριβῶς σκοπεῖσθαι, ἢ μὲν ἰατρικὴ ὑγίαιαν ποιεῖ, ἢ δὲ μισθαρνητικὴ μισθόν, καὶ ἢ μὲν οἰκοδομικὴ οἰκίαν, ἢ δὲ μισθαρνητικὴ αὐτῇ ἐπομένη μισθόν, καὶ αἱ ἄλλαι πᾶσαι οὕτω τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται καὶ ὠφελεῖ ἐκείνο ἐφ' ᾧ τέτακται. ἕαν δὲ μὴ μισθὸς αὐτῇ προσγίγνηται, ἔσθ' ὅ τι ὠφελεῖται ὁ δημιουργὸς ἀπὸ τῆς

- τέχνης ; Οὐ φαίνεται, ἔφη. Ἄρ' οὖν οὐδ' ὠφελεί τότε, ὅταν
 E προῖκα ἐργάζεται ; Οἶμαι ἔγωγε. Οὐκοῦν, ὦ Θρασύμαχε, τοῦτο ἤδη δῆλον, ὅτι οὐδεμία τέχνη οὐδὲ ἀρχὴ τὸ αὐτῇ ὠφέλιμον παρασκευάζει, ἀλλ', ὅπερ πάσαι ἐλέγομεν, τὸ τῷ ἀρχομένῳ καὶ παρασκευάζει καὶ ἐπιτάττει, τὸ ἐκείνου συμφέρον ἥττονος ὄντος σκοποῦσα, ἀλλ' οὐ τὸ τοῦ κρείττονος. διὰ δὴ ταῦτα ἔγωγε, ὦ φίλε Θρασύμαχε, καὶ ἄρτι ἔλεγον μηδένα ἐθέλειν ἐκόντα ἄρχειν καὶ τὰ ἀλλότρια κακὰ μεταχειρίζεσθαι ἀνορθοῦντα, ἀλλὰ μισθὸν αἰτεῖν, ὅτι ὁ μέλλων καλῶς τῇ
 347A τέχνῃ | πράξειν οὐδέποτε αὐτῷ τὸ βέλτιστον πράττει οὐδ' ἐπιτάττει κατὰ τὴν τέχνην ἐπιτάττων, ἀλλὰ τῷ ἀρχομένῳ ὦν δὴ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐβελήσκειν ἄρχειν, ἢ ἀργύριον ἢ τιμὴν, ἢ ζημίαν, ἐὰν μὴ ἀρχῇ. Πῶς τοῦτο λέγεις, ὦ Σώκρατες ; ἔφη ὁ Γλαῦκων. τοὺς μὲν γὰρ δύο μισθοὺς γινώσκω· τὴν δὲ ζημίαν ἦντινα λέγεις καὶ ὡς ἐν μισθοῦ μέρει εἴρηκας, οὐ ξυνῆκα. Τὸν τῶν βελτίστων ἄρα μισθόν, ἔφην, οὐ ξυνῆης, δι' ὃν ἄρχουσιν οἱ ἐπιεικέστατοι,
 B ὅταν ἐθέλωσιν ἄρχειν. ἢ οὐκ οἶσθα, ὅτι τὸ φιλότιμόν τε καὶ φιλόαργυρον εἶναι ὄνειδος λέγεταί τε καὶ ἔστιν ; Ἐγώγε, ἔφη. Διὰ ταῦτα τοῖνυν, ἦν δ' ἐγώ, οὔτε χρημάτων ἔνεκα ἐθέλουσιν ἄρχειν οἱ ἀγαθοὶ οὔτε τιμῆς· οὔτε γὰρ φανερώς πραττόμενοι τῆς ἀρχῆς ἔνεκα μισθὸν μισθωτοὶ βούλονται κεκληῆσθαι, οὔτε λάθρα αὐτοὶ ἐκ τῆς ἀρχῆς λαμβάνοντες κλέπται. οὐδ' αὖ τιμῆς ἔνεκα· οὐ γὰρ εἰσι φιλότιμοι. δεῖ δὴ αὐτοῖς ἀνάγκην
 C προσεῖναι καὶ ζημίαν, εἰ μέλλουσιν ἐθέλειν ἄρχειν. ὅθεν κινδυνεύει τὸ ἐκόντα ἐπὶ τὸ ἄρχειν ἰέναι ἀλλὰ μὴ ἀνάγκην περιμένειν αἰσχρὸν νενομίσθαι. τῆς δὲ ζημίας μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι, ἐὰν μὴ αὐτὸς ἐβέλη ἄρχειν. ἦν δέισαντές μοι φαίνονται ἄρχειν, ὅταν ἄρχωσιν, οἱ ἐπιεικεῖς, καὶ τότε ἔρχονται ἐπὶ τὸ ἄρχειν οὐχ ὡς ἐπ' ἀγαθόν τι ἰόντες οὐδ' ὡς εὐπαθήσοντες ἐν αὐτῷ, ἀλλ' ὡς ἐπ' ἀναγκαῖον καὶ οὐκ ἔχοντες ἑαυτῶν βελτίοσιν ἐπιτρέψαι οὐδὲ ὁμοίοις. ἐπεὶ κιν-
 D δυνεύει, πόλις ἀνδρῶν ἀγαθῶν εἰ γένοιτο, περιμάχητον ἂν εἶναι τὸ μὴ ἄρχειν, ὥσπερ νυνὶ τὸ ἄρχειν, καὶ ἐνταῦθ' ἂν

καταφανές γενέσθαι ὅτι τῷ ὄντι ἀληθινὸς ἄρχων οὐ πέφυκε τὸ αὐτῷ συμφέρον σκοπεῖσθαι ἀλλὰ τὸ τῷ ἀρχομένῳ· ὥστε πᾶς ἂν ὁ γιγνώσκων τὸ ὠφελεῖσθαι μᾶλλον ἔλοιτο ὑπ' ἄλλου ἢ ἄλλον ὠφελῶν πράγματα ἔχειν. τοῦτο μὲν οὖν ἔγωγε οὐδαμῇ συγχωρῶ Θρασυμάχῳ, ὡς τὸ δίκαιόν ἐστι τὸ τοῦ κρείττονος E συμφέρον. ἀλλὰ τοῦτο μὲν δὴ καὶ εἰσαυθὺς σκεψόμεθα. πολὺ δέ μοι δοκεῖ μείζον εἶναι ὃ νῦν λέγει Θρασύμαχος, τὸν τοῦ ἀδίκου βίον φάσκων εἶναι κρείττω ἢ τὸν τοῦ δικαίου. σὺ οὖν πότερον, ἦν δ' ἐγώ, ὦ Γλαῦκων, αἰρεῖ; καὶ ποτέρως ἀληθεστέρας δοκεῖ σοι λέγεσθαι; Τὸν τοῦ δικαίου ἔγωγε, ἔφη, λυσιτελέστερον βίον εἶναι. "Ἢκουσας, ἦν δ' ἐγώ, | ὅσα ἄρτι 348A Θρασύμαχος ἀγαθὰ διήλθε τῷ τοῦ ἀδίκου; "Ἢκουσα, ἔφη, ἀλλ' οὐ πείθομαι. Βούλει οὖν αὐτὸν πείθωμεν, ἂν δυνώμεθά πη ἔξευρεῖν, ὡς οὐκ ἀληθῇ λέγει; Πῶς γὰρ οὐ βούλομαι; ἦ δ' ὅς. "Ἄν μὲν τοίνυν, ἦν δ' ἐγώ, ἀντικατατείναντες λέγωμεν αὐτῷ λόγον παρὰ λόγον, ὅσα αὖ ἀγαθὰ ἔχει τὸ δίκαιον εἶναι, καὶ αὖθις οὗτος, καὶ ἄλλον ἡμεῖς, ἀριθμεῖν δεήσει τάγαθὰ καὶ μετρεῖν ὅσα ἐκάτεροι ἐν ἐκατέρῳ λέγομεν, καὶ ἤδη δικαστῶν B τινῶν τῶν διακρινούντων δεησόμεθα· ἂν δὲ ὥσπερ ἄρτι ἀνομολογούμενοι πρὸς ἀλλήλους σκοπῶμεν, ἅμα αὐτοί τε δικασταὶ καὶ ῥήτορες ἐσόμεθα. Πάνυ μὲν οὖν, ἔφη. 'Οποτέρως οὖν σοι, ἦν δ' ἐγώ, ἀρέσκει. Οὕτως, ἔφη.

"Ἴθι δὴ, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ἀπόκριναι ἡμῖν ἐξ ἀρχῆς. τὴν τελείαν ἀδικίαν τελέας οὔσης δικαιοσύνης λυσιτελεστέραν φῆς εἶναι; Πάνυ μὲν οὖν καὶ φημί, ἔφη, καὶ δι' αἶ, εἶρηκα. Φέρε δὴ τὸ τοιόνδε περὶ αὐτῶν πῶς λέγεις, τὸ μὲν που C ἀρετὴν αὐτοῖν καλεῖς, τὸ δὲ κακίαν; Πῶς γὰρ οὔ; Οὐκοῦν τὴν μὲν δικαιοσύνην ἀρετὴν, τὴν δὲ ἀδικίαν κακίαν; Εἰκός γ', ἔφη, ὦ ἥδιστε, ἐπειδὴ καὶ λέγω ἀδικίαν μὲν λυσιτελεῖν, δικαιοσύνην δ' οὔ. 'Αλλὰ τί μὴν; Τούναντίον, ἦ δ' ὅς. "Ἢ D τὴν δικαιοσύνην κακίαν; Οὐκ, ἀλλὰ πάνυ γενναίαν εὐθήθειαν. Τὴν ἀδικίαν ἄρα κακοθήθειαν καλεῖς; Οὐκ, ἀλλ' εὐβουλίαν, ἔφη. "Ἢ καὶ φρόνιμοί σοι, ὦ Θρασύμαχε, δοκοῦσιν εἶναι καὶ ἀγαθοὶ οἱ ἄδικοι; Οἷ γε τελέως, ἔφη, οἷοί τε ἀδικεῖν, πόλεις

τε καὶ ἔθνη δυνάμενοι ἀνθρώπων ὑφ' ἑαυτοὺς ποιεῖσθαι. Σὺ δὲ οἶε με ἴσως τοὺς τὰ βαλλάντια ἀποτέμνοντας λέγειν. Λυσιτελεῖ μὲν οὖν, ἥ δ' ὅς, καὶ τὰ τοιαῦτα, ἔανπερ λανθάνῃ· ἔστι δὲ οὐκ ἄξια λόγου, ἀλλ' ἃ νῦν διήλεγον. Τοῦτο μέντοι, ἔφη, οὐκ ἄγνοῶ ὅ τι βούλει λέγειν· ἀλλὰ τόδε ἐθαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίθης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιο-

E σύνην ἐν τοῖς ἐναντίοις. Ἀλλὰ πάνυ οὕτω τίθημι. Τοῦτο, ἦν δ' ἐγώ, ἤδη στερεώτερον, ὦ ἐταῖρε, καὶ οὐκέτι ῥάδιον ἔχειν ὅ τί τις εἴπῃ. εἰ γὰρ λυσιτελεῖν μὲν τὴν ἀδικίαν ἐτίθεσο, κακίαν μέντοι ἢ αἰσχρὸν αὐτὸ ὁμολόγεις εἶναι ὥσπερ ἄλλοι τινές, εἴχομεν ἂν τι λέγειν κατὰ τὰ νομιζόμενα λέγοντες· νῦν δὲ δηλὸς εἰ ὅτι φήσεις αὐτὸ καλὸν καὶ ἰσχυρὸν εἶναι καὶ

349A τᾶλλα αὐτῷ πάντα προσθήσεις | ἃ ἡμεῖς τῷ δικαίῳ προσετίθεμεν, ἐπειδὴ γε καὶ ἐν ἀρετῇ αὐτὸ καὶ σοφία ἐτόλμησας θεῖναι. Ἀληθέστατα, ἔφη, μαντεύει. Ἀλλ' οὐ μέντοι, ἦν δ' ἐγώ, ἀποκνητέον γε τῷ λόγῳ ἐπεξελεῖν σκοπούμενον, ἕως ἂν σε ὑπολαμβάνω λέγειν ἄπερ διανοεῖ. ἐμοὶ γὰρ δοκεῖς σύ, ὦ Θρασύμαχε, ἀτεχνῶς νῦν οὐ σκώπτειν, ἀλλὰ τὰ δοκοῦντα περὶ τῆς ἀληθείας λέγειν. Τί δέ σοι, ἔφη, τοῦτο διαφέρει,

B εἴτε μοι δοκεῖ εἴτε μή, ἀλλ' οὐ τὸν λόγον ἐλέγχεις; Οὐδέν, ἦν δ' ἐγώ. ἀλλὰ τόδε μοι πειρῶ ἔτι πρὸς τούτοις ἀποκρίνασθαι· ὁ δίκαιος τοῦ δικαίου δοκεῖ τί σοι ἂν ἐθέλειν πλεόν ἔχειν; Οὐδαμῶς, ἔφη· οὐ γὰρ ἂν ἦν ἀστείος, ὥσπερ νῦν, καὶ εὐήθης. Τί δέ; τῆς δικαίας πράξεως; Οὐδὲ τῆς δικαίας, ἔφη. Τοῦ δὲ ἀδίκου πότερον ἀξιοὶ ἂν πλεονεκτεῖν καὶ ἡγοῖτο δίκαιον εἶναι, ἢ οὐκ ἂν ἡγοῖτο δίκαιον; Ἐγοῖτ' ἂν, ἦ δ' ὅς, καὶ ἀξιοὶ, ἀλλ' οὐκ ἂν δύναιτο. Ἀλλ' οὐ τοῦτο, ἦν δ' ἐγώ,

C ἐρωτῶ, ἀλλ' εἰ τοῦ μὲν δικαίου μὴ ἀξιοὶ πλεόν ἔχειν μηδὲ βούλεται ὁ δίκαιος, τοῦ δὲ ἀδίκου; Ἀλλ' οὕτως, ἔφη, ἔχει. Τί δὲ δὴ ὁ ἄδικος; ἄρα ἀξιοὶ τοῦ δικαίου πλεονεκτεῖν καὶ τῆς δικαίας πράξεως; Πῶς γὰρ οὐκ; ἔφη, ὅς γε πάντων πλεόν ἔχειν ἀξιοὶ. Οὐκοῦν καὶ ἀδίκου ἀνθρώπου τε καὶ πράξεως ὁ ἄδικος πλεονεκτῆσει καὶ ἀμιλλήσεται ὥς ἀπάντων πλείστον αὐτὸς λάβῃ; Ἔστι ταῦτα. Ὡς δὲ διήλεγωμεν, ἔφη·

ὁ δίκαιος τοῦ μὲν ὁμοίου οὐ πλεονεκτεῖ, τοῦ δὲ ἀνομοίου, ὁ δὲ
 ἄδικος τοῦ τε ὁμοίου καὶ τοῦ ἀνομοίου. "Αριστα, ἔφη, εἴρη- D
 κας. "Ἔστι δέ γε, ἔφη, φρόνιμός τε καὶ ἀγαθὸς ὁ ἄδικος, ὁ
 δὲ δίκαιος οὐδέτερος. Καὶ τοῦτ', ἔφη, εὐ. Οὐκοῦν, ἦν δ' ἐγώ,
 καὶ ἔοικε τῷ φρονίμῳ καὶ τῷ ἀγαθῷ ὁ ἄδικος, ὁ δὲ δίκαιος οὐκ
 ἔοικεν; Πῶς γὰρ οὐ μέλλει, ἔφη, ὁ τοιοῦτος ὢν καὶ ἔοικέναι
 τοῖς τοιούτοις, ὁ δὲ μὴ μὴ ἔοικέναι; Καλῶς. τοιοῦτος ἄρα
 ἔστιν ἐκάτερος αὐτῶν οἷσπερ ἔοικεν. "Αλλὰ τί μέλλει; ἔφη.
 Εἰεν, ὦ Θρασύμαχε' μουσικὸν δέ τινα λέγεις, ἕτερον* δὲ E
 ἄμουσον; "Ἐγωγε. Πότερον φρόνιμον καὶ πότερον ἄφρονα;
 Τὸν μὲν μουσικὸν δῆπου φρόνιμον, τὸν δὲ ἄμουσον ἄφρονα.
 Οὐκοῦν καὶ ἄπερ φρόνιμον, ἀγαθόν, ἃ δὲ ἄφρονα, κακόν;
 Ναί. Τί δὲ ιατρικόν; οὐχ οὕτως; Οὕτως. Δοκεῖ ἂν οὖν
 τίς σοι, ὦ ἄριστε, μουσικὸς ἀνὴρ ἀρμοσσίμος λύραν ἐθέλειν
 μουσικοῦ ἀνδρὸς ἐν τῇ ἐπιτάσει καὶ ἀνέσει τῶν χορδῶν
 πλεονεκτεῖν ἢ ἀξιῶν πλέον ἔχειν; Οὐκ ἔμοιγε. Τί δέ;
 ἀμούσου; "Ανάγκη, ἔφη. Τί δὲ ιατρικός; | ἐν τῇ ἐδωδῇ ἢ 350A
 πόσει ἐθέλειν ἂν τι ιατρικοῦ πλεονεκτεῖν ἢ ἀνδρὸς ἢ πράγ-
 ματος; Οὐ δῆτα. Μὴ ιατρικοῦ δέ; Ναί. Περὶ πάσης δὲ
 ὅρα ἐπιστήμης τε καὶ ἀνεπιστημοσύνης, εἴ τίς σοι δοκεῖ ἐπι-
 στήμων ὅστισιν πλείω ἂν ἐθέλειν αἰρεῖσθαι ἢ ὅσα ἄλλος
 ἐπιστήμων ἢ πράττειν ἢ λέγειν, καὶ οὐ ταῦτα τῷ ὁμοίῳ
 ἑαυτῷ εἰς τὴν αὐτὴν πράξιν. "Αλλ' ἴσως, ἔφη, ἀνάγκη τοῦτό
 γε οὕτως ἔχειν. Τί δὲ ὁ ἀνεπιστήμων; οὐχὶ ὁμοίως μὲν
 ἐπιστήμονος πλεονεκτήσειεν ἂν, ὁμοίως δὲ ἀνεπιστήμονος;
 "Ἰσως. "Ο δὲ ἐπιστήμων σοφός; Φημί. "Ο δὲ σοφὸς ἀγα- B
 θός; Φημί. "Ο ἄρα ἀγαθός τε καὶ σοφὸς τοῦ μὲν ὁμοίου
 οὐκ ἐθελήσει πλεονεκτεῖν, τοῦ δὲ ἀνομοίου τε καὶ ἐναντίου.
 "Ἔοικεν, ἔφη. "Ο δὲ κακός τε καὶ ἀμαθής τοῦ τε ὁμοίου καὶ
 τοῦ ἐναντίου. Φαίνεται. Οὐκοῦν, ὦ Θρασύμαχε, ἦν δ' ἐγώ,
 ὁ ἄδικος ἡμῖν τοῦ ἀνομοίου τε καὶ ὁμοίου πλεονεκτεῖ; ἢ οὐχ
 οὕτως ἔλεγες; "Ἐγωγε, ἔφη. "Ο δέ γε δίκαιος τοῦ μὲν ὁμοίου C
 οὐ πλεονεκτήσει, τοῦ δὲ ἀνομοίου; Ναί. "Ἔοικεν ἄρα, ἦν δ'
 ἐγώ, ὁ μὲν δίκαιος τῷ σοφῷ καὶ ἀγαθῷ, ὁ δὲ ἄδικος τῷ κακῷ

καὶ ἀμαθεῖ. Κινδυνεύει. Ἄλλὰ μὴν ὠμολογοῦμεν, ᾧ γε ὅμοιος ἐκάτερος εἴη, τοιοῦτον καὶ ἐκάτερον εἶναι. Ὀμολογοῦμεν γάρ. Ὁ μὲν ἄρα δίκαιος ἡμῖν ἀναπέφανται ὦν ἀγαθός τε καὶ σοφός, ὁ δὲ ἄδικος ἀμαθής τε καὶ κακός.

1) Ὁ δὲ Θρασύμαχος ὠμολόγησε μὲν πάντα ταῦτα, οὐχ ὥς ἐγὼ νῦν ῥαδίως λέγω, ἀλλ' ἐλκόμενος καὶ μόγισ, μετὰ ἰδρώτος θαυμαστοῦ ὅσου, ἅτε καὶ θέρους ὄντος· τότε καὶ εἶδον ἐγώ, πρότερον δὲ οὐπω, Θρασύμαχον ἐρυθριῶντα. ἐπειδὴ δὲ οὖν διωμολογησάμεθα τὴν δικαιοσύνην ἀρετὴν εἶναι καὶ σοφίαν, τὴν δὲ ἀδικίαν κακίαν τε καὶ ἀμαθίαν, Εἶεν, ἦν δ' ἐγώ, τοῦτο μὲν ἡμῖν οὕτω κείσθω, ἔφαμεν δὲ διὰ καὶ ἰσχυρὸν εἶναι τὴν

1) ἀδικίαν. ἦ οὐ μέμνησαι, ᾧ Θρασύμαχε; Μέμνημαι, ἔφη· ἀλλ' ἔμοιγε οὐδὲ ἂ νῦν λέγεις ἀρέσκει καὶ ἔχω περὶ αὐτῶν λέγειν. εἰ οὖν λέγοιμι, εἴ οἶδ' ὅτι δημηγορεῖν ἂν με φαίης. ἦ οὖν ἔα με εἰπεῖν ὅσα βούλομαι, ἦ, εἰ βούλει ἐρωτᾶν, ἐρώτα· ἐγὼ δέ σοι, ὥσπερ ταῖς γραυσὶ ταῖς τοὺς μύθους λεγούσαις, εἰεν ἐρῶ καὶ κατανεύσομαι καὶ ἀνανεύσομαι. Μῆδαμῶς, ἦν δ' ἐγώ, παρὰ γε τὴν σαυτοῦ δόξαν. Ὦστε σοί, ἔφη, ἀρέσκειν, ἐπειδὴ περ οὐκ ἐὰς λέγειν. καίτοι τί ἄλλο βούλει; Οὐδὲν μὰ Δία, ἦν δ' ἐγώ, ἀλλ' εἴπερ τοῦτο ποιήσεις, ποίει· ἐγὼ δὲ ἐρωτήσω. Ἐρώτα δὴ. Τοῦτο τοίνυν ἐρωτῶ, ὅπερ ἄρτι, ἵνα

351A καὶ ἐξῆς διασκεψώμεθα | τὸν λόγον, ὁποῖόν τι τυγχάνει ὃν δικαιοσύνη πρὸς ἀδικίαν. ἐλέχθη γάρ που, ὅτι καὶ δυνατώτερον καὶ ἰσχυρότερον εἴη ἀδικία δικαιοσύνης· νῦν δέ γ', ἔφη, εἴπερ σοφία τε καὶ ἀρετὴ ἐστὶ δικαιοσύνη, ῥαδίως, οἶμαι, φανήσεται καὶ ἰσχυρότερον ἀδικίας, ἐπειδὴ περ ἐστὶν ἀμαθία ἢ ἀδικία· οὐδεὶς ἂν ἔτι τοῦτο ἀγνοήσειεν. ἀλλ' οὐ τι οὕτως ἀπλῶς, ᾧ Θρασύμαχε, ἔγωγε ἐπιθυμῶ, ἀλλὰ τῇδέ πη

B σκέψασθαι· πόλιν φαίης ἂν ἄδικον εἶναι καὶ ἄλλας πόλεις ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλωσθαι, πολλὰς δὲ καὶ ὑφ' ἑαυτῇ ἔχειν δουλωσαμένην; Πῶς γὰρ οὐκ; ἔφη. καὶ τοῦτό γε ἡ ἀρίστη μάλιστα ποιήσει καὶ τελεώτατα οὖσα ἄδικος. Μανθάνω, ἔφη, ὅτι σὸς οὗτος ἦν ὁ λόγος. ἀλλὰ τὸδε περὶ αὐτοῦ σκοπῶ. πότερον ἢ κρείττων γιγνομένη πόλις

πόλεως ἄνευ δικαιοσύνης τὴν δύναμιν ταύτην ἔξει, ἢ ἀνάγκη αὐτῇ μετὰ δικαιοσύνης; Εἰ μὲν, ἔφη, ὥς σὺ ἄρτι ἔλεγες, C
 ἔχει, ἢ δικαιοσύνη σοφία, μετὰ δικαιοσύνης· εἰ δ', ὥς ἐγὼ ἔλεγον, μετὰ ἀδικίας. Πάνυ ἄγαμαι, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ὅτι οὐκ ἐπινεύεις μόνον καὶ ἀνανεύεις, ἀλλὰ καὶ ἀποκρίνει πάνυ καλῶς. Σοὶ γάρ, ἔφη, χαρίζομαι. Εὖ γε σὺ ποιῶν· ἀλλὰ δὴ καὶ τόδε μοι χάρισαι καὶ λέγε. δοκεῖς ἂν ἢ πόλιν ἢ στρατόπεδον ἢ ληστὰς ἢ κλέπτας ἢ ἄλλο τι ἔθνος, ὅσα κοινῇ ἐπὶ τι ἔρχεται ἀδίκως, πράξαι ἂν τι δύνασθαι, εἰ ἀδικοῖεν ἀλλήλους; Οὐ δῆτα, ἦ δ' ὅς. Τί δ' εἰ μὴ ἀδικοῖεν; οὐ μᾶλλον; Πάνυ γε. Στάσεις γάρ που, ὦ Θρασύμαχε, ἢ D
 γε ἀδικία καὶ μίση καὶ μάχας ἐν ἀλλήλοις παρέχει, ἢ δὲ δικαιοσύνη ὁμόνοιαν καὶ φιλίαν· ἦ γάρ; "Εστω, ἦ δ' ὅς, ἵνα σοι μὴ διαφέρωμαι. 'Αλλ' εὖ γε σὺ ποιῶν, ὦ ἄριστε. τόδε δέ μοι λέγε· ἄρα εἰ τοῦτο ἔργον ἀδικίας, μῖσος ἐμποιεῖν ὅπου ἂν ἐνῇ, οὐ καὶ ἐν ἐλευθέροις τε καὶ δούλοις ἐγγιγνομένη μισεῖν ποιήσει ἀλλήλους καὶ στασιάζειν καὶ ἀδυνάτους εἶναι κοινῇ μετ' ἀλλήλων πράττειν; Πάνυ γε. Τί δέ, ἂν ἐν δυοῖν E
 ἐγγένηται; οὐ διοίσονται καὶ μισήσουσι καὶ ἐχθροὶ ἔσονται ἀλλήλοις τε καὶ τοῖς δικαίοις; "Εσονται, ἔφη. 'Εὰν δὲ δῆ, ὦ θαυμάσιε, ἐν ἐνὶ ἐγγένηται ἀδικία, μὴν μὴ ἀπολεῖ τὴν αὐτῆς δύναμιν, ἢ οὐδὲν ἥττον ἔξει; Μηδὲν ἥττον ἐχέτω, ἔφη. Οὐκοῦν τοιάνδε τινὰ φαίνεται ἔχουσα τὴν δύναμιν, οἷαν, ὧ ἂν ἐγγένηται, εἴτε πόλει τινὶ εἴτε γένει εἴτε στρατοπέδῳ εἴτε ἄλλῳ ὁπωσούν, πρῶτον μὲν ἀδύνατον | αὐτὸ ποιεῖν πράττειν 352A
 μεθ' αὐτοῦ διὰ τὸ στασιάζειν καὶ διαφέρεσθαι, ἔτι δ' ἐχθρὸν εἶναι ἑαυτῷ τε καὶ τῷ ἐναντίῳ παντὶ καὶ τῷ δικαίῳ; οὐχ οὕτως; Πάνυ γε. Καὶ ἐν ἐνὶ δῆ, οἶμαι, ἐνοῦσα ταῦτα πάντα ποιήσει, ἅπερ πέφυκεν ἐργάζεσθαι· πρῶτον μὲν ἀδύνατον αὐτὸν πράττειν ποιήσει στασιάζοντα καὶ οὐχ ὁμονοοῦντα αὐτὸν ἑαυτῷ, ἔπειτα ἐχθρὸν καὶ ἑαυτῷ καὶ τοῖς δικαίοις· ἦ γάρ; Ναί. Δίκαιοι δέ γ' εἰσὶν, ὦ φίλε, καὶ οἱ θεοί; "Εστω- B
 σαν, ἔφη. Καὶ θεοῖς ἄρα ἐχθρὸς ἔσται ὁ ἄδικος, ὦ Θρασύμαχε, ὁ δὲ δίκαιος φίλος. Εὐωχοῦ τοῦ λόγου, ἔφη, θαρρῶν.

οὐ γὰρ ἔγωγέ σοι ἐναντιώσομαι, ἵνα μὴ τοῖσδε ἀπέχθωμαι. Ἴθι δὴ, ἦν δ' ἐγώ, καὶ τὰ λοιπὰ μοι τῆς ἐστιάσεως ἀποπλήρωσον ἀποκρινόμενος ὥσπερ καὶ νῦν. ὅτι μὲν γὰρ καὶ σοφώτεροι καὶ ἀμείνους καὶ δυνατώτεροι πράττειν οἱ δίκαιοι φαίνονται, οἱ δὲ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων οἰοί τε, ἀλλὰ δὴ καὶ οὓς φαμεν ἐβρώμενως πώποτε τι μετ' ἀλλήλων

C κοινῇ πράξαι ἀδίκους ὄντας, τοῦτο οὐ παντάπασιν ἀληθὲς λέγομεν· οὐ γὰρ ἂν ἀπείχοντο ἀλλήλων κομιδῇ ὄντες ἄδικοι, ἀλλὰ δῆλον ὅτι ἐνῆν τις αὐτοῖς δικαιοσύνη, ἣ αὐτοὺς ἐποίει μήτοι καὶ ἀλλήλους γε καὶ ἐφ' οὓς ἤεσαν ἅμα ἀδικεῖν, δι' ἣν ἔπραξαν ἃ ἔπραξαν, ὥρμησαν δὲ ἐπὶ τὰ ἄδικα ἀδικεῖν ἡμιμόχ-

D θηροὶ ὄντες, ἐπεὶ οἳ γε παμπόνηροὶ καὶ τελῶς ἄδικοι τελῶς εἰσὶ καὶ πράττειν ἀδύνατοι· ταῦτα μὲν οὖν ὅτι οὕτως ἔχει μανθάνω, ἀλλ' οὐχ ὥς σὺ τὸ πρῶτον ἐτίθεσο. εἰ δὲ καὶ ἄμεινον ἔωσιν οἱ δίκαιοι τῶν ἀδίκων καὶ εὐδαιμονέστεροί εἰσιν, ὅπερ τὸ ὕστερον προϋθέμεθα σκέψασθαι, σκεπτέον. φαίνονται μὲν οὖν καὶ νῦν, ὥς ἐμοὶ δοκεῖ, ἐξ ὧν εἰρήκαμεν. ὅμως δ' ἔτι βέλτιον σκεπτέον. οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ ὄντινα τρόπον χρὴ ζῆν. Σκόπει δὴ, ἔφη. Σκοπῶ, ἦν δ' ἐγώ. καὶ μοι λέγε. δοκεῖ τί σοι εἶναι

E ἵππου ἔργον; Ἐμοιγε. Ἄρ' οὖν τοῦτο ἂν θείης καὶ ἵππου καὶ ἄλλου ὁτουοῦν ἔργον, ὃ ἂν ἢ μόνῳ ἐκείνῳ ποιῇ τις ἢ ἄριστα; Οὐ μανθάνω, ἔφη. Ἄλλ' ὧδε· ἔσθ' ὅτῳ ἂν ἄλλῳ ἴδοις ἢ ὀφθαλμοῖς; Οὐ δῆτα. Τί δέ; ἀκούσας ἄλλῳ ἢ ὤσιν; Οὐδαμῶς. Οὐκοῦν δικαίως ἂν ταῦτα τούτων φαίμεν

353a ἔργα εἶναι; Πάνυ γε. Τί δέ; | μαχαίρα ἂν ἀμπέλου κλῆμα ἀποτέμεις καὶ σμίλη καὶ ἄλλοις πολλοῖς; Πῶς γὰρ οὐ; Ἄλλ' οὐδενί γ' ἂν, οἶμαι, οὕτω καλῶς, ὥς δρεπάνῳ τῷ ἐπὶ τοῦτο ἐργασθέντι. Ἀληθῆ. Ἄρ' οὖν οὐ τοῦτο τούτου ἔργον θήσομεν; Θήσομεν μὲν οὖν. Νῦν δὴ, οἶμαι, ἄμεινον ἂν μάθοις ὃ ἄρτι ἡρώτων πυνθανόμενος, εἰ οὐ τοῦτο ἐκάστου εἴη ἔργον, ὃ ἂν ἢ μόνον τι ἢ κάλλιστα τῶν ἄλλων ἀπεργάζεταιται.

B Ἀλλά, ἔφη, μανθάνω τε καὶ μοι δοκεῖ τοῦτο ἐκάστου πράγματος ἔργον εἶναι. Εἶεν, ἦν δ' ἐγώ. οὐκοῦν καὶ ἀρετὴ δοκεῖ

σοι εἶναι ἐκάστω, ὥπερ καὶ ἔργον τι προστέτακται ; ἴωμεν δὲ ἐπὶ τὰ αὐτὰ πάλιν· ὀφθαλμῶν, φαμέν, ἔστιν ἔργον ; "Εστίν. Ἄρ' οὖν καὶ ἀρετὴ ὀφθαλμῶν ἔστιν ; Καὶ ἀρετὴ. Τί δέ ; ὥτων ἦν τι ἔργον ; Ναί. Οὐκοῦν καὶ ἀρετὴ ; Καὶ ἀρετὴ. Τί δὲ πάντων πέρι τῶν ἄλλων ; οὐχ οὕτω ; Οὕτω. "Εχε δὴ· ἄρ' ἂν ποτε ὅμματα τὸ αὐτῶν ἔργον καλῶς ἀπεργάσαιοτο μὴ ἔχοντα τὴν αὐτῶν οἰκείαν ἀρετὴν, ἀλλ' ἀντὶ τῆς ἀρετῆς κακίαν ; Καὶ πῶς ἂν ; ἔφη· τυφλότητα γὰρ ἴσως λέγεις ἀντὶ τῆς ὄψεως. "Ητις, ἦν δ' ἐγώ, αὐτῶν ἡ ἀρετὴ· οὐ γάρ πω τοῦτο ἐρωτῶ, ἀλλ' εἰ τῇ οἰκείᾳ μὲν ἀρετῇ τὸ αὐτῶν ἔργον εὖ ἐργάσεται τὰ ἐργαζόμενα, κακίᾳ δὲ κακῶς. Ἀληθές, ἔφη, τοῦτό γε λέγεις. Οὐκοῦν καὶ ὧτα στερόμενα τῆς αὐτῶν ἀρετῆς κακῶς τὸ αὐτῶν ἔργον ἀπεργάσεται ; Πάνυ γε. Τίθεμεν οὖν καὶ τᾶλλα πάντα εἰς τὸν αὐτὸν λόγον ; "Εμοιγε δοκεῖ. Ἴθι δὴ, μετὰ ταῦτα τόδε σκέψαι. ψυχῆς ἔστι τι ἔργον, δ' ἄλλω τῶν ὄντων οὐδ' ἂν ἐνὶ πράξαις, οἷον τὸ τοιόνδε· τὸ ἐπιμελεῖσθαι καὶ ἄρχειν καὶ βουλευέσθαι καὶ τὰ τοιαῦτα πάντα, ἔσθ' ὅτῳ ἄλλω ἢ ψυχῇ δικαίως ἂν αὐτὰ ἀποδοίμεν καὶ φαῖμεν ἴδια ἐκείνης εἶναι ; Οὐδενὶ ἄλλω. Τί δ' αὖ τὸ ζῆν ; ψυχῆς φήσομεν ἔργον εἶναι ; Μάλιστά γ', ἔφη. Οὐκοῦν καὶ ἀρετὴν φαμέν τινα ψυχῆς εἶναι ; Φαμέν. Ἄρ' οὖν ποτέ, ὦ Θρασύμαχε, ψυχῇ τὰ αὐτῆς ἔργα εὖ ἀπεργάσεται στερομένη τῆς οἰκείας ἀρετῆς, ἢ ἀδύνατον ; Ἀδύνατον. Ἀνάγκη ἄρα κακῇ ψυχῇ κακῶς ἄρχειν καὶ ἐπιμελεῖσθαι, τῇ δὲ ἀγαθῇ πάντα ταῦτα εὖ πράττειν. Ἀνάγκη. Οὐκοῦν ἀρετὴν γε συνεχωρήσαμεν ψυχῆς εἶναι δικαιοσύνην, κακίαν δὲ ἀδικίαν ; Συνεχωρήσαμεν γάρ. Ἡ μὲν ἄρα δικαία ψυχὴ καὶ ὁ δίκαιος ἀνὴρ εὖ βιώνεται, κακῶς δὲ ὁ ἄδικος. Φαίνεται, ἔφη, κατὰ τὸν σὸν λόγον. | Ἀλλὰ μὴν ὃ γε εὖ ζῶν μακάριός τε καὶ εὐδαίμων, ὁ δὲ μὴ τάναντία. Πῶς γὰρ οὐ ; Ὁ μὲν δίκαιος ἄρα εὐδαίμων, ὁ δ' ἄδικος ἄθλιος. "Εστῶσαν, ἔφη. Ἀλλὰ μὴν ἄθλιόν γε εἶναι οὐ λυσιτελεῖ, εὐδαίμονα δέ. Πῶς γὰρ οὐ ; Οὐδέποτε ἄρα, ὦ μακάριε Θρασύμαχε, λυσιτελέστερον ἀδικία δικαιοσύνης. Ταῦτα δὴ σοι, ἔφη, ὦ Σώκρατες,

- εἰστιάσθω ἐν τοῖς Βενδιδαίοις. Ὑπὸ σοῦ γε, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ἐπειδὴ μοι πρᾶος ἐγένου καὶ χαλεπαίνων ἐπαύσω. οὐ μέντοι καλῶς γε εἰστίαιμι, δι' ἑμαυτόν, ἀλλ' οὐ διὰ σέ.
- B ἀλλ' ὥσπερ οἱ λίχνοι τοῦ ἀεὶ παραφερομένου ἀπογεύονται ἀρπάζοντες, πρὶν τοῦ προτέρου μετρίως ἀπολαῦσαι, καὶ ἐγώ μοι δοκῶ οὕτω, πρὶν ὃ τὸ πρῶτον ἐσκοποῦμεν εὑρεῖν, τὸ δίκαιον ὃ τί ποτ' ἐστίν, ἀφέντος ἐκείνου ὁρμῆσαι ἐπὶ τὸ σκέψασθαι περὶ αὐτοῦ, εἴτε κακία ἐστὶ καὶ ἀμαθία, εἴτε σοφία καὶ ἀρετή, καὶ ἐμπεσόντος αὖ ὕστερον λόγου, ὅτι λυσιτελέ-
- C στερον ἢ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθειν ἀπ' ἐκείνου, ὥστε μοι νυνὶ γέγονεν ἐκ τοῦ διαλόγου μηδὲν εἰδέναι· ὁπότε γὰρ τὸ δίκαιον μὴ οἶδα ὃ ἐστι, σχολῇ εἶσομαι εἴτε ἀρετὴ τις οὔσα τυγχάνει εἴτε καὶ οὔ, καὶ πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων.

B.

Ἐγὼ μὲν οὖν ταῦτα εἰπὼν ᾤμην λόγου ἀπηλλάχθαι· τὸ δ' 357A
 ἦν ἄρα, ὡς ἔοικε, προοίμιον. ὁ γάρ Γλαύκων αἰεί τε ἀνδρείο-
 τatos ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυ-
 μάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο, ἀλλ' ἔφη ὦ Σώκратες,
 πότερον ἡμᾶς βούλει δοκεῖν πεπεικέναι ἢ ὡς ἀληθῶς πείσαι B
 ὅτι παντὶ τρόπῳ ἄμεινόν ἐστι δίκαιον εἶναι ἢ ἄδικον; Ὡς
 ἀληθῶς, εἶπον, ἔγωγ' ἂν ἐλοίμην, εἰ ἐπ' ἐμοὶ εἴη. Οὐ τοίνυν,
 ἔφη, ποιεῖς ὁ βούλει. λέγε γάρ μοι· ἄρά σοι δοκεῖ τοιόνδε
 τι εἶναι ἀγαθόν, ὃ δεξαίμεθ' ἂν ἔχειν οὐ τῶν ἀποβαινόντων
 ἐφίεμενοι, ἀλλ' αὐτὸ αὐτοῦ ἕνεκα ἀσπαζόμενοι; οἷον τὸ
 χαίρειν καὶ αἰ ἡδοναὶ ὅσαι ἀβλαβεῖς καὶ μηδὲν εἰς τὸν ἔπειτα
 χρόνον διὰ ταύτας γίνεταί ἄλλο ἢ χαίρειν ἔχοντα. Ἔμοιγε, C
 ἦν δ' ἐγώ, δοκεῖ τι εἶναι τοιοῦτον. Τί δέ; ὃ αὐτό τε αὐτοῦ
 χάριν ἀγαπῶμεν καὶ τῶν ἀπ' αὐτοῦ γιγνομένων; οἷον αὐτὸ
 φρονεῖν καὶ τὸ ὁρᾶν καὶ τὸ ὑγιαίνειν· τὰ γὰρ τοιαῦτά που
 δι' ἀμφοτέρα ἀσπαζόμεθα. Ναί, εἶπον. Τρίτον δὲ ὁρᾷς τι,
 ἔφη, εἶδος ἀγαθοῦ, ἐν ᾧ τὸ γυμνάζεσθαι καὶ τὸ κάμνοντα
 ἰατρεύεσθαι καὶ ἰατρευσίς τε καὶ ὁ ἄλλος χρηματισμός;
 ταῦτα γὰρ ἐπίποννα φαῖμεν ἂν, ὠφελεῖν δὲ ἡμᾶς, καὶ αὐτὰ
 μὲν ἑαυτῶν ἕνεκα οὐκ ἂν δεξαίμεθα ἔχειν, τῶν δὲ μισθῶν τε D
 χάριν καὶ τῶν ἄλλων ὅσα γίνεταί ἀπ' αὐτῶν. Ἔστι γὰρ
 οὖν, ἔφη, καὶ τοῦτο τρίτον. ἀλλὰ τί δή; Ἐν ποίῳ, ἔφη,
 τούτων τὴν δικαιοσύνην τίθης; Ἐγὼ μὲν οἶμαι, ἦν δ' ἐγώ, |
 ἐν τῷ καλλίστῳ, ὃ καὶ δι' αὐτὸ καὶ διὰ τὰ γιγνόμενα ἀπ' 358A
 αὐτοῦ ἀγαπητέον τῷ μέλλοντι μακαρίῳ ἔσεσθαι. Οὐ τοίνυν

δοκεῖ, ἔφη, τοῖς πολλοῖς, ἀλλὰ τοῦ ἐπιπόνου εἶδους, ὃ μισθῶν θ' ἔνεκα καὶ εὐδοκίμησεων διὰ δόξαν ἐπιτηδευτέον, αὐτὸ δὲ δι' αὐτὸ φευκτέον ὡς ὃν χαλεπόν. Οἶδα, ἦν δ' ἐγώ, ὅτι δοκεῖ οὕτω, καὶ πάσαι ὑπὸ Θρασυμάχου ὡς τοιοῦτον ὃν ψέγεται [, ἀδικία δ' ἐπαινείται]. ἀλλ' ἐγώ τις, ὡς ἔοικε, δυσμαθής.

- B "Ἴθι δῆ, ἔφη, ἄκουσον καὶ ἐμοῦ, ἔάν σοι ταῦτά δοκῇ. Θρασύμαχος γάρ μοι φαίνεται πρωιαίτερον τοῦ δέοντος ὑπὸ σοῦ ὥσπερ ὄφεις κηληθῆναι, ἐμοὶ δὲ οὕτω κατὰ νοῦν ἢ ἀπόδειξις γέγονε περὶ ἐκατέρου· ἐπιθυμῶ γὰρ ἀκούσαι τί τ' ἔστιν ἐκάτερον καὶ τίνα ἔχει δύναμιν αὐτὸ καθ' αὐτὸ ἐνὸν ἐν τῇ ψυχῇ, τοὺς δὲ μισθοὺς καὶ τὰ γιγνόμενα ἀπ' αὐτῶν ἑᾶσαι χαίρειν. οὕτωςι οὖν ποιήσω, ἔάν καὶ σοὶ δοκῇ· ἐπανανέω-
- C σομαι τὸν Θρασυμάχου λόγον, καὶ πρῶτον μὲν ἔρῳ δικαιοσύνην οἷον εἶναί φασι καὶ ὅθεν γεγενῆσθαι· δεύτερον δὲ ὅτι πάντες αὐτὸ οἱ ἐπιτηδεύοντες ἄκοντες ἐπιτηδεύουσιν ὡς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθόν. τρίτον δὲ ὅτι εἰκότως αὐτὸ δρῶσι· πολὺ γὰρ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου βίος, ὡς λέγουσιν. ἐπεὶ ἔμοιγε, ὦ Σώκρατες, οὐ τι δοκεῖ οὕτως. ἀπορῶ μέντοι διατεθρυλημένος τὰ ᾧτα, ἀκούων Θρασυμάχου καὶ μυρίων ἄλλων, τὸν δὲ ὑπὲρ τῆς δικαιοσύνης λόγον,
- D ὡς ἀμεινον ἀδικίας, οὐδενός πω ἀκήκοα ὡς βούλομαι· βούλομαι δὲ αὐτὸ καθ' αὐτὸ ἐγκωμιαζόμενον ἀκούσαι. μάλιστα δ' οἶμαι ἂν σοῦ πυθέσθαι. διὸ κατατείνας ἔρῳ τὸν ἄδικον βίον ἐπαινῶν, εἰπὼν δὲ ἐνδείξομαι σοὶ ὃν τρόπον αὐτὸ βούλομαι καὶ σοῦ ἀκούειν ἀδικίαν μὲν ψέγοντος, δικαιοσύνην δὲ ἐπαιν-
- E ούντος. ἀλλ' ὄρα, εἴ σοι βουλομένῳ ἂ λέγω. Πάντων μάλιστα, ἦν δ' ἐγώ, περὶ γὰρ τίνος ἂν μᾶλλον πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων; Κάλλιστα, ἔφη, λέγεις· καὶ ὃ πρῶτον ἔφην ἔρεῖν, περὶ τούτου ἄκουε, οἷόν τε καὶ ὅθεν γέγονε δικαιοσύνη.

Πεφυκέναι γὰρ δῆ φασι τὸ μὲν ἀδικεῖν ἀγαθόν, τὸ δὲ ἀδικεῖσθαι κακόν, πλέονι δὲ κακῷ ὑπερβάλλειν τὸ ἀδικεῖσθαι ἢ ἀγαθῷ τὸ ἀδικεῖν, ὥστ' ἐπειδὰν ἀλλήλους ἀδικῶσί τε καὶ ἀδικῶνται καὶ ἀμφοτέρων γέωνται, τοῖς μὴ δυναμένοις τὸ

μὲν ἐκφεύγειν | τὸ δὲ αἰρεῖν δοκεῖν λυσιτελεῖν ξυνθέσθαι ἀλλή- 359A
 λοις μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι· καὶ ἐντεῦθεν δὴ ἄρξασθαι
 νόμους τίθεσθαι καὶ ξυνθήκας αὐτῶν, καὶ ὀνομάσαι τὸ ὑπὸ
 τοῦ νόμου ἐπίταγμα νόμιμόν τε καὶ δίκαιον· καὶ εἶναι δὴ
 ταύτην γένεσιν τε καὶ οὐσίαν δικαιοσύνης, μεταξὺ οὖσαν τοῦ
 μὲν ἀρίστου ὄντος, ἐὰν ἀδικῶν μὴ διδῶ δίκην, τοῦ δὲ
 κακίστου, ἐὰν ἀδικούμενος τιμωρεῖσθαι ἀδύνατος ᾖ· τὸ δὲ
 δίκαιον ἐν μέσῳ ὃν τούτων ἀμφοτέρων ἀγαπᾶσθαι οὐχ ὡς
 ἀγαθόν, ἀλλ' ὡς ἀβρώστια τοῦ ἀδικεῖν τιμώμενον· ἐπεὶ τὸν B
 δυνάμενον αὐτὸ ποιεῖν καὶ ὡς ἀληθῶς ἄνδρα οὐδ' ἂν ἐνί ποτε
 ξυνθέσθαι τὸ μῆτε ἀδικεῖν μῆτε ἀδικεῖσθαι· μαίνεσθαι γὰρ
 ἂν. ἡ μὲν οὖν δὴ φύσις δικαιοσύνης, ᾧ Σώκρατες, αὕτη τε
 καὶ τοιαύτη, καὶ ἐξ ὧν πέφυκε τοιαῦτα, ὡς ὁ λόγος.

Ὡς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν ἄκοντες
 αὐτὸ ἐπιτηδεύουσι, μάλιστ' ἂν αἰσθοίμεθα, εἰ τοιόνδε ποιή- C
 σαιμεν τῇ διανοίᾳ· δόντες ἐξουσίαν ἐκατέρῳ ποιεῖν ὃ τι ἂν
 βούληται, τῷ τε δικαίῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολουθήσαιμεν
 θεώμενοι ποῖ ἡ ἐπιθυμία ἐκάτερον ἄξει. ἐπ' αὐτοφῶρῳ οὖν
 λάβοιμεν ἂν τὸν δίκαιον τῷ ἀδίκῳ εἰς ταῦτόν ἰόντα διὰ τὴν
 πλεονεξίαν, ὃ πᾶσα φύσις διώκειν πέφυκεν ὡς ἀγαθόν, νόμῳ
 δὲ βία παράγεται ἐπὶ τὴν τοῦ ἴσου τιμήν. εἴη δ' ἂν ἡ
 ἐξουσία ἦν λέγω τοιαύδε μάλιστα, εἰ αὐτοῖς γένοιτο οἷαν ποτὲ
 φασι δύναμιν τῷ [Γύγῳ] τοῦ Λυδοῦ προγόνῳ γενέσθαι. εἶναι D
 μὲν γὰρ αὐτὸν ποιμένα θητεύοντα παρὰ τῷ τότε Λυδίας
 ἄρχοντι, ὄμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ ῥαγῆναί τι
 τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον ἧ' ἔνεμεν. ἰδόντα
 δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα τε δὴ μυθολο-
 γοῦσι θαυμαστὰ καὶ ἵππον χαλκοῦν κοῖλον, θυρίδας ἔχοντα,
 καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν, ὡς φαίνεσθαι, μεῖζω ἢ
 κατ' ἄνθρωπον. τοῦτον δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ E
 χρυσοῦν δακτύλιον, ὃν περιελόμενον ἐκβῆναι. συλλόγου δὲ
 γενομένου τοῖς ποιμέσιν εἰωθότος, ἔν' ἐξαγγέλλοιεν κατὰ μῆνα
 τῷ βασιλεῖ τὰ περὶ τὰ ποιμνία, ἀφικέσθαι καὶ ἐκείνον ἔχοντα
 τὸν δακτύλιον. καθήμενον οὖν μετὰ τῶν ἄλλων τυχεῖν τὴν

- σφενδόνην τοῦ δακτυλίου περιαγαγόντα πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς χειρός. τούτου δὲ γενομένου ἀφανῆ αὐτὸν γενέσθαι
- 360A [τοῖς παρακαθημένοις, καὶ διαλέγεσθαι ὡς περὶ οἰχομένου. καὶ τὸν θαυμάζειν τε καὶ πάλιν ἐπιψηλαφῶντα τὸν δακτύλιον στρέψαι ἔξω τὴν σφενδόνην, καὶ στρέψαντα φανερὸν γενέσθαι. καὶ τοῦτο ἐννοήσαντα ἀποπειρᾶσθαι τοῦ δακτυλίου εἰ ταύτην ἔχοι τὴν δύναμιν, καὶ αὐτῷ οὕτω ξυμβαίνειν, στρέφοντι μὲν εἶσω τὴν σφενδόνην ἀδήλῳ γίνεσθαι, ἔξω δὲ δήλῳ. αἰσθόμενον δὲ εὐθὺς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ
- B τὸν βασιλέα. ἐλθόντα δὲ καὶ τὴν γυναῖκα αὐτοῦ μοιχεύσαντα, μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτείνει καὶ τὴν ἀρχὴν κατασχεῖν. εἰ οὖν δύο τοιούτω δακτυλίῳ γενοίσθην, καὶ τὸν μὲν ὁ δίκαιος περιθεῖτο, τὸν δὲ ὁ ἄδικος, οὐδεὶς ἂν γένοιτο, ὡς δόξειεν, οὕτως ἀδαμάντινος, ὃς ἂν μένειεν ἐν τῇ δικαιοσύνῃ καὶ τολμήσειεν ἀπέχεσθαι τῶν ἀλλοτρίων καὶ μὴ ἄπτεσθαι,
- C ἔξδν αὐτῷ καὶ ἐκ τῆς ἀγορᾶς ἀδεῶς ὅ τι βούλοιτο λαμβάνειν, καὶ εἰσιόντι εἰς τὰς οἰκίας συγγίγνεσθαι ὅτῳ βούλοιτο καὶ ἀποκτινύναι καὶ ἐκ δεσμῶν λύειν οὐστinas βούλοιτο, καὶ τᾶλλα πράττειν ἐν τοῖς ἀνθρώποις ἰσόθεον ὄντα. οὕτω δὲ δρῶν οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιοῖ ἀλλ' ἐπὶ ταύτῳ ἴοιεν ἀμφοτέροι. καίτοι μέγα τοῦτο τεκμήριον ἂν φαίη τις ὅτι οὐδεὶς ἐκὼν δίκαιος ἀλλ' ἀναγκαζόμενος, ὡς οὐκ ἀγαθοῦ ἰδίᾳ ὄντος, ἐπεὶ ὅπου γ' ἂν οἴηται ἕκαστος οἶός τε ἔσεσθαι ἀδικεῖν,
- D ἀδικεῖν. λυσιτελεῖν γὰρ δὴ οἴεται πᾶς ἀνὴρ πολὺ μᾶλλον ἰδίᾳ τὴν ἀδικίαν τῆς δικαιοσύνης, ἀληθῆ οἰόμενος, ὡς φήσει ὁ περὶ τοῦ τοιούτου λόγου λέγων· ἐπεὶ εἴ τις τοιαύτης ἐξουσίας ἐπιλαβόμενος μηδὲν ποτε ἐθέλοι ἀδικῆσαι μηδὲ ἄψαιτο τῶν ἀλλοτρίων, ἀθλιώτατος μὲν ἂν δόξειεν εἶναι τοῖς αἰσθανομένοις καὶ ἀνοητότατος, ἐπαινοῖεν δ' ἂν αὐτὸν ἀλλήλων ἐναντίον ἑξαπατῶντες ἀλλήλους διὰ τὸν τοῦ ἀδικεῖσθαι φόβον. ταῦτα μὲν οὖν δὴ οὕτω.
- E Τὴν δὲ κρίσιν αὐτὴν τοῦ βίου περὶ ᾧν λέγομεν, ἔαν διαστησώμεθα τὸν τε δικαιοτάτον καὶ τὸν ἀδικώτατον, οἷοί τ' ἐσώμεθα κρίναι ὀρθῶς· εἰ δὲ μή, οὐ. τίς οὖν δὴ ἡ διάστασις; ἥδε·

μηδὲν ἀφαιρῶμεν μήτε τοῦ ἀδίκου ἀπὸ τῆς ἀδικίας, μήτε τοῦ δικαίου ἀπὸ τῆς δικαιοσύνης, ἀλλὰ τέλεον ἐκάτερον εἰς τὸ ἑαυτοῦ ἐπιτήδευμα τιθῶμεν. πρῶτον μὲν οὖν ὁ ἄδικος ὥσπερ οἱ δεινοὶ δημιουργοὶ ποιεῖτω· οἷον κυβερνήτης ἄκρος ἢ ἱατρὸς τά τε ἀδύνατα ἐν τῇ τέχνῃ καὶ τὰ δυνατὰ διαισθάνεται, καὶ τοῖς μὲν ἐπιχειρεῖ, τὰ δὲ ἐᾷ· ἔτι δὲ ἐὰν ἄρα πῃ σφαλῇ, 361A ἱκανὸς ἐπανορθοῦσθαι· οὕτω καὶ ὁ ἄδικος ἐπιχειρῶν ὀρθῶς τοῖς ἀδικήμασι λανθανέτω, εἰ μέλλει σφόδρα ἄδικος εἶναι. τὸν ἀλίσκόμενον δὲ φαῦλον ἡγητέον· ἐσχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα. δοτέον οὖν τῷ τελέως ἀδίκῳ τὴν τελεωτάτην ἀδικίαν, καὶ οὐκ ἀφαιρετέον, ἀλλ' ἐατέον τὰ μέγιστα ἀδικοῦντα τὴν μεγίστην δόξαν αὐτῷ παρεσκευακέναι B εἰς δικαιοσύνην, καὶ ἐὰν ἄρα σφάλῃται τι, ἐπανορθοῦσθαι δυνατῷ εἶναι, λέγειν τε ἱκανῷ ὄντι πρὸς τὸ πείθειν, ἐὰν τι μνηνῆται τῶν ἀδικημάτων, καὶ βιάσασθαι ὅσα ἂν βίας δέηται, διὰ τε ἀνδρείαν καὶ ῥώμην καὶ διὰ παρασκευὴν φίλων καὶ οὐσίας. τοῦτον δὲ τοιοῦτον θέντες τὸν δίκαιον παρ' αὐτὸν ἰστώμεν τῷ λόγῳ, ἄνδρα ἀπλοῦν καὶ γενναῖον, κατ' Αἰσχύλον οὐ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα. ἀφαιρετέον δὴ τὸ δοκεῖν. εἰ γὰρ δόξει δίκαιος εἶναι, ἔσονται αὐτῷ τιμαὶ καὶ C δωρεαὶ δοκοῦντι τοιούτῳ εἶναι. ἄδηλον οὖν εἴτε τοῦ δικαίου εἴτε τῶν δωρεῶν τε καὶ τιμῶν ἕνεκα τοιοῦτος [εἴη]. γυμνωτέος δὴ πάντων πλὴν δικαιοσύνης καὶ ποιητέος ἐναντίως διακείμενος τῷ προτέρῳ· μηδὲν γὰρ ἀδικῶν δόξαν ἐχέτω τὴν μεγίστην ἀδικίας, ἵνα ἡ βεβασανισμένος εἰς δικαιοσύνην τῷ μὴ τέγγεσθαι ὑπὸ κακοδοξίας καὶ τῶν ἀπ' αὐτῆς γιγνομένων· ἀλλὰ ἴτω ἀμετάστατος μέχρι θανάτου, δοκῶν μὲν εἶναι ἄδικος διὰ D βίου, ὣν δὲ δίκαιος, ἵνα ἀμφότεροι εἰς τὸ ἔσχατον ἐληλυθότες, ὁ μὲν δικαιοσύνης, ὁ δὲ ἀδικίας, κρίνωνται ὁπότερος αὐτοῖν εὐδαιμονέστερος.

Βαβαί, ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, ὡς ἐρῶμένως ἐκάτερον, ὥσπερ ἀνδριάντα, εἰς τὴν κρίσιν ἐκκαθαίρεις τοῖν ἀνδρῶιν. 'Ὡς μάλιστ', ἔφη, δύναμαι. ὄντοι δὲ τοιοῦτοι, οὐδὲν ἔτι, ὡς ἐγώμαι, χαλεπὸν ἐπεξελεῖν τῷ λόγῳ οἷος ἐκάτερον βίος

Ε ἐπιμένει. λεκτέον οὖν· καὶ δὴ κἂν ἀγροικοτέρως λέγεται, μὴ ἐμὲ οἴου λέγειν, ὦ Σώκρατες, ἀλλὰ τοὺς ἐπαινοῦντας πρὸ δικαιοσύνης ἀδικίαν. ἐροῦσι δὲ τάδε, ὅτι οὕτω διακείμενος ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται
 362A τῷφθαλμῷ, | τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυλευθήσεται καὶ γινώσεται ὅτι οὐκ εἶναι δίκαιον ἀλλὰ δοκεῖν δεῖ ἐθέλειν. τὸ δὲ τοῦ Αἰσχύλου πολὺ ἦν ἄρα ὀρθότερον λέγειν κατὰ τοῦ ἀδίκου. τῷ ὄντι γὰρ φήσουσι τὸν ἄδικον, ἅτε ἐπιτηδεύοντα πρᾶγμα ἀληθείας ἐχόμενον καὶ οὐ πρὸς δόξαν ζῶντα, οὐ δοκεῖν ἄδικον ἀλλ' εἶναι ἐθέλειν,

βαθείαν ἄλοκα διὰ φρενὸς καρπούμενον,
 ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευματα,

Β πρῶτον μὲν ἄρχειν ἐν τῇ πόλει δοκοῦντι δικαίῳ εἶναι, ἔπειτα γαμεῖν ὁπόθεν ἂν βούληται, ἐκδιδόναι εἰς οὓς ἂν βούληται, ξυμβάλλειν, κοινωνεῖν οἷς ἂν ἐθέλῃ, καὶ παρὰ ταῦτα πάντα ὠφελείσθαι κερδαίνοντα τῷ μὴ δυσχεραίνειν τὸ ἀδικεῖν· εἰς ἀγῶνας τοίνυν ἰόντα καὶ ἰδίᾳ καὶ δημοσίᾳ περιγίγνεσθαι καὶ πλεονεκτεῖν τῶν ἐχθρῶν, πλεονεκτοῦντα δὲ πλουτεῖν καὶ τοὺς
 C τε φίλους εὖ ποιεῖν καὶ τοὺς ἐχθροὺς βλάπτειν, καὶ θεοῖς θυσίας καὶ ἀναθήματα ἱκανῶς καὶ μεγαλοπρεπῶς θύειν τε καὶ ἀνατιθέναι, καὶ θεραπεύειν τοῦ δικαίου πολὺ ἄμεινον τοὺς θεοὺς καὶ τῶν ἀνθρώπων οὓς ἂν βούληται, ὥστε καὶ θεοφιλέστερον αὐτὸν εἶναι μᾶλλον προσήκειν ἐκ τῶν εἰκότων ἢ τὸν δίκαιον. οὕτω φασίν, ὦ Σώκρατες, παρὰ θεῶν καὶ παρ' ἀνθρώπων τῷ ἀδίκῳ παρεσκευάσθαι τὸν βίον ἄμεινον ἢ τῷ δικαίῳ.

D Ταῦτ' εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν ἐν νῷ εἶχόν τι λέγειν πρὸς ταῦτα, ὁ δὲ ἀδελφὸς αὐτοῦ Ἀδείμαντος, Οὐ τί που οἶει, [ἔφη,] ὦ Σώκρατες, ἱκανῶς εἰρήσθαι περὶ τοῦ λόγου; Ἀλλὰ τί μὴν; εἶπον. Αὐτό, ἢ δ' ὅς, οὐκ εἴρηται ὁ μάλιστα ἔδει ῥηθῆναι. Οὐκοῦν, ἦν δ' ἐγώ, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείη, ὥστε καὶ σύ, εἴ τι ὅδε ἑλλείπει, ἐπάμυνε. καίτοι ἐμέ γε ἱκανὰ καὶ τὰ ὑπὸ τούτου ῥηθέντα καταπαλαῖσαι καὶ
 E ἀδύνατον ποιῆσαι βοηθεῖν δικαιοσύνη. Καὶ ὅς, Οὐδέν, ἔφη,

λέγεις, ἀλλ' ἔτι καὶ τάδε ἄκουε. δεῖ γὰρ διελθεῖν ἡμᾶς καὶ τοὺς ἐναντίους λόγους ὧν ὅδε εἶπεν, οἱ δικαιοσύνην μὲν ἐπαινοῦσιν, ἀδικίαν δὲ ψέγουσιν, ἔν' ἣ σαφέστερον ὃ μοι δοκεῖ βούλεσθαι Γλαύκων. λέγουσι δέ που καὶ παρακελεύονται πατέρες τε υἱέσι καὶ πάντες οἱ τινῶν κηδόμενοι, ὡς χρή δίκαιον | εἶναι, 363A οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντες ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκίμῃσεις, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι καὶ ὅσαπερ Γλαύκων διῆλθεν ἄρτι ἀπὸ τοῦ εὐδοκιμεῖν ὄντα [τῷ δικαίῳ]. ἐπὶ πλεον δὲ οὗτοι τὰ τῶν δοξῶν λέγουσι· τὰς γὰρ παρὰ θεῶν εὐδοκιμήσεις ἐμβάλλοντες ἄφθονα ἔχουσι λέγειν ἀγαθὰ, τοῖς ὁσίοις ἅ φασι θεοὺς διδόναι, ὥσπερ ὁ γενναῖος Ἑσίοδος τε καὶ Ὁμηρὸς φασιν, ὁ μὲν τὰς δρῦς τοῖς δικαίοις τοὺς θεοὺς ποιεῖν

B

ἄκρας μὲν τε φέρειν βαλάνους, μέσσας δὲ μελίσσας·
εἰροπόκοι δ' ὄϊες, φησὶν, μαλλοῖς καταβεβρίθασι,
καὶ ἄλλα δὴ πολλὰ ἀγαθὰ τούτων ἐχόμενα. παραπλήσια δὲ καὶ ὁ ἕτερος· ὥστε τευ γάρ φησιν

ἡ βασιλῆος ἀμύμονος ὅστε θεουδῆς
εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα
πυροὺς καὶ κριθάς, βρίθῃσι δὲ δένδρεα καρπῷ,
τίκτῃ δ' ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθῦς.

C

Μουσαῖος δὲ τούτων νεανικώτερα τάγαθὰ καὶ ὁ υἱὸς αὐτοῦ παρὰ θεῶν διδῶσι τοῖς δικαίοις. εἰς Ἄιδου γὰρ ἀγαγόντες τῷ λόγῳ καὶ κατακλίναντες καὶ συμπόσιον τῶν ὁσίων κατασκευάσαντες ἐστεφανωμένους ποιοῦσι τὸν ἅπαντα χρόνον ἤδη D διάγειν μεθύοντας, ἡγησάμενοι κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον· οἱ δ' ἔτι τούτων μακροτέρους ἀποτείνουσι μισθοὺς παρὰ θεῶν· παῖδας γὰρ παίδων φασὶ καὶ γένος κατόπισθεν λείπεσθαι τοῦ ὁσίου καὶ εὐόρκου. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην. τοὺς δὲ ἀνοσίους αὐ καὶ ἀδίκους εἰς πηλὸν τινα κατορύττουσιν ἐν Ἄιδου καὶ κοσκίνῳ ὕδωρ ἀναγκάζουσι φέρειν· ἔτι τε ζῶντας εἰς κακὰς δόξας ἄγοντες, E ἅπερ Γλαύκων περὶ τῶν δικαίων δοξαζομένων δὲ ἀδίκων διῆλθε τιμωρήματα, ταῦτα περὶ τῶν ἀδίκων λέγουσιν, ἄλλα

δὲ οὐκ ἔχουσιν· ὁ μὲν οὖν ἔπαινος καὶ ὁ ψόγος οὗτος ἐκατέρων.

Πρὸς δὲ τούτοις σκέψαι, ὦ Σώκρατες, ἄλλο αὖ εἶδος λόγων περὶ δικαιοσύνης τε καὶ ἀδικίας ἰδίᾳ τε λεγόμενον καὶ ὑπὸ 364A ποιητῶν. | πάντες γὰρ ἐξ ἑνὸς στόματος ὑμνοῦσιν, ὡς καλὸν μὲν ἢ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον· ἀκολασία δὲ καὶ ἀδικία ἡδὺ μὲν καὶ εὐπετέες κτήσασθαι, δόξῃ δὲ μόνον καὶ νόμῳ αἰσχρόν. λυσιτελέστερα δὲ τῶν δικαίων τὰ ἄδικα ὡς ἐπὶ τὸ πλῆθος λέγουσι, καὶ πονηροὺς πλουσίους καὶ ἄλλας δυνάμεις ἔχοντας εὐδαιμονίζειν καὶ τιμᾶν εὐχερῶς ἐθέλουσι δημοσίᾳ τε καὶ ἰδίᾳ, τοὺς δὲ ἀτιμάζειν B καὶ ὑπερορᾶν, οἳ ἂν πῃ ἀσθενεῖς τε καὶ πένητες ᾧσιν, ὁμολογούντες αὐτοὺς ἀμείνους εἶναι τῶν ἐτέρων. τούτων δὲ πάντων οἱ περὶ θεῶν τε λόγοι καὶ ἀρετῆς θαυμασιώτατοι λέγονται, ὡς ἄρα καὶ θεοὶ πολλοῖς μὲν ἀγαθοῖς δυστυχίας τε καὶ βίον κακὸν ἔνειμαν, τοῖς δ' ἐναντίοις ἐναντίαν μοῖραν. ἀγύρται δὲ καὶ μάντις ἐπὶ πλουσίων θύρας ἰόντες πείθουσιν ὡς ἔστι παρὰ σφίσι δύναμις ἐκ θεῶν ποριζομένη θυσίαις τε καὶ ἐπωδαῖς, C εἴτε τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων, ἀκείσθαι μεθ' ἡδονῶν τε καὶ ἐορτῶν, ἐάν τέ τινα ἐχθρὸν πημῆναι ἐθέλῃ, μετὰ σμικρῶν δαπανῶν ὁμοίως δίκαιον ἀδίκῳ βλάψειν, ἐπαγωγαῖς τισὶ καὶ καταδέσμοις τοὺς θεοὺς, ὡς φασι, πείθοντές σφισιν ὑπηρετεῖν. τούτοις δὲ πᾶσι τοῖς λόγοις μάρτυρας ποιητὰς ἐπάγονται, οἳ μὲν κακίας περὶ εὐπετείας ἄδοντες,

ὡς τὴν μὲν κακότητα καὶ ἰλαδὸν ἔστιν ἐλέσθαι
D ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει·
τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προπάροιθεν ἔθηκαν
καὶ τινα ὁδὸν μακράν τε καὶ ἀνάντη· οἳ δὲ τῆς τῶν θεῶν ὑπ' ἀνθρώπων παραγωγῆς τὸν "Ὀμηρον μαρτύρονται, ὅτι καὶ ἐκείνος εἶπε

λιστοὶ δέ τε καὶ θεοὶ αὐτοί,
καὶ τοὺς μὲν θυσίαισι καὶ εὐχολαῖς ἀγαναῖσιν
E λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἀνθρωποὶ
λίσσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.

βίβλων δὲ ὅμαδον παρέχονται Μουσαίου καὶ Ὀρφέως, Σελήνης τε καὶ Μουσῶν ἐγγόνων, ὥς φασι, καθ' ἃς θηηπολοῦσι, πείθοντες οὐ μόνον ιδιώτας ἀλλὰ καὶ πόλεις, ὥς ἄρα λύσεις τε καὶ καθαρμοὶ ἀδικημάτων διὰ θυσιῶν καὶ παιδιᾶς [ἡδονῶν] εἰσὶ μὲν ἔτι | ζῶσιν, εἰσὶ δὲ καὶ τελευτήσασιν, ἃς δὴ τελετὰς 365A καλοῦσιν, αἱ τῶν ἐκεῖ κακῶν ἀπολύουσιν ἡμᾶς, μὴ θύσαντας δὲ δεινὰ περιμένει.

Ταῦτα πάντα, ἔφη, ὦ φίλε Σώκρατες, τοιαῦτα καὶ τοσαῦτα λεγόμενα ἀρετῆς περὶ κακίας, ὥς ἄνθρωποι καὶ θεοὶ περὶ αὐτὰ ἔχουσι τιμῆς, τί οἰόμεθα ἀκουούσας νέων ψυχὰς ποιεῖν, ὅσοι εὐφρεῖς καὶ ἱκανοὶ ἐπὶ πάντα τὰ λεγόμενα ὥσπερ ἐπιπτόμενοι συλλογίσασθαι ἐξ αὐτῶν, ποῖός τις ἂν ὦν καὶ πῇ B πορευθεὶς τὸν βίον ὥς ἄριστα διέλθοι; λέγοι γὰρ ἂν ἐκ τῶν εἰκότων πρὸς αὐτὸν κατὰ Πίνδαρον ἐκείνο τὸ Πότερον δίκῃ τεῖχος ὕψιον ἢ σκολιαῖς ἀπάταις ἀναβάς καὶ ἑμαυτὸν οὕτω περιφράξας διαβιῶ; τὰ μὲν γὰρ λεγόμενα δικαίῳ μὲν ὄντι μοι, ἔὰν μὴ καὶ δοκῶ, ὄφελος οὐδὲν φασιν εἶναι, πόνους δὲ καὶ ζημίας φανεράς. ἀδίκῳ δὲ δόξαν δικαιοσύνης παρασκευασαμένῳ θεσπέσιος βίος λέγεται. οὐκοῦν, ἐπειδὴ τὸ C δοκεῖν, ὥς δηλοῦσί μοι οἱ σοφοί, καὶ τὰν ἀλάθειαν βιάται καὶ κύριον εὐδαιμονίας, ἐπὶ τοῦτο δὴ τρεπτέον ὅλως· πρόθυρα μὲν καὶ σχῆμα κύκλῳ περὶ ἑμαυτὸν σκιαγραφίαν ἀρετῆς περιγραφτέον, τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου ἀλώπεκα ἐλκτέον ἐξόπισθεν κερδαλέαν καὶ ποικίλην. ἀλλὰ γάρ, φησί τις, οὐ ράδιον αἰεὶ λανθάνειν κακὸν ὄντα. οὐδὲ γὰρ ἄλλο οὐδὲν εὐπετές φήσομεν, τῶν μεγάλων· ἀλλ' ὅμως, D εἰ μέλλομεν εὐδαιμονήσειν, ταύτῃ ἰτέον, ὥς τὰ ἔχνη τῶν λόγων φέρει. ἐπὶ γὰρ τὸ λανθάνειν ξυνωμοσίας τε καὶ ἑταιρείας συνάξομεν, εἰσὶ τε πειθοῦς διδάσκαλοι σοφίαν δημηγορικὴν τε καὶ δικανικὴν διδόντες, ἐξ ὧν τὰ μὲν πείσομεν, τὰ δὲ βιασόμεθα, ὥς πλεονεκτοῦντες δίκην μὴ διδόναι. ἀλλὰ δὴ θεοὺς οὔτε λανθάνειν οὔτε βιάσασθαι δυνατόν. οὐκοῦν, εἰ μὲν μὴ εἰσὶν ἢ μηδὲν αὐτοῖς τῶν ἀνθρωπίνων μέλει, καὶ ἡμῖν ἀμελητέον τοῦ λανθάνειν· εἰ δὲ εἰσὶ τε καὶ ἐπιμε-

- Ε λούνται, οὐκ ἄλλοθὲν τοι αὐτοὺς ἴσμεν ἢ ἀκηκόαμεν ἢ ἔκ τε τῶν λόγων καὶ τῶν γενεαλογησάντων ποιητῶν· οἱ δὲ αὐτοὶ οὗτοι λέγουσιν ὡς εἰσὶν οἱοὶ θυσίαις τε καὶ εὐχλαῖς ἀγανῆσι καὶ ἀναθήμασι παράγεσθαι ἀναπειθόμενοι· οἷς ἢ ἀμφοτέρα ἢ οὐδέτερα πειστέον. εἰ δ' οὖν πειστέον, ἀδικητέον καὶ θυτέον
- 366A ἀπὸ τῶν ἀδικημάτων. | δίκαιοι μὲν γὰρ ὄντες ἀζήμιοι ὑπὸ θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπώσόμεθα· ἄδικοι δὲ κερδανούμεν τε καὶ λισσόμενοι ὑπερβαίνοντες καὶ ἁμαρτάνοντες, πείθοντες αὐτοὺς ἀζήμιοι ἀπαλλάξομεν. ἀλλὰ γὰρ ἐν "Αἶδου δίκην δώσομεν ὧν ἂν ἐνθάδε ἀδικήσωμεν, ἢ αὐτοὶ ἢ παῖδες παίδων. ἀλλ', ὦ φίλε, φήσκει λογιζόμενος, αἱ τελεταὶ αὐτὰ μέγα δύνανται καὶ οἱ λύσιοι θεοί, ὡς αἱ μέγισται πόλεις
- B λέγουσι καὶ οἱ θεῶν παῖδες, ποιηταὶ καὶ προφῆται τῶν θεῶν γενόμενοι, [οἱ] ταῦτα οὕτως ἔχειν μηνύουσιν.

- Κατὰ τίνα οὖν ἔτι λόγον δικαιοσύνην ἂν πρὸ μεγίστης ἀδικίας αἰροίμεθ' ἂν; ἦν ἑάν μετ' εὐσχημοσύνης κιβδήλου κτησώμεθα, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις πράξομεν κατὰ νοῦν ζῶντές τε καὶ τελευτήσαντες, ὡς ὁ τῶν πολλῶν τε καὶ ἄκρων λεγόμενος λόγος. ἐκ δὴ πάντων τῶν εἰρημένων τίς
- C μηχανή, ὦ Σώκρατες, δικαιοσύνην τιμᾶν ἐθέλειν ᾧ τις δύναιμι ὑπάρχει ψυχῆς ἢ χρημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γελᾶν ἐπαινουμένης ἀκούοντα; ὡς δὴ τοι εἴ τις ἔχει ψευδῇ μὲν ἀποφῆναι ἃ εἰρήκαμεν, ἱκανῶς δὲ ἔγνωκεν ὅτι ἄριστον δικαιοσύνη, πολλήν που συγγνώμην ἔχει καὶ οὐκ ὀργίζεται τοῖς ἀδίκους, ἀλλ' οἶδεν ὅτι πλήν εἴ τις θεία φύσει δυσχεραίνων τὸ ἀδικεῖν ἢ ἐπιστήμην λαβὼν ἀπέχεται αὐτοῦ, τῶν
- D γε ἄλλων οὐδεὶς ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γήρως ἢ τινος ἄλλης ἀσθενείας ψέγει τὸ ἀδικεῖν, ἀδυνατῶν αὐτὸ δρᾶν. ὡς δέ, δῆλον· ὁ γὰρ πρῶτος τῶν τοιούτων εἰς δύναμιν ἐλθὼν πρῶτος ἀδικεῖ, καθ' ὅσον ἂν οἶός τ' ᾖ.

- Καὶ τούτων ἀπάντων οὐδὲν ἄλλο αἴτιον ἢ ἐκεῖνο, ὅθεν περ ἅπας ὁ λόγος οὗτος ὥρμησε καὶ τῷδε καὶ ἐμοὶ πρὸς σέ, ὦ Σώκρατες, εἰπεῖν, ὅτι ὦ θαυμάσιε, πάντων ὑμῶν, ὅσοι ἐπαινέ-
- E ται φατὲ δικαιοσύνης εἶναι, ἀπὸ τῶν ἐξ ἀρχῆς ἡρώων ἀρξά-

μνοι, ὅσων λόγοι λελειμμένοι, μέχρι τῶν νῦν ἀνθρώπων οὐδεὶς
 πώποτε ἔψεξεν ἀδικίαν οὐδ' ἐπήνεσε δικαιοσύνην ἄλλως ἢ
 δόξας τε καὶ τιμὰς καὶ δωρεὰς τὰς ἀπ' αὐτῶν γιγνομένας·
 αὐτὸ δ' ἐκάτερον τῇ αὐτοῦ δυνάμει ἐν τῇ τοῦ ἔχοντος ψυχῇ
 ἐνὸν καὶ λανθάνον θεοὺς τε καὶ ἀνθρώπους οὐδεὶς πώποτε οὐτ'
 ἐν ποιήσει οὐτ' ἐν ἰδίῳ λόγοις ἐπεξῆλθεν ἱκανῶς τῷ λόγῳ,
 ὥς τὸ μὲν μέγιστον κακῶν ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιο-
 σύνη δὲ μέγιστον ἀγαθόν. εἰ | γὰρ οὕτως ἐλέγετο ἐξ ἀρχῆς 367A
 ὑπὸ πάντων ὑμῶν καὶ ἐκ νέων ἡμᾶς ἐπιείθετε, οὐκ ἂν ἀλλήλους
 ἐφυλάττομεν μὴ ἀδικεῖν, ἀλλ' αὐτὸς αὐτοῦ ἦν ἕκαστος φύλαξ,
 δεδιὼς μὴ ἀδικῶν τῷ μεγίστῳ κακῷ ξύννοικος ᾗ. ταῦτα, ὦ
 Σώκρατες, ἴσως δὲ καὶ ἔτι τούτων πλείω Θρασύμαχος τε καὶ
 ἄλλος πού τις ὑπὲρ δικαιοσύνης τε καὶ ἀδικίας λέγοιεν ἂν,
 μεταστρέφοντες αὐτοῖν τὴν δύναμιν φορτικῶς, ὥς γ' ἐμοὶ
 δοκεῖ. ἀλλ' ἐγώ, οὐδὲν γάρ σε δέομαι ἀποκρύπτεσθαι, σοῦ B
 ἐπιθυμῶν ἀκοῦσαι τάναντία, ὥς δύναμαι μάλιστα κατατείνας
 λέγω. μὴ οὖν ἡμῖν μόνον ἐνδείξῃ τῷ λόγῳ ὅτι δικαιοσύνη
 ἀδικίας κρείττον, ἀλλὰ τί ποιοῦσα ἑκατέρα τὸν ἔχοντα αὐτὴ
 δι' αὐτὴν ἢ μὲν κακόν, ἢ δὲ ἀγαθόν ἐστι· τὰς δὲ δόξας
 ἀφαίρει, ὥσπερ Γλαῦκων διεκελεύσατο. εἰ γὰρ μὴ ἀφαιρήσεις
 ἑκατέρωθεν τὰς ἀληθεῖς, τὰς δὲ ψευδεῖς προσθήσεις, οὐ τὸ
 δίκαιον φήσομεν ἐπαινεῖν σε ἀλλὰ τὸ δοκεῖν, οὐδὲ τὸ ἄδικον C
 εἶναι ψέγειν ἀλλὰ τὸ δοκεῖν, καὶ παρακελεύεσθαι ἄδικον ὄντα
 λανθάνειν, καὶ ὁμολογεῖν Θρασυμάχῳ, ὅτι τὸ μὲν δίκαιον
 ἀλλότριον ἀγαθόν, ξυμφέρον τοῦ κρείττονος, τὸ δὲ ἄδικον αὐτῷ
 μὲν ξυμφέρον καὶ λυσιτελοῦν, τῷ δὲ ἥττονι ἀξύμφορον. ἐπειδὴ
 οὖν ὡμολόγησας τῶν μεγίστων ἀγαθῶν εἶναι δικαιοσύνην, ἃ
 τῶν τε ἀποβαινόντων ἀπ' αὐτῶν ἔνεκα ἄξια κεκτῆσθαι, πολὺ D
 δὲ μᾶλλον αὐτὰ αὐτῶν, οἷον ὁρᾶν, ἀκούειν, φρονεῖν, καὶ
 ὑγιαίνειν δῆ, καὶ ὅσ' ἄλλα ἀγαθὰ γόνιμα τῇ αὐτῶν φύσει
 ἀλλ' οὐ δόξῃ ἐστί, τοῦτ' οὖν αὐτὸ ἐπαίνεσον δικαιοσύνης, ὃ
 αὐτὴ δι' αὐτὴν τὸν ἔχοντα ὀνίνησι καὶ ἀδικία βλάπτει·
 μισθοὺς δὲ καὶ δόξας πάρες ἄλλοις ἐπαινεῖν· ὥς ἐγὼ τῶν μὲν
 ἄλλων ἀνασχοίμην ἂν οὕτως ἐπαινούντων δικαιοσύνην καὶ

ψεγόντων ἀδικίαν, δόξας τε περὶ αὐτῶν καὶ μισθοὺς ἐγκωμια-
 E ζόντων καὶ λοιδορούντων, σοῦ δὲ οὐκ ἂν, εἰ μὴ σὺ κελεύεις,
 διότι πάντα τὸν βίον οὐδὲν ἄλλο σκοπῶν διελήλυθας ἢ τοῦτο.
 μὴ οὖν ἡμῖν ἐνδείξῃ μόνον τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας
 κρεῖττον, ἀλλὰ τί ποιούσα ἐκατέρα τὸν ἔχοντα αὐτὴ δι'
 αὐτήν, ἐάν τε λανθάνῃ ἐάν τε μὴ θεοὺς τε καὶ ἀνθρώπους, ἡ
 μὲν ἀγαθόν, ἡ δὲ κακόν ἐστιν.

Καὶ ἐγὼ ἀκούσας αἰὲ μὲν δὴ τὴν φύσιν τοῦ τε Γλαύκωνος
 καὶ τοῦ Ἀδεϊμάντου ἡγάμην, ἀτὰρ οὖν καὶ τότε πάνυ γε
 368A ἦσθην | καὶ εἶπον· Οὐ κακῶς εἰς ὑμᾶς, ὦ παῖδες ἐκείνου
 τοῦ ἀνδρός, τὴν ἀρχὴν τῶν ἐλεγείων ἐποίησεν ὁ Γλαύ-
 κωνος ἔραστής, εὐδοκιμήσαντας περὶ τὴν Μεγαροῖ μάχην,
 εἰπών·

παῖδες Ἀρίστωνος, κλεινοῦ θεῖον γένος ἀνδρός.

τοῦτό μοι, ὦ φίλοι, εὖ δοκεῖ ἔχειν· πάνυ γὰρ θεῖον πεπόν-
 θατε, εἰ μὴ πέπεισθε ἀδικίαν δικαιοσύνης ἄμεινον εἶναι, οὕτω
 B δυνάμενοι εἰπεῖν ὑπὲρ αὐτοῦ. δοκεῖτε δὴ μοι ὡς ἀληθῶς οὐ
 πεπεῖσθαι. τεκμαίρομαι δὲ ἐκ τοῦ ἄλλου τοῦ ὑμετέρου τρόπου,
 ἐπεὶ κατὰ γε αὐτοὺς τοὺς λόγους ἠπίστανται ἂν ὑμῖν· ὅσῳ δὲ
 μᾶλλον πιστεύω, τοσούτῳ μᾶλλον ἀπορῶ ὅ τι χρῆσθαι·
 οὔτε γὰρ ὅπως βοηθῶ ἔχω· δοκῶ γάρ μοι ἀδύνατος εἶναι·
 σημείον δέ μοι, ὅτι ἂ πρὸς Θρασύμαχον λέγων ᾤμην ἀποφαί-
 νειν, ὡς ἄμεινον δικαιοσύνη ἀδικίας, οὐκ ἀπεδέξασθέ μου·
 οὐτ' αὖ ὅπως μὴ βοηθήσω ἔχω· δέδοικα γὰρ μὴ οὐδ' ὅσιον
 C ἢ παραγενόμενον δικαιοσύνη κακηγορουμένη ἀπαγορεύειν καὶ
 μὴ βοηθεῖν ἔτι ἐμπνέοντα καὶ δυνάμενον φθέγγεσθαι. κράτι-
 στον οὖν οὕτως, ὅπως δύναμαι, ἐπικουρεῖν αὐτῇ. Ὁ τε οὖν
 Γλαύκων καὶ οἱ ἄλλοι ἐδέοντο παντὶ τρόπῳ βοηθῆσαι καὶ μὴ
 ἀνείναι τὸν λόγον, ἀλλὰ διερευνήσασθαι τί τε ἔστιν ἐκάτερον
 καὶ περὶ τῆς ὠφελίας αὐτοῖν τάληθες ποτέρως ἔχει. εἶπον
 οὖν ὅπερ ἐμοὶ ἔδοξεν, ὅτι τὸ ζήτημα ὃ ἐπιχειροῦμεν οὐ φαῦλον
 D ἀλλ' ὀξὺ βλέποντος, ὡς ἐμοὶ φαίνεται. ἐπειδὴ οὖν ἡμεῖς οὐ
 δεινοί, δοκεῖ μοι, ἦν δ' ἐγώ, τοιαύτην ποιήσασθαι ζήτησιν
 αὐτοῦ, οἶανπερ ἂν εἰ προσέταξέ τις γράμματα σμικρὰ πόρρω-

θεν ἀναγνῶναι μὴ πάνυ ὀξύ βλέπουσιν, ἔπειτά τις ἐνενόησεν, ὅτι τὰ αὐτὰ γράμματα ἔστι που καὶ ἄλλοθι μείζω τε καὶ ἐν μείζονι, ἔρμαιον ἂν ἐφάνη, οἶμαι, ἐκεῖνα πρῶτον ἀναγνόντας οὕτως ἐπισκοπεῖν τὰ ἐλάττω, εἰ τὰ αὐτὰ ὄντα τυγχάνει. Πάνυ μὲν οὖν, ἔφη ὁ Ἀδείμαντος· ἀλλὰ τί τοιοῦτον, ὦ Σώκρατες, ἐν τῇ περὶ τὸ δίκαιον ζητήσῃ καθορᾶς; Ἐγὼ E σοι, ἔφην, ἐρῶ. δικαιοσύνη, φαμέν, ἔστι μὲν ἀνδρὸς ἐνός, ἔστι δέ που καὶ ὅλης πόλεως; Πάνυ γε, ἦ δ' ὅς. Οὐκοῦν μείζον πόλις ἐνὸς ἀνδρός; Μείζον, ἔφη. Ἴσως τοίνυν πλείων ἂν δικαιοσύνη ἐν τῷ μείζονι ἐνείη καὶ ῥᾶων καταμαθεῖν. εἰ οὖν βούλεσθε, πρῶτον ἐν ταῖς πόλεσι ζητήσωμεν ποῖόν τί 369A ἔστιν· ἔπειτα οὕτως ἐπισκεψώμεθα καὶ ἐν ἐνὶ ἐκάστῳ, τὴν τοῦ μείζονος ὁμοιότητα ἐν τῇ τοῦ ἐλάττονος ιδέα ἐπισκοποῦντες. Ἀλλὰ μοι δοκεῖς, ἔφη, καλῶς λέγειν. Ἀρ' οὖν, ἦν δ' ἐγώ, εἰ γιγνομένην πόλιν θεασαίμεθα λόγῳ, καὶ τὴν δικαιοσύνην αὐτῆς ἴδοιμεν ἂν γιγνομένην καὶ τὴν ἀδικίαν; Τάχ' ἂν, ἦ δ' ὅς. Οὐκοῦν γενομένου αὐτοῦ ἐλπίς εὐπετέστερον ἰδεῖν ὁ ζητοῦμεν; Πολύ γε. Δοκεῖ οὖν χρῆναι ἐπιχειρῆσαι περαίνειν; οἶμαι μὲν γὰρ οὐκ ὀλίγον ἔργον αὐτὸ εἶναι· B σκοπεῖτε οὖν. Ἔσκεπται, ἔφη ὁ Ἀδείμαντος· ἀλλὰ μὴ ἄλλως ποίει.

Γίγνεται τοίνυν, ἦν δ' ἐγώ, πόλις, ὡς ἐγῶμαι, ἐπειδὴ τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής· ἢ τίν' οἶε ἀρχὴν ἄλλην πόλιν οἰκίζειν; Οὐδεμίαν, ἦ δ' ὅς. Οὕτω δὴ ἄρα παραλαμβάνων ἄλλος ἄλλον ἐπ' ἄλλου, τὸν δ' C ἐπ' ἄλλου χρεῖα, πολλῶν δεόμενοι, πολλοὺς εἰς μίαν οἴκησιν ἰγείραντες κοινωνοὺς τε καὶ βοηθοὺς, ταύτῃ τῇ ξυνοικίᾳ ἐθέμεθα πόλιν ὄνομα. ἦ γάρ; Πάνυ μὲν οὖν. Μεταδίδωσι δὴ ἄλλος ἄλλῳ, εἴ τι μεταδίδωσιν, ἢ μεταλαμβάνει, οἰόμενος αὐτῷ ἄμεινον εἶναι. Πάνυ γε. Ἴθι δὴ, ἦν δ' ἐγώ, τῷ λόγῳ ἕξ ἀρχῆς ποιῶμεν πόλιν· ποιήσῃ δὲ αὐτήν, ὡς ἔοικεν, ἢ ἡμετέρα χρεῖα. Πῶς δ' οὐ; Ἀλλὰ μὴν πρώτη γε καὶ D μεγίστη τῶν χρεῶν ἡ τῆς τροφῆς παρασκευῇ τοῦ εἶναι τε καὶ ζῆν ἔνεκα. Παντάπασί γε. Δευτέρα δὴ οἰκήσεως, τρίτη

δὲ ἐσθῆτος καὶ τῶν τοιούτων. Ἔστι ταῦτα. Φέρε δῆ, ἦν δ' ἐγώ, πῶς ἡ πόλις ἀρκέσει ἐπὶ τοσαύτην παρασκευήν; ἄλλο τι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος, ἄλλος δέ τις ὑφάντης; ἡ καὶ σκυτοτόμον αὐτόσε προσθήσομεν ἢ τιν' ἄλλον τῶν περὶ τὸ σῶμα θεραπευτήν; Πάνυ γε. Εἴη δ' ἂν ἡ γε ἀναγκαϊοτάτη πόλις ἐκ τεττάρων ἢ πέντε ἀνδρῶν. Φαίνεται. Τί δὴ οὖν; ἓνα ἕκαστον τούτων δεῖ τὸ αὐτοῦ ἔργον ἅπασι κοινὸν κατατιθέναι, οἷον τὸν γεωργὸν ἓνα ὄντα παρασκευάζειν σιτία τέτταρσι καὶ τετραπλάσιον χρόνον τε καὶ πόνον ἀναλίσκειν ἐπὶ σίτου παρασκευῇ καὶ ἄλλοις κοινωνεῖν, ἢ ἀμελήσαντα

370A ἑαυτῷ μόνον τέταρτον μέρος ποιεῖν τούτου τοῦ | σίτου ἐν τετάρτῳ μέρει τοῦ χρόνου, τὰ δὲ τρία, τὸ μὲν ἐπὶ τῇ τῆς οἰκίας παρασκευῇ διατρίβειν, τὸ δὲ ἱματίου, τὸ δὲ ὑποδημάτων, καὶ μὴ ἄλλοις κοινωνοῦντα πράγματα ἔχειν, ἀλλ' αὐτὸν δι' αὐτὸν τὰ αὐτοῦ πράττειν; Καὶ ὁ Ἀδείμαντος ἔφη Ἀλλ' ἴσως, ὦ Σώκρατες, οὕτω ῥᾶον ἢ κείνως. Οὐδέν, ἦν δ' ἐγώ, μὰ Δία ἄτοπον. ἔννοῶ γὰρ καὶ αὐτὸς εἰπόντος σοῦ, ὅτι πρῶτον μὲν φύεται ἕκαστος οὐ πάνυ ὅμοιος ἑκάστῳ, ἀλλὰ

B διαφέρων τὴν φύσιν, ἄλλος ἐπ' ἄλλου ἔργου πρᾶξιν. ἡ οὐ δοκεῖ σοι; Ἔμοιγε. Τί δέ; πότερον κάλλιον πράττοι ἂν τις εἷς ὢν πολλὰς τέχνας ἐργαζόμενος, ἢ ὅταν μίαν εἷς; Ὅταν, ἡ δ' ὅς, εἷς μίαν. Ἀλλὰ μήν, οἶμαι, καὶ τότε δῆλον, ὥς, ἐάν τις τινος παρῇ ἔργου καιρόν, διόλλυται. Δῆλον γάρ. Οὐ γάρ, οἶμαι, ἐθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος σχολὴν περιμένειν, ἀλλ' ἀνάγκη τὸν πράττοντα τῷ πραττο-

C μένῳ ἐπακολουθεῖν μὴ ἐν παρέργου μέρει. Ἀνάγκη. Ἐκ δὲ τούτων πλείω τε ἕκαστα γίγνεται καὶ κάλλιον καὶ ῥᾶον, ὅταν εἷς ἐν κατὰ φύσιν καὶ ἐν καιρῷ, σχολὴν τῶν ἄλλων ἄγων, πράττῃ. Παντάπασι μὲν οὖν. Πλειόνων δῆ, ὦ Ἀδείμαντε, δεῖ πολιτῶν ἢ τεττάρων ἐπὶ τὰς παρασκευὰς ὧν ἐλέγομεν. ὁ γὰρ γεωργός, ὥς ἔοικεν, οὐκ αὐτὸς ποιήσεται ἑαυτῷ τὸ ἄροτρον, εἰ μέλλει καλὸν εἶναι, οὐδὲ σμινύην, οὐδὲ τᾶλλα ὄργανα ὅσα περὶ γεωργίαν. οὐδ' αὖ ὁ οἰκοδόμος· πολλῶν δὲ καὶ τούτῳ δεῖ. ὡσαύτως δ' ὁ ὑφάντης τε καὶ ὁ σκυτοτόμος.

Ἀληθῆ. Τέκτονες δὴ καὶ χαλκῆς καὶ τοιοῦτοί τινες πολλοὶ
 δημιουργοί, κοινωνοὶ ἡμῖν τοῦ πολυχνίου γιγνόμενοι, συχνὸν
 αὐτὸ ποιοῦσιν. Πάνυ μὲν οὖν. Ἄλλ' οὐκ ἂν πω πάνυ γε
 μέγα τι εἴη, εἰ αὐτοῖς βουκόλους τε καὶ ποιμένας τοὺς τε
 ἄλλους νομέας προσθίμεν, ἵνα οἳ τε γεωργοὶ ἐπὶ τὸ ἀροῦν E
 ἔχοιεν βοῦς, οἳ τε οἰκοδόμοι πρὸς τὰς ἀγωγὰς μετὰ τῶν γεωρ-
 γῶν χρῆσθαι ὑποζυγίοις, ὑφάνται δὲ καὶ σκυτοτόμοι δέρμασί
 τε καὶ ἐρίοις. Οὐδέ γε, ἦ δ' ὅς, σμικρὰ πόλεις ἂν εἴη ἔχουσα
 πάντα ταῦτα. Ἀλλὰ μήν, ἦν δ' ἐγώ, κατοικίσαι γε αὐτὴν
 τὴν πόλιν εἰς τοιοῦτον τόπον, οὗ ἐπεισαγωγίμων μὴ δεήσεται,
 σχεδόν τι ἀδύνατον. Ἀδύνατον γάρ. Προσδεῆσαι ἄρα ἔτι
 καὶ ἄλλων, οἳ ἐξ ἄλλης πόλεως αὐτῇ κομίσουσιν ὧν δεῖται.
 Δεήσει. Καὶ μὴν κενὸς ἂν ἦ ὁ διάκονος, μηδὲν ἄγων ὧν
 ἐκεῖνοι δέονται παρ' ὧν ἂν κομίζωνται ὧν ἂν αὐτοῖς | χρεία, 371A
 κενὸς ἄπεισιν. ἦ γάρ; Δοκεῖ μοι. Δεῖ δὴ τὰ οἴκοι μὴ
 μόνον ἑαυτοῖς ποιεῖν ἱκανά, ἀλλὰ καὶ οἷα καὶ ὅσα ἐκείνοις ὧν
 ἂν δέωνται. Δεῖ γάρ. Πλειόνων δὴ γεωργῶν τε καὶ τῶν
 ἄλλων δημιουργῶν δεῖ ἡμῖν τῇ πόλει. Πλειόνων γάρ. Καὶ
 δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαξόντων καὶ
 ἐξαξόντων ἕκαστα. οὗτοι δέ εἰσιν ἔμποροι· ἦ γάρ; Ναί.
 Καὶ ἐμπόρων δὴ δεησόμεθα. Πάνυ γε. Καὶ ἐὰν μὲν γε κατὰ
 θάλατταν ἡ ἐμπορία γίγνηται, συχνῶν καὶ ἄλλων προσδεή- B
 σεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας.
 Συχνῶν μέντοι. Τί δὲ δῆ; ἐν αὐτῇ τῇ πόλει πῶς ἀλλήλοις
 μεταδώσουσιν ὧν ἂν ἕκαστοι ἐργάζωνται; ὧν δὴ ἕνεκα καὶ
 κοινωνίαν ποιησάμενοι πόλιν ὥκισαμεν. Δῆλον δῆ, ἦ δ' ὅς,
 ὅτι πωλοῦντες καὶ ὠνούμενοι. Ἀγορὰ δὴ ἡμῖν καὶ νόμισμα
 ξύμβολον τῆς ἀλλαγῆς ἕνεκα γενήσεται ἐκ τούτου. Πάνυ μὲν C
 οὖν. Ἄν οὖν κομίσας ὁ γεωργὸς εἰς τὴν ἀγοράν τι ὧν ποιεῖ
 ἢ τις ἄλλος τῶν δημιουργῶν μὴ εἰς τὸν αὐτὸν χρόνον ἦκη
 τοῖς δεομένοις τὰ παρ' αὐτοῦ ἀλλάξασθαι, ἀργήσῃ τῆς αὐτοῦ
 δημιουργίας καθήμενος ἐν ἀγορᾷ; Οὐδαμῶς, ἦ δ' ὅς, ἀλλὰ
 εἰσὶν οἳ τοῦτο ὀρῶντες ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσι
 ταύτην, ἐν μὲν ταῖς ὀρθῶς οἰκουμέναις πόλεσι σχεδόν τι οἱ

D ἀσθενέστατοι τὰ σώματα καὶ ἀχρεῖοί τι ἄλλο ἔργον πράττειν. αὐτοῦ γὰρ δεῖ μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντ' ἀργυρίου ἀλλάσθαι τοῖς τι δεομένοις ἀποδόσθαι, τοῖς δὲ ἀντὶ αὐτοῦ ἀργυρίου διαλλάττειν ὅσοι τι δέονται πρίασθαι. Αὕτη ἄρα, ἣν δ' ἐγώ, ἡ χρεία καπήλων ἡμῖν γένεσιν ἐμποιεῖ τῇ πόλει. ἢ οὐ καπήλους καλοῦμεν τοὺς πρὸς ὧν ἡν τε καὶ πρᾶσιν διακονοῦντας ἰδρυμένους ἐν ἀγορᾷ, τοὺς δὲ πλάνητας ἐπὶ τὰς πόλεις ἐμπόρους; Πάνυ μὲν οὖν. "Ἐτι δὴ τινες, ὡς ἐγῶμαι, εἰσὶ καὶ ἄλλοι διάκονοι, οἳ ἂν τὰ μὲν τῆς διανοίας

E μὴ πάνυ ἀξιοκοινωνήτοι ᾧσι. τὴν δὲ τοῦ σώματος ἰσχὺν ἱκανὴν ἐπὶ τοὺς πόνους ἔχωσιν· οἳ δὲ πωλοῦντες τὴν τῆς ἰσχύος χρείαν, τὴν τιμὴν ταύτην μισθὸν καλοῦντες, κέκληνται, ὡς ἐγῶμαι, μισθωτοί· ἢ γάρ; Πάνυ μὲν οὖν. Πλήρωμα δὲ πόλεώς εἰσιν, ὡς ἔοικε, καὶ μισθωτοί. Δοκεῖ μοι. "Ἀρ' οὖν, ᾧ "Αδείμαντε, ἤδη ἡμῖν ηὔξεται ἡ πόλις, ὥστ' εἶναι τελέα; "Ἴσως. Ποῦ οὖν ἂν ποτε ἐν αὐτῇ εἴη ἢ τε δικαιοσύνη καὶ ἡ ἀδικία; καὶ τίνι ἅμα ἐγγενομένη ὧν ἐσκέμμεθα; "Ἐγὼ μὲν,

372A ἔφη, | οὐκ ἐννοῶ, ᾧ Σώκρατες, εἰ μὴ που ἐν αὐτῶν τούτων χρεία τινὶ τῇ πρὸς ἀλλήλους. "Ἄλλ' ἴσως, ἣν δ' ἐγώ, καλῶς λέγεις· καὶ σκεπτέον γε καὶ οὐκ ἀποκνητέον.

Πρῶτον οὖν σκεψώμεθα, τίνα τρόπον διαιτῆσονται οἳ οὕτω παρεσκευασμένοι. ἄλλο τι ἢ σιτόν τε ποιοῦντες καὶ οἶνον καὶ ἱμάτια καὶ ὑποδήματα, καὶ οἰκοδομησάμενοι οἰκίας, θέρους μὲν τὰ πολλὰ γυμνοὶ τε καὶ ἀνυπόδητοι ἐργάσονται, τοῦ δὲ

B χειμῶνος ἡμφιεσμένοι τε καὶ ὑποδεδεμένοι ἱκανῶς; θρέψονται δὲ ἐκ μὲν τῶν κριθῶν ἀλφίτα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάξαντες, μάζας γενναίας καὶ ἄρτους ἐπὶ κάλαμόν τινα παραβαλλόμενοι ἢ φύλλα καθαρὰ, κατακλινέντες ἐπὶ στιβάδων ἐστρωμένων μίλακί τε καὶ μυρρίναις, εὐωχῆσονται αὐτοὶ τε καὶ τὰ παιδία, ἐπιπίνοντες τοῦ οἴνου, ἐστεφανωμένοι καὶ ὑμνοῦντες τοὺς θεοὺς, ἡδέως ξυνόντες ἀλλήλοις, οὐχ ὑπὲρ τὴν οὐσίαν ποιοῦμενοι τοὺς παῖδας, εὐλα-

C βούμενοι πενίαν ἢ πόλεμον; Καὶ ὁ Γλαῦκων ὑπολαβὼν, "Ἄνευ ὄψου, ἔφη, ὡς ἔοικας, ποιεῖς τοὺς ἄνδρας ἐστιωμένους.

Ἀληθῆ, ἣν δ' ἐγώ, λέγεις. ἐπελαθόμην ὅτι καὶ ὄψον ἔξουσιν· ἄλλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρόν, καὶ βολβούς καὶ λάχανα, οἷα δὴ ἐν ἀγροῖς ἐψήματα, ἐψήσονται· καὶ τραγήματά που παραθήσομεν αὐτοῖς τῶν τε σύκων καὶ ἐρεβίνθων καὶ κυάμων, καὶ μύρτα καὶ φηγούς σποδιοῦσι πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ D μετὰ ὑγιείας, ὡς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκγόνοις παραδώσουσιν. Καὶ ὅς, Εἰ δὲ ὦν πόλιν, ᾧ Σώκρατες, ἔφη, κατεσκεύαζες, τί ἂν αὐτὰς ἄλλο ἢ ταῦτα ἐχόρταζες; Ἀλλὰ πῶς χρή, ἣν δ' ἐγώ, ᾧ Γλαῦκων; Ἄπερ νομίζεται, ἔφη· ἐπὶ τε κλινῶν κατακεῖσθαι, οἶμαι, τοὺς μέλλοντας μὴ ταλαιπωρεῖσθαι, καὶ ἀπὸ τραπέζων δειπνεῖν, καὶ E ὄψα ἄπερ καὶ οἱ νῦν ἔχουσι, καὶ τραγήματα. Εἶεν, ἣν δ' ἐγώ· μανθάνω. οὐ πόλιν, ὡς ἔοικε, σκοποῦμεν μόνον ὅπως γίγνεται, ἀλλὰ καὶ τρυφῶσαν πόλιν. ἴσως οὖν οὐδὲ κακῶς ἔχει· σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατίδοιμεν τήν τε δικαιοσύνην καὶ ἀδικίαν ὅπη ποτὲ ταῖς πόλεσιν ἐμφύονται. ἡ μὲν οὖν ἀληθινὴ πόλις δοκεῖ μοι εἶναι ἣν διεληλύθαμεν, ὥσπερ ὑγιῆς τις· εἰ δ' αὖ βούλεσθε καὶ φλεγμαίνουσαν πόλιν θεωρήσωμεν, οὐδὲν ἀποκωλύει. ταῦτα γὰρ δὴ τισιν, ὡς δοκεῖ, οὐκ ἔξαρκέσει, οὐδ' αὐτῇ ἡ δίαίτα, ἀλλὰ κλῖναι τε προσ- 373A ἔσονται καὶ τράπεζαι καὶ τᾶλλα σκεύη, καὶ ὄψα δὴ καὶ μύρα καὶ θυμιάματα καὶ ἑταῖραι καὶ πέμματα, ἕκαστα τούτων παντοδαπά. καὶ δὴ καὶ ἃ τὸ πρῶτον ἐλέγομεν οὐκέτι τὰ ἀναγκαῖα θετέον, οἰκίας τε καὶ ἱμάτια καὶ ὑποδήματα, ἀλλὰ τήν τε ζωγραφίαν κινητέον [καὶ τήν ποικιλίαν], καὶ χρυσὸν καὶ ἐλέφαντα καὶ πάντα τὰ τοιαῦτα κτητέον. ἦ γάρ; Ναί, ἔφη. Οὐκοῦν μείζονά τε αὖ τήν πόλιν δεῖ ποιεῖν· ἐκείνη B γὰρ ἡ ὑγιεινὴ οὐκέτι ἱκανή, ἀλλ' ἤδη ὄγκου ἐμπληστέα καὶ πλήθους, ἃ οὐκέτι τοῦ ἀναγκαίου ἕνεκά ἐστιν ἐν ταῖς πόλεσιν, οἷον οἱ τε θηρευταὶ πάντες, οἱ τε μιμηταί, πολλοὶ μὲν οἱ περὶ τὰ σχήματά τε καὶ χρώματα, πολλοὶ δὲ οἱ περὶ μουσικὴν, ποιηταί τε καὶ τούτων ὑπηρέται, ῥαψῳδοί, ὑποκριταί, χορευταί, ἐργολάβοι, σκευῶν τε παντοδαπῶν δημιουργοί, τῶν τε ἄλλων C

καὶ τῶν περὶ τὸν γυναικεῖον κόσμον. καὶ δὴ καὶ διακόνων πλειόνων δεησόμεθα· ἢ οὐ δοκεῖ δεῆσειν παιδαγωγῶν, τιθῶν, τροφῶν, κομμωτριῶν, κουρέων, καὶ αὐτοψοποιῶν τε καὶ μαγείρων; ἔτι δὲ καὶ συβωτῶν προσδεησόμεθα. τοῦτο γὰρ ἡμῖν ἐν τῇ προτέρᾳ πόλει οὐκ ἔνῃν· ἔδει γὰρ οὐδέν. ἐν δὲ ταύτῃ καὶ τούτου προσδεῆσαι. δεῆσει δὲ καὶ τῶν ἄλλων βοσκημάτων παμπόλλων, εἴ τις αὐτὰ ἔδεται. ἢ γάρ; Πῶς γὰρ οὐ; Οὐκοῦν καὶ ἰατρῶν ἐν χρεῖαις ἐσόμεθα πολὺ μᾶλλον οὕτω διαιτῶμενοι ἢ ὥς τὸ πρότερον; Πολύ γε.

Καὶ ἡ χώρα που ἡ τότε ἱκανὴ τρέφειν τοὺς τότε σμικρὰ δὴ ἐξ ἱκανῆς ἔσται. ἢ πῶς λέγωμεν; Οὕτως, ἔφη. Οὐκοῦν τῆς τῶν πλησίον χώρας ἡμῖν ἀποτμητέον, εἰ μέλλομεν ἱκανὴν ἔξειν νέμειν τε καὶ ἀροῦν, καὶ ἐκείνοις αὐτῆς ἡμετέρας, ἂν καὶ ἐκεῖνοι ἀφῶσιν αὐτοὺς ἐπὶ χρημάτων κτήσιν ἀπειρον, ὑπερβάντες τὸν τῶν ἀναγκαίων ὅρον; Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες. Πολεμήσομεν τὸ μετὰ τοῦτο, ὦ Γλαῦκων; ἢ πῶς ἔσται; Οὕτως, ἔφη. Καὶ μηδὲν γέ πω λέγωμεν, ἦν δ' ἐγώ, μήτ' εἴ τι κακὸν μήτ' εἰ ἀγαθὸν ὁ πόλεμος ἐργάζεται, ἀλλὰ τοσοῦτον μόνον, ὅτι πολέμου αὐτὴ γένεσιν εὐρήκαμεν, ἐξ ὧν μάλιστα ταῖς πόλεσι καὶ ἰδίᾳ καὶ δημοσίᾳ κακὰ γίνονται, ὅταν γίγηται. Πάνυ μὲν οὖν. Ἔτι δὴ, ὦ φίλε, μέζονος τῆς πόλεως δεῖ οὐτι σμικρῶ, ἀλλ' ὅλῳ στρατοπέδῳ, | ὃ ἐξελθὼν ὑπὲρ τῆς οὐσίας ἀπάσης καὶ ὑπὲρ ὧν νῦν δὴ ἐλέγομεν διαμαχεῖται τοῖς ἐπιοῦσιν. Τί δέ; ἢ δ' ὅς· αὐτοὶ οὐχ ἱκανοί; Οὐκ, εἰ σύ γε, ἦν δ' ἐγώ, καὶ ἡμεῖς ἅπαντες ὠμολογήσαμεν καλῶς, ἦν ἱκανὰ ἐπλάττομεν τὴν πόλιν· ὠμολογοῦμεν δέ που, εἰ μέμνησαι, ἀδύνατον ἓνα πολλὰς καλῶς ἐργάζεσθαι τέχνας. Ἀληθῆ λέγεις, ἔφη. Τί οὖν; ἦν δ' ἐγώ· ἢ περὶ τὸν πόλεμον ἀγωνία οὐ τεχνικὴ δοκεῖ εἶναι; Καὶ μάλα, ἔφη. Ἡ οὖν τι σκυτικῆς δεῖ μᾶλλον κήδεσθαι ἢ πολεμικῆς; Οὐδαμῶς. Ἀλλ' ἄρα τὸν μὲν σκυτοτόμον διεκωλύομεν μήτε γεωργὸν ἐπιχειρεῖν εἶναι ἅμα μήτε ὑφάντην μήτε οἰκοδόμον, ἵνα δὴ ἡμῖν τὸ τῆς σκυτικῆς ἔργον καλῶς γίγνοιτο, καὶ τῶν ἄλλων ἐνὶ ἐκάστῳ ὡσαύτως ἐν ἀπεδίδομεν, πρὸς δὲ πεφύκει ἕκαστος καὶ ἐφ' ᾧ ἔμελλε τῶν

ἄλλων σχολὴν ἄγων διὰ βίου αὐτὸ ἐργαζόμενος οὐ παριείς
 τοὺς καιροὺς καλῶς ἀπεργάζεσθαι· τὰ δὲ δὴ περὶ τὸν πόλεμον C
 πότερον οὐ περὶ πλείστου ἐστὶν εὖ ἀπεργασθέντα; ἢ οὕτω
 ῥάδιον, ὥστε καὶ γεωργῶν τις ἅμα πολεμικὸς ἔσται καὶ σκυτο-
 τομῶν καὶ ἄλλην τέχνην ἡντινοῦν ἐργαζόμενος, πεττεντικὸς δὲ
 ἢ κυβευτικὸς ἱκανῶς οὐδ' ἂν εἰς γένοιτο μὴ αὐτὸ τοῦτο ἐκ
 παιδὸς ἐπιτηδεύων, ἀλλὰ παρέργῳ χρώμενος; καὶ ἀσπίδα
 μὲν λαβὼν ἢ τι ἄλλο τῶν πολεμικῶν ὅπλων τε καὶ ὀργάνων D
 αὐθημερὸν ὀπλιτικῆς ἢ τινος ἄλλης μάχης τῶν κατὰ πόλεμον
 ἱκανὸς ἔσται ἀγωνιστής, τῶν δὲ ἄλλων ὀργάνων οὐδὲν οὐδένα
 δημιουργὸν οὐδὲ ἀθλητὴν ληφθὲν ποιήσῃ οὐδ' ἔσται χρήσιμον
 τῷ μήτε τὴν ἐπιστήμην ἐκάστου λαβόντι μήτε τὴν μελέτην
 ἱκανὴν παρασχομένῳ; Πολλοῦ γὰρ ἂν, ἢ δ' ὅς, τὰ ὄργανα
 ἦν ἄξια. Οὐκοῦν, ἦν δ' ἐγώ, ὅσῳ μέγιστον τὸ τῶν φυλάκων
 ἔργον, τοσοῦτ' σχολῆς τε τῶν ἄλλων πλείστης ἂν εἴη καὶ αὐ E
 τέχνης τε καὶ ἐπιμελείας μεγίστης δεόμενον. Οἶμαι ἔγωγε, ἢ
 δ' ὅς. Ἄρ' οὖν οὐ καὶ φύσεως ἐπιτηδεΐας εἰς αὐτὸ τὸ ἐπιτή-
 δευμα; Πῶς δ' οὐ; Ἡμέτερον δὴ ἔργον ἂν εἴη, ὡς ἔοικεν,
 εἴπερ οἰοί τ' ἐσμέν, ἐκλέξασθαι τίνες τε καὶ ποῖαι φύσεις
 ἐπιτηδεύει εἰς πόλεως φυλακὴν. Ἡμέτερον μέντοι. Μὰ Δία,
 ἦν δ' ἐγώ, οὐκ ἄρα φαῦλον πρᾶγμα ἡράμεθα· ὅμως δὲ οὐκ
 ἀποδεικναιέον, ὅσον γ' ἂν δύναμις παρείκη. | Οὐ γὰρ οὖν, 375A
 ἔφη. Οἶε οὖν τι, ἦν δ' ἐγώ, διαφέρειν φύσιν γενναίου
 σκύλακος εἰς φυλακὴν νεανίσκου εὐγενοῦς; Τὸ ποῖον λέγεις;
 Οἶον ὁξύν τέ που δεῖ αὐτοῖν ἐκάτερον εἶναι πρὸς αἴσθησιν
 καὶ ἐλαφρόν πρὸς τὸ αἰσθανόμενον διωκάθειν, καὶ ἰσχυρόν
 αὐ, ἐὰν δέη ἐλόντα διαμάχεσθαι. Δεῖ γὰρ οὖν, ἔφη, πάντων
 τούτων. Καὶ μὴν ἀνδρείον γε, εἴπερ εὖ μαχεῖται. Πῶς δ'
 οὐ; Ἀνδρείος δὲ εἶναι ἄρα ἐθελήσῃ ὁ μὴ θυμοειδὴς εἶτε
 ἵππος εἶτε κύων ἢ ἄλλο ὅτιοῦν ζῶον; ἢ οὐκ ἐννενόηκας, ὡς B
 ἅμαχόν τε καὶ ἀνίκητον θυμός, οὐ παρόντος ψυχὴ πᾶσα πρὸς
 πάντα ἀφοβός τέ ἐστι καὶ ἀήττητος; Ἐννενόηκα. Τὰ μὲν
 τοίνυν τοῦ σώματος οἶον δεῖ τὸν φύλακα εἶναι, δῆλα. Ναί.
 Καὶ μὴν καὶ τὰ τῆς ψυχῆς, ὅτι γε θυμοειδῆ. Καὶ τοῦτο.

Πῶς οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, οὐκ ἄγριοι ἀλλήλοις ἔσονται
 C καὶ τοῖς ἄλλοις πολίταις, ὄντες τοιοῦτοι τὰς φύσεις; Μὰ
 Δία, ἦ δ' ὅς, οὐ ῥαδίως. Ἀλλὰ μέντοι δεῖ γε πρὸς μὲν τοὺς
 οἰκείους πρᾶους αὐτοὺς εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεπούς.
 εἰ δὲ μή, οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ
 φθῆσονται αὐτὸ δράσαντες. Ἀληθῆ, ἔφη. Τί οὖν, ἦν δ'
 ἐγώ, ποιήσομεν; πόθεν ἅμα πρᾶον καὶ μεγαλόθυμον ἦθος
 εὐρήσομεν; ἐναντία γάρ που θυμοειδεῖ πραεῖα φύσις. Φαί-
 νεται. Ἀλλὰ μέντοι τούτων ὁποτέρου ἂν στέρηται, φύλαξ
 D ἀγαθὸς οὐ μὴ γένηται. ταῦτα δὲ ἀδυνάτοις ἔοικε, καὶ οὕτω
 δὴ ξυμβαίνει ἀγαθὸν φύλακα ἀδύνατον γενέσθαι. Κινδυνεύει,
 ἔφη. Καὶ ἐγὼ ἀπορήσας τε καὶ ἐπισκεψάμενος τὰ ἔμπροσθεν,
 Δικαίως γε, ἦν δ' ἐγώ, ὦ φίλε, ἀποροῦμεν· ἥς γὰρ προϋθέμεθα
 εἰκόνας ἀπελείφθημεν. Πῶς λέγεις; Οὐκ ἐνεοήσαμεν, ὅτι
 εἰσὶν ἄρα φύσεις, οἷας ἡμεῖς οὐκ ᾔσθημεν, ἔχουσαι τὰναντία
 ταῦτα; Ποῦ δὴ; Ἴδοι μὲν ἂν τις καὶ ἐν ἄλλοις ζώοις, οὐ
 E μέντ' ἂν ἤκιστα ἐν ᾧ ἡμεῖς παρεβάλλομεν τῷ φύλακι. οἶσθα
 γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος,
 πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὡς οἶόν τε πραοτά-
 τους εἶναι, πρὸς δὲ τοὺς ἀγνώτας τούναντίον. Οἶδα μέντοι.
 Τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δυνατόν, καὶ οὐ παρὰ φύσιν
 ζητοῦμεν τοιοῦτον εἶναι τὸν φύλακα. Οὐκ ἔοικεν. Ἄρ' οὖν
 σοι δοκεῖ ἔτι τοῦδε προσδεῖσθαι ὁ φυλακικὸς ἐσόμενος, πρὸς
 τῷ θυμοειδεῖ ἔτι προσγενέσθαι φιλόσοφος τὴν φύσιν; Πῶς
 376A δὴ; ἔφη· οὐ γὰρ | ἐννοῶ. Καὶ τοῦτο, ἦν δ' ἐγώ, ἐν τοῖς
 κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου. Τὸ ποῖον;
 Ὃν μὲν ἂν ἴδῃ ἀγνώτα, χαλεπαίνει, οὐδὲν κακὸν προπεπονθώς·
 δν δ' ἂν γνώριμον, ἀσπάζεται, κἂν μηδὲν πώποτε ὑπ' αὐτοῦ
 ἀγαθὸν πεπόνθη. ἢ οὐπω τοῦτο ἐθαύμασας; Οὐ πάνυ, ἔφη,
 μέχρι τούτου προσέσχον τὸν νοῦν· ὅτι δέ που δρᾷ ταῦτα,
 B δῆλον. Ἀλλὰ μὴν κομψόν γε φαίνεται τὸ πάθος αὐτοῦ τῆς
 φύσεως καὶ ὡς ἀληθῶς φιλόσοφον. Πῇ δὴ; Ἦι, ἦν δ' ἐγώ,
 ὅψιν οὐδενὶ ἄλλῳ φίλην καὶ ἐχθρὰν διακρίνει ἢ τῷ τὴν μὲν
 καταμαθεῖν, τὴν δὲ ἀγνοῆσαι. καίτοι πῶς οὐκ ἂν φιλομαθὲς

εἴη συνέσει τε καὶ ἀγνοίᾳ ὀριζόμενον τό τε οἰκεῖον καὶ τὸ ἀλλότριον; Οὐδαμῶς, ἦ δ' ὅς, ὅπως οὐ. Ἀλλὰ μέντοι, εἶπον ἐγώ, τό γε φιλομαθὲς καὶ φιλόσοφον ταύτῳ; Ταύτῳ γάρ, ἔφη. Οὐκοῦν θαρρόυντες τιθώμεν καὶ ἐν ἀνθρώπῳ, εἰ μέλλει πρὸς τοὺς οἰκεῖους καὶ γνωρίμους πρᾶός τις ἔσεσθαι, φύσει C φιλόσοφον καὶ φιλομαθῇ αὐτὸν δεῖν εἶναι; Τιθώμεν, ἔφη. Φιλόσοφος δὴ καὶ θυμοειδὴς καὶ ταχὺς καὶ ἰσχυρὸς ἡμῖν τὴν φύσιν ἔσται ὁ μέλλων καλὸς κάγαθὸς ἔσεσθαι φύλαξ πόλεως; Παντάσῃ μὲν οὖν, ἔφη. Οὗτος μὲν δὴ ἂν οὕτως ὑπάρχοι. θρέψονται δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον; καὶ ἄρά τι προὔργου ἡμῖν ἔστιν αὐτὸ σκοποῦσι πρὸς τὸ D κατιδεῖν οὐπὲρ ἔνεκα πάντα σκοποῦμεν, δικαιοσύνην τε καὶ ἀδικίαν τίνα τρόπον ἐν πόλει γίγνεται; ἵνα μὴ ἐώμεν ἱκανὸν λόγον ἢ συχρὸν διεξιῶμεν. Καὶ ὁ τοῦ Γλαύκωνος ἀδελφὸς Πάνυ μὲν οὖν, ἔφη, ἔγωγε προσδοκῶ προὔργου εἶναι εἰς τοῦτο ταύτην τὴν σκέψιν. Μὰ Δία, ἦν δ' ἐγώ, ὦ φίλε Ἀδείμαντε, οὐκ ἄρα ἀφετέον, οὐδ' εἰ μακροτέρα τυγχάνει οὔσα. Οὐ γὰρ οὖν. Ἴθι οὖν, ὥσπερ ἐν μύθῳ μυθολογοῦντές τε καὶ σχολὴν ἄγοντες λόγῳ παιδεύωμεν τοὺς ἀνδρας. Ἀλλὰ E χρή.

Τίς οὖν ἡ παιδεία; ἡ χαλεπὸν εὐρεῖν βελτίῳ τῆς ὑπὸ τοῦ πολλοῦ χρόνου εὐρημένης; ἔστι δέ που ἡ μὲν ἐπὶ σώμασι γυμναστικῇ, ἡ δ' ἐπὶ ψυχῇ μουσικῇ. Ἔστι γάρ. Ἀρ' οὖν οὐ μουσικῇ πρότερον ἀρξόμεθα παιδεύοντες ἢ γυμναστικῇ; Πῶς δ' οὐ; Μουσικῆς δ', εἶπον, τίθης λόγους, ἡ οὐ; Ἐγώ γε. Λόγων δὲ διττὸν εἶδος, τὸ μὲν ἀληθές, ψεῦδος δ' ἕτερον; Ναί. Παιδευτέον δ' ἐν ἀμφοτέροις, πρότερον δ' ἐν τοῖς ψευδέσιν; 377A Οὐ μανθάνω, ἔφη, πῶς λέγεις. Οὐ μανθάνεις, ἦν δ' ἐγώ, ὅτι πρῶτον τοῖς παιδίοις μύθους λέγομεν; τοῦτο δέ που, ὡς τὸ ὅλον εἰπεῖν ψεῦδος, ἐνὶ δὲ καὶ ἀληθῇ. πρότερον δὲ μύθοις πρὸς τὰ παιδία ἢ γυμνασίοις χρώμεθα. Ἔστι ταῦτα. Τοῦτο δὴ ἔλεγον, ὅτι μουσικῆς πρότερον ἀπτεόν ἢ γυμναστικῆς. Ὅρθως, ἔφη. Οὐκοῦν οἶσθ' ὅτι ἀρχὴ παντὸς ἔργου μέγιστον, ἄλλως τε καὶ νέφ καὶ ἀπαλῶ ὀτφούν; μάλιστα γὰρ δὴ τότε B

πλάττεται καὶ ἐνδύεται τύπος, ὃν ἂν τις βούληται ἐνσημή-
 νασθαι ἐκάστῳ. Κομιδῇ μὲν οὖν. Ἄρ' οὖν ῥαδίως οὕτω
 παρήσομεν τοὺς ἐπιτυχόντας ὑπὸ τῶν ἐπιτυχόντων μύθους
 πλασθέντας ἀκούειν τοὺς παῖδας καὶ λαμβάνειν ἐν ταῖς
 ψυχαῖς ὡς ἐπὶ τὸ πολὺ ἐναντίας δόξας ἐκείναις, ἅς, ἐπειδὰν
 τελεωθῶσιν, ἔχειν οἰησόμεθα δεῖν αὐτούς; Οὐδ' ὁπωστιοῦν
 C παρήσομεν. Πρῶτον δὴ ἡμῖν, ὡς ἔοικεν, ἐπιστατητέον τοῖς
 μυθοποιοῖς, καὶ ὃν μὲν ἂν καλὸν ποιήσωσιν, ἐγκριτέον, ὃν δ'
 ἂν μὴ, ἀποκριτέον. τοὺς δ' ἐγκριθέντας πείσομεν τὰς τροφούς
 τε καὶ μητέρας λέγειν τοῖς παισὶ, καὶ πλάττειν τὰς ψυχὰς
 αὐτῶν τοῖς μύθοις πολὺ μᾶλλον ἢ τὰ σώματα ταῖς χερσίν·
 ὧν δὲ νῦν λέγουσι τοὺς πολλοὺς ἐκβλητέον. Ποίους δὴ;
 ἔφη. Ἐν τοῖς μείζουσιν, ἦν δ' ἐγώ, μύθοις ὁψόμεθα καὶ τοὺς
 ἐλάττους. δεῖ γὰρ δὴ τὸν αὐτὸν τύπον εἶναι καὶ ταῦτον
 D δύνασθαι τοὺς τε μείζους καὶ τοὺς ἐλάττους. ἢ οὐκ οἶει;
 "Ἐγωγ', ἔφη· ἀλλ' οὐκ ἐννοῶ οὐδὲ τοὺς μείζους τίνας λέγεις.
 Οὓς Ἡσιόδός τε, εἶπον, καὶ Ὅμηρος ἡμῖν ἐλεγέτην καὶ οἱ
 ἄλλοι ποιηταί. οὗτοι γάρ που μύθους τοῖς ἀνθρώποις ψευδεῖς
 συντιθέντες ἔλεγόν τε καὶ λέγουσιν. Ποίους δὴ, ἦ δ' ὅς, καὶ
 τί αὐτῶν μεμφόμενος λέγεις; Ὅπερ, ἦν δ' ἐγώ, χρή καὶ
 πρῶτον καὶ μάλιστα μέμφεσθαι, ἄλλως τε καὶ ἐάν τις μὴ
 E καλῶς ψεύδεται. Τί τοῦτο; Ὅταν εἰκάζη τις κακῶς τῷ
 λόγῳ περὶ θεῶν τε καὶ ἡρώων οἰοί εἶσιν, ὥσπερ γραφεὺς
 μηδὲν ἑοικότα γράφων οἷς ἂν ὅμοια βουληθῇ γράψαι. Καί
 γάρ, ἔφη, ὀρθῶς ἔχει τὰ γε τοιαῦτα μέμφεσθαι. ἀλλὰ πῶς
 δὴ λέγομεν καὶ ποῖα; Πρῶτον μὲν, ἦν δ' ἐγώ, τὸ μέγιστον
 καὶ περὶ τῶν μεγίστων ψεύδος ὃ εἰπὼν οὐ καλῶς ἔψεύσατο,
 ὡς Οὐρανός τε εἰργάσατο ἅ φησι δρᾶσαι αὐτὸν Ἡσιόδος, ὃ
 378A τε αὖ Κρόνος ὡς ἐτιμωρήσατο αὐτόν. τὰ δὲ δὴ | τοῦ Κρόνου
 ἔργα καὶ πάθη ὑπὸ τοῦ νιέος, οὐδ' ἂν εἰ ἦν ἀληθῆ, ὥμην δεῖν
 ῥαδίως οὕτω λέγεσθαι πρὸς ἄφρονάς τε καὶ νέους, ἀλλὰ
 μάλιστα μὲν σιγαῖσθαι, εἰ δὲ ἀνάγκη τις ἦν λέγειν, δι'
 ἀπορρήτων ἀκούειν ὡς ὀλιγίστους, θυμαμένους οὐ χοῖρον ἀλλά
 τι μέγα καὶ ἄπορον θῦμα, ὅπως ὃ τι ἐλαχίστοις συνέβη

ἀκοῦσαι. Καὶ γάρ, ἥ δ' ὅς, οὗτοί γε οἱ λόγοι χαλεποί. Καὶ οὐ λεκτέοι γ', ἔφην, ὦ Ἀδείμαντε, ἐν τῇ ἡμετέρᾳ πόλει. οὐδὲ λεκτέον νέφ' ἀκούοντι, ὡς ἀδικῶν τὰ ἔσχατα οὐδὲν ἂν B
θαυμαστὸν ποιοῖ, οὐδ' αὖ ἀδικοῦντα πατέρα κολάζων παντὶ τρόπῳ, ἀλλὰ δρῶν ἂν ὅπερ θεῶν οἱ πρῶτοί τε καὶ μέγιστοι. Οὐ μὰ τὸν Δία, ἥ δ' ὅς, οὐδὲ αὐτῷ μοι δοκεῖ ἐπιτήδεια εἶναι λέγειν. Οὐδέ γε, ἦν δ' ἐγώ, τὸ παράπαν ὡς θεοὶ θεοῖς πολεμοῦσί τε καὶ ἐπιβουλεύουσι καὶ μάχονται—οὐδὲ γὰρ ἀληθῆ—, εἴ γε δεῖ ἡμῖν τοὺς μέλλοντας τὴν πόλιν φυλάξειν αἰσχιστον νομίζειν τὸ ῥαδίως ἀλλήλοις ἀπεχθάνεσθαι· πολλοῦ δεῖ γιγαντομαχίας τε μυθολογητέον αὐτοῖς καὶ ποικιλτέον, καὶ ἄλλας ἔχθρας πολλὰς καὶ παντοδαπὰς θεῶν τε καὶ ἡρώων πρὸς συγγενεῖς τε καὶ οἰκείους αὐτῶν· ἀλλ' εἴ πως μέλλομεν πείσειν, ὡς οὐδεὶς πώποτε πολίτης ἕτερος ἐτέρῳ ἀπήχθετο οὐδ' ἔστι τοῦτο ὅσιον, τοιαῦτα [λεκτέα] μᾶλλον πρὸς τὰ D
παιδιά εὐθὺς καὶ γέρουσι καὶ γραυσί, καὶ πρεσβυτέροις γιγνομένοις καὶ τοὺς ποιητὰς ἐγγὺς τούτων ἀναγκαστέον λογοποιεῖν. Ἦρας δὲ δεσμοὺς ὑπὸ νείος καὶ Ἠφαίστου ῥίψεις ὑπὸ πατρός, μέλλοντος τῇ μητρὶ τυπτομένη ἀμύνειν, καὶ θεομαχίας ὅσας Ὀμηρος πεποίηκεν οὐ παραδεκτέον εἰς τὴν πόλιν, οὐτ' ἐν ὑπονοίαις πεποιημένας οὔτε ἄνευ ὑπονοιῶν. ὁ γὰρ νέος οὐχ οἷός τε κρίνειν ὃ τί τε ὑπόνοια καὶ ὃ μή, ἀλλ' ἃ ἂν τηλικούτος ὢν λάβῃ ἐν ταῖς δόξαις δυσέκνιπτά τε E
καὶ ἀμετάστατα φιλεῖ γίγνεσθαι. ὢν δὴ ἴσως ἔνεκα περὶ E
παντὸς ποιητέον ἃ πρῶτα ἀκούουσιν ὃ τι κάλλιστα μεμυθολογημένα πρὸς ἀρετὴν ἀκούειν. Ἔχει γάρ, ἔφη, λόγον. ἀλλ' εἴ τις αὖ καὶ ταῦτα ἐρωτῇ ἡμᾶς, ταῦτα ἅττα ἐστὶ καὶ τίνες οἱ μῦθοι, τίνας ἂν φαῖμεν; Καὶ ἐγὼ εἶπον ὦ Ἀδείμαντε, οὐκ ἐσμὲν ποιηταὶ ἐγὼ τε καὶ σὺ ἐν τῷ παρόντι, | ἀλλ' οἰκισταὶ 379A
πόλεως. οἰκισταῖς δὲ τοὺς μὲν τύπους προσήκει εἰδέναι ἐν οἷς δεῖ μυθολογεῖν τοὺς ποιητάς, παρ' οὓς ἔαν ποιῶσιν οὐκ ἐπιτρεπτέον, οὐ μὴν αὐτοῖς γε ποιητέον μύθους. Ὅρθως, ἔφη· ἀλλ' αὐτὸ δὴ τοῦτο, οἱ τύποι περὶ θεολογίας τίνες ἂν εἶεν; Τοιοῖδε πού τινες, ἦν δ' ἐγώ· οἷος τυγχάνει ὁ θεὸς ὢν, αἰε

- δήπου ἀποδοτέον, ἔάν τε τις αὐτὸν ἐν ἔπεσι ποιῇ [ἔάν τε ἐν
 B μέλεσιν] ἔάν τε ἐν τραγωδίᾳ. Δεῖ γάρ. Οὐκοῦν ἀγαθὸς ὁ γε
 θεὸς τῷ ὄντι τε καὶ λεκτέον οὕτως; Τί μὴν; Ἀλλὰ μὴν
 οὐδέν γε τῶν ἀγαθῶν βλαβερὸν ἢ γάρ; Οὐ μοι δοκεῖ. Ἄρ'
 οὖν ὁ μὴ βλαβερὸν βλάπτει; Οὐδαμῶς. Ὁ δὲ μὴ βλάπτει
 κακὸν τι ποιεῖ; Οὐδὲ τοῦτο. Ὁ δέ γε μὴδὲν κακὸν ποιεῖ
 οὐδ' ἂν τινος εἴη κακοῦ αἴτιον; Πῶς γάρ; Τί δέ; ὠφέλιμον
 τὸ ἀγαθόν; Ναί. Αἴτιον ἄρα εὐπραγίας; Ναί. Οὐκ ἄρα
 πάντων γε αἴτιον τὸ ἀγαθόν, ἀλλὰ τῶν μὲν εὖ ἐχόντων αἴτιον,
 C τῶν δὲ κακῶν ἀναίτιον. Παντελῶς γ', ἔφη. Οὐδ' ἄρα, ἦν
 δ' ἐγώ, ὁ θεός, ἐπειδὴ ἀγαθός, πάντων ἂν εἴη αἴτιος, ὥς οἱ
 πολλοὶ λέγουσιν, ἀλλὰ ὀλίγων μὲν τοῖς ἀνθρώποις αἴτιος,
 πολλῶν δὲ ἀναίτιος· πολὺ γὰρ ἐλάττω τάγαθὰ τῶν κακῶν
 ἡμῖν. καὶ τῶν μὲν ἀγαθῶν οὐδένα ἄλλον αἰτιατέον, τῶν δὲ
 κακῶν ἄλλ' ἅττα δεῖ ζητεῖν τὰ αἴτια, ἀλλ' οὐ τὸν θεόν. Ἀληθέ-
 στατα, ἔφη, δοκεῖς μοι λέγειν. Οὐκ ἄρα, ἦν δ' ἐγώ, ἀποδοτέον
 οὔτε Ὀμήρου οὔτ' ἄλλου ποιητοῦ ταύτην τὴν ἀμαρτίαν περὶ
 D τοὺς θεοὺς ἀνοήτως ἀμαρτάνοντος καὶ λέγοντος, ὥς δοιοὶ
 πίθοι

κατακείαται ἐν Διὸς οὔδει

κηρῶν ἔμπλειοι, ὁ μὲν ἐσθλῶν, αὐτὰρ ὁ δειλῶν·

καὶ ᾧ μὲν ἂν μίξας ὁ Ζεὺς δῶ ἀμφοτέρων,

ἄλλοτε μὲν τε κακῷ ὁ γε κύρεται, ἄλλοτε δ' ἐσθλῷ·

ᾧ δ' ἂν μὴ, ἀλλ' ἄκρατα τὰ ἕτερα, τὸν δὲ

κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει.

- E οὐδ' ὥς ταμίας ἡμῖν Ζεὺς

ἀγαθῶν τε κακῶν τε τέτυκται.

Τὴν δὲ τῶν ὀρκῶν καὶ σπονδῶν σύγχυσιν, ἣν ὁ Πάνδαρος
 συνέχεεν, ἔάν τις φῇ δι' Ἀθηναῖς τε καὶ Διὸς γεγονέναι, οὐκ
 380A ἐπαινεσόμεθα· οὐδὲ θεῶν ἔριν τε καὶ κρίσιν | διὰ Θέμιτός τε
 καὶ Διός· οὐδ' αὖ, ὥς Αἰσχύλος λέγει, ἑατέον ἀκούειν τοὺς
 νέους, ὅτι

θεὸς μὲν αἰτίαν φύει βροτοῖς,

ὅταν κακῶσαι δῶμα παμπήδην θέλῃ.

ἀλλ' ἂν τις ποιῇ ἐν οἷς ταῦτα τὰ ἱαμβεῖα ἔνεστι, τὰ τῆς Νιοβῆς πάθη ἢ τὰ Πελοπιδῶν ἢ τὰ Τρωϊκὰ ἢ τι ἄλλο τῶν τοιούτων, ἢ οὐ θεοῦ ἔργα ἑατέον αὐτὰ λέγειν, ἢ εἰ θεοῦ, ἔξυρετέον αὐτοῖς σχεδὸν ὃν νῦν ἡμεῖς λόγον ζητοῦμεν, καὶ λεκτέον, ὥς ὁ μὲν θεὸς δίκαιά τε καὶ ἀγαθὰ εἰργάζετο, οἱ δὲ ὦνίναντο κολαζόμενοι· ὥς δὲ ἄθλιοι μὲν οἱ δίκην διδόντες, ἦν δὲ δὴ ὁ δρῶν ταῦτα θεός, οὐκ ἑατέον λέγειν τὸν ποιητὴν. ἀλλ', εἰ μὲν ὅτι ἐδεήθησαν κολάσεως λέγοιεν, ὥς ἄθλιοι οἱ κακοί, διδόντες δὲ δίκην ὠφελοῦντο ὑπὸ τοῦ θεοῦ, ἑατέον· κακῶν δὲ αἴτιον φάναι θεὸν τινι γίνεσθαι ἀγαθὸν ὄντα, διαμαχετέον παντὶ τρόπῳ μήτε τινὰ λέγειν ταῦτα ἐν τῇ αὐτοῦ πόλει, εἰ μέλλει εὐνομήσεσθαι, μήτε τινὰ ἀκούειν, μήτε νεώτερον μήτε πρεσβύτερον, μήτε ἐν μέτρῳ μήτε ἄνευ μέτρου C μυθολογοῦντα, ὥς οὔτε ὅσια ἂν λεγόμενα, εἰ λέγοιτο, οὔτε ξύμφορα ἡμῖν οὔτε σύμφωνα αὐτὰ αὐτοῖς. Σύμψηφός σοί εἰμι, ἔφη, τούτου τοῦ νόμου, καὶ μοι ἀρέσκει. Οὗτος μὲν τοίνυν, ἦν δ' ἐγώ, εἰς ἂν εἴη τῶν περὶ θεοῦ νόμων τε καὶ τύπων, ἐν ᾧ δεήσει τοὺς λέγοντας λέγειν καὶ τοὺς ποιοῦντας ποιεῖν, μὴ πάντων αἴτιον τὸν θεὸν ἀλλὰ τῶν ἀγαθῶν. Καὶ μάλ', ἔφη, ἀπόχρη.

Τί δὲ δὴ ὁ δεύτερος ὅδε; ἄρα γόητα τὸν θεὸν οἶε εἶναι D καὶ οἷον ἐξ ἐπιβουλῆς φαντάζεσθαι ἄλλοτε ἐν ἄλλαις ιδέαις, τοτὲ μὲν αὐτὸν γιγνόμενον καὶ ἀλλάττοντα τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφάς, τοτὲ δὲ ἡμᾶς ἀπατῶντα καὶ ποιοῦντα περὶ αὐτοῦ τοιαῦτα δοκεῖν, ἢ ἀπλοῦν τε εἶναι καὶ πάντων ἥκιστα τῆς ἑαυτοῦ ιδέας ἐκβαίνειν; Οὐκ ἔχω, ἔφη, νῦν γε οὕτως εἰπεῖν. Τί δὲ τόδε; οὐκ ἀνάγκη, εἴπερ τι ἐξίσταται τῆς αὐτοῦ ιδέας, ἢ αὐτὸ ὑφ' ἑαυτοῦ μεθίστασθαι ἢ ὑπ' ἄλλου; Ἀνάγκη. Οὐκοῦν ὑπὸ μὲν ἄλλου τὰ ἄριστα ἔχοντα ἥκιστα E ἀλλοιοῦταί τε καὶ κινεῖται; οἷον σῶμα ὑπὸ σιτίων τε καὶ ποτῶν καὶ πόνων, καὶ πᾶν φυτὸν ὑπὸ εἰλήσεων τε καὶ ἀνέμων καὶ τῶν τοιούτων παθημάτων, οὐ τὸ ὑγιέστατον καὶ ἰσχυρότατον ἥκιστα | ἀλλοιοῦται; Πῶς δ' οὐ; Ψυχὴν δὲ 381A οὐ τὴν ἀνδρειοτάτην καὶ φρονιμωτάτην ἥκιστ' ἂν τι ἔξωθεν

πάθος ταραξιεῖ τε καὶ ἀλλοιώσειν; Ναί. Καὶ μὴν πού καὶ τὰ γε ξύνθετα πάντα σκευή τε καὶ οἰκοδομήματα [καὶ ἀμφιέσματα] κατὰ τὸν αὐτὸν λόγον τὰ εὖ εἰργασμένα καὶ εὖ ἔχοντα ὑπὸ χρόνου τε καὶ τῶν ἄλλων παθημάτων ἥκιστα ἀλλοιοῦται.

B Ἔστι δὴ ταῦτα. Πᾶν δὴ τὸ καλῶς ἔχον ἢ φύσει ἢ τέχνῃ ἢ ἀμφοτέροις ἐλαχίστην μεταβολὴν ὑπ' ἄλλου ἐνδέχεται. Ἔοικεν. Ἀλλὰ μὴν ὁ θεὸς γε καὶ τὰ τοῦ θεοῦ πάντα ἄριστα ἔχει. Πῶς δ' οὐ; Ταύτῃ μὲν δὴ ἥκιστα ἂν πολλὰς μορφὰς ἴσχοι ὁ θεός. Ἦκιστα δῆτα.

Ἄλλ' ἄρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἀλλοιοῖ; Δῆλον, ἔφη, ὅτι, εἴπερ ἀλλοιοῦται. Πότερον οὖν ἐπὶ τὸ βέλτιόν τε καὶ κάλλιον μεταβάλλει ἑαυτὸν ἢ ἐπὶ τὸ χεῖρον καὶ τὸ αἰσχιον ἑαυτοῦ; Ἀνάγκη, ἔφη, ἐπὶ τὸ χεῖρον, εἴπερ C ἀλλοιοῦται· οὐ γάρ που ἐνδεᾶ γε φήσομεν τὸν θεὸν κάλλους ἢ ἀρετῆς εἶναι. Ὅρθότατα, ἦν δ' ἐγώ, λέγεις καὶ οὕτως ἔχοντος δοκεῖ ἂν τίς σοι, ὦ Ἀδείμαντε, ἐκὼν αὐτὸν χεῖρω ποιεῖν ὀπιοῦν ἢ θεῶν ἢ ἀνθρώπων; Ἀδύνατον, ἔφη. Ἀδύνατον ἄρα, ἔφην, καὶ θεῷ ἐθέλειν αὐτὸν ἀλλοιοῦν, ἀλλ' ὥς ἔοικε, κάλλιστος καὶ ἄριστος ὢν εἰς τὸ δυνατόν ἕκαστος αὐτῶν μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. Ἀπασα, ἔφη, ἀνάγκη D ἔμοιγε δοκεῖ. Μηδεὶς ἄρα, ἦν δ' ἐγώ, ὦ ἄριστε, λεγέτω ἡμῖν τῶν ποιητῶν, ὥς

θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι,

παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόλῃας·

μηδὲ Πρωτεύς καὶ Θέτιδος καταψευδέσθω μηδεὶς, μηδ' ἐν τραγωδίαις μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω Ἦραν ἡλλοιωμένην ὥς ἱέρειαν ἀγείρουσαν

Ἰνάχου Ἀργεῖου ποταμοῦ παισὶν βιοδώροις·

E καὶ ἄλλα τοιαῦτα πολλὰ μὴ ἡμῖν ψευδέσθωσαν. μηδ' αὖ ὑπὸ τούτων ἀναπειθόμεναι αἱ μητέρες τὰ παῖδια ἐκδειματούντων, λέγουσαι τοὺς μύθους κακῶς, ὥς ἄρα θεοὶ τινες περιέρχονται νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς ἰνδαλλόμενοι, ἵνα μὴ ἅμα μὲν εἰς θεοὺς βλασφημῶσιν, ἅμα δὲ τοὺς παῖδας ἀπεργάζωνται δειλοτέρους. Μὴ γάρ, ἔφη. Ἄλλ' ἄρα, ἦν δ' ἐγώ,

αὐτοὶ μὲν οἱ θεοὶ εἰσιν οἱοὶ μὴ μεταβάλλειν, ἡμῖν δὲ ποιοῦσι
δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι, ἑξαπατῶντες καὶ γοη-
τεύοντες; Ἰσως, ἔφη. Τί δέ; ἦν δ' ἐγώ· ψεύδεσθαι | θεὸς 382A
ἐθέλοι ἂν ἢ λόγῳ ἢ ἔργῳ φάντασμα προτείνων; Οὐκ οἶδα, ἢ
δ' ὅς· Οὐκ οἶσθα, ἦν δ' ἐγώ, ὅτι τό γε ὡς ἀληθῶς ψεύδος,
εἰ οἷόν τε τοῦτο εἰπεῖν, πάντες θεοὶ τε καὶ ἄνθρωποι μισοῦσιν;
Πῶς, ἔφη, λέγεις; Οὕτως, ἦν δ' ἐγώ, ὅτι τῷ κυριωτάτῳ που
ἑαυτῶν ψεύδεσθαι καὶ περὶ τὰ κυριώτατα οὐδεὶς ἐκὼν ἐθέλει,
ἀλλὰ πάντων μάλιστα φοβεῖται ἐκεῖ αὐτὸ κεκτῆσθαι. Οὐδὲ B
νῦν πω, ἢ δ' ὅς, μανθάνω. Οἶει γάρ τί με, ἔφην, σεμνὸν
λέγειν· ἐγὼ δὲ λέγω ὅτι τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαί
τε καὶ ἐψεῦσθαι καὶ ἀμαθῇ εἶναι καὶ ἐνταῦθα ἔχειν τε καὶ
κεκτῆσθαι τὸ ψεύδος πάντες ἥκιστα ἂν δέξαιντο καὶ μισοῦσι
μάλιστα αὐτὸ ἐν τῷ τοιούτῳ. Πολύ γε, ἔφη. Ἀλλὰ μὴν
ὀρθότατά γ' ἂν, ὃ νῦν δὴ ἔλεγον, τοῦτο ὡς ἀληθῶς ψεύδος
καλοῖτο, ἢ ἐν τῇ ψυχῇ ἄγνοια ἢ τοῦ ἐψευσμένου· ἐπεὶ τό γε
ἐν τοῖς λόγοις μίμημά τι τοῦ ἐν τῇ ψυχῇ ἐστὶ παθήματος
καὶ ὕστερον γεγονὸς εἶδωλον, οὐ πάνυ ἄκρατον ψεύδος. ἢ
οὐχ οὕτω; Πάνυ μὲν οὖν. Τὸ μὲν δὴ τῷ ὄντι ψεύδος οὐ C
μόνον ὑπὸ θεῶν ἀλλὰ καὶ ὑπ' ἀνθρώπων μισεῖται. Δοκεῖ
μοι. Τί δὲ δὴ; τὸ ἐν τοῖς λόγοις ψεύδος πότε καὶ τῷ χρήσι-
μον, ὥστε μὴ ἄξιον εἶναι μίσους; Ἄρ' οὐ πρὸς τε τοὺς πολε-
μίους καὶ τῶν καλουμένων φίλων, ὅταν διὰ μανίαν ἢ τινα
ἄνοιαν κακὸν τι ἐπιχειρῶσι πράττειν, τότε ἀποτροπῆς ἕνεκα
ὡς φάρμακον χρήσιμον γίγνεται; καὶ ἐν αἷς νῦν δὴ ἐλέγομεν D
ταῖς μυθολογίαις διὰ τὸ μὴ εἰδέναι ὅπῃ τάληθες ἔχει περὶ τῶν
παλαιῶν ἀφομοιοῦντες τῷ ἀληθεῖ τὸ ψεύδος ὃ τι μάλιστα,
οὕτω χρήσιμον ποιοῦμεν; Καὶ μάλα, ἢ δ' ὅς, οὕτως ἔχει.
Κατὰ τί δὴ οὖν τούτων τῷ θεῷ τὸ ψεύδος χρήσιμον; πότε-
ρον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ἀφομοιωὺν ἂν ψεύδοιτο;
Γελοῖον μὲντ' ἂν εἴη, ἔφη. Ποιητῆς μὲν ἄρα ψευδῆς ἐν θεῷ
οὐκ ἔνι. Οὐ μοι δοκεῖ. Ἀλλὰ δεδιὼς τοὺς ἐχθροὺς ψεύδοιτο;
Πολλοῦ γε δεῖ. Ἀλλὰ δι' οἰκείων ἄνοιαν ἢ μανίαν; Ἀλλ' E
οὐδεὶς, ἔφη, τῶν ἀνοήτων καὶ μαινομένων θεοφιλῆς. Οὐκ ἄρα

ἔστιν οὐ ἕνεκα ἂν θεὸς ψεύδοιτο. Οὐκ ἔστιν. Πάντη ἄρα ἀψευδὲς τὸ δαιμόνιον τε καὶ τὸ θεῖον. Παντάπασι μὲν οὖν, ἔφη. Κομιδῇ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθὲς ἐν τε ἔργῳ καὶ ἐν λόγῳ, καὶ οὔτε αὐτὸς μεθίσταται οὔτε ἄλλους ἐξαπατᾷ, [οὔτε κατὰ φαντασίας] οὔτε κατὰ λόγους οὔτε κατὰ σημείων
 383A πομπάς, οὔθ' ὕπαρ οὔτ' ὄναρ. | Οὕτως, ἔφη, ἔμοιγε καὶ αὐτῷ φαίνεται σοῦ λέγοντος. Συγχωρεῖς ἄρα, ἔφη, τοῦτον δεῦτερον τύπον εἶναι, ἐν ᾧ δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὡς μήτε αὐτοὺς γόητας ὄντας τῷ μεταβάλλειν ἑαυτοὺς μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ; Συγχωρῶ. Πολλὰ ἄρα Ὅμηρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα, τὴν τοῦ ἐνυπνίου πομπὴν ὑπὸ Διὸς τῷ Ἀγαμέμνονι. οὐδὲ Αἰσχύλου,
 B ὅταν φῇ ἡ Θέτις τὸν Ἀπόλλω ἐν τοῖς αὐτῆς γάμοις ἄδοντα ἐνδατεῖσθαι τὰς εἰς εὐπαιδίας

νόσων τ' ἀπείρους καὶ μακραίωνας βίους,
 ξύμπαντά τ' εἰπὼν θεοφιλεῖς ἑμᾶς τύχας
 παιῶν' ἐπευφήμησεν, εὐθυμῶν ἐμέ.

κἀγὼ τὸ Φοίβου θεῖον ἀψευδὲς στόμα
 ἤλπιζον εἶναι, μαντικῇ βρύον τέχνῃ,
 ὁ δ', αὐτὸς ὕμνων, αὐτὸς ἐν θοίνῃ παρών,
 αὐτὸς τὰδ' εἰπὼν, αὐτός ἐστιν ὁ κτανὼν
 τὸν παῖδα τὸν ἐμόν.

C ὅταν τις τοιαῦτα λέγῃ περὶ θεῶν, χαλεπανοῦμέν τε καὶ χορὸν οὐ δώσομεν, οὐδὲ τοὺς διδασκάλους ἐάσομεν ἐπὶ παιδείᾳ χρῆσθαι τῶν νέων, εἰ μέλλουσιν ἡμῖν οἱ φύλακες θεοσεβεῖς τε καὶ θεοὶ γίγνεσθαι, καθ' ὅσον ἀνθρώπῳ ἐπὶ πλεῖστον οἶόν τε. Παντάπασι, ἔφη, ἔγωγε τοὺς τύπους τούτους συγχωρῶ, καὶ ὡς νόμοις ἂν χρῶμην.

Γ

Τὰ μὲν δὴ περὶ θεούς, ἦν δ' ἐγώ, τοιαῦτ' ἄττα, ὥς ἔοικεν, 386A
 ἀκουστέον τε καὶ οὐκ ἀκουστέον εὐθὺς ἐκ παίδων τοῖς θεοῖς τε
 τιμήσουσι καὶ γονέας τήν τε ἀλλήλων φιλίαν μὴ περὶ σμικροῦ
 ποιησομένοις. Καὶ οἶμαί γ', ἔφη, ὀρθῶς ἡμῖν φαίνεσθαι. Τί
 δὲ δὴ; εἰ μέλλουσιν εἶναι ἀνδρεῖοι, ἄρα οὐ ταῦτά τε λεκτέον
 καὶ οἶα αὐτοὺς ποιῆσαι ἥκιστα τὸν θάνατον δεδιέναι; ἢ ἡγεί B
 τινά ποτ' ἂν γενέσθαι ἀνδρεῖον ἔχοντα ἐν αὐτῷ τοῦτο τὸ
 δεῖμα; Μὰ Δία, ἦ δ' ὅς, οὐκ ἔγωγε. Τί δέ; τὰν "Αἰδου ἡγού-
 μενον εἶναι τε καὶ δεινὰ εἶναι οἷε τινὰ θανάτου ἄδεῃ ἔσεσθαι
 καὶ ἐν ταῖς μάχαις αἰρήσεσθαι πρὸ ἥττης τε καὶ δουλείας
 θάνατον; Οὐδαμῶς. Δεῖ δὴ, ὥς ἔοικεν, ἡμᾶς ἐπιστατεῖν
 καὶ περὶ τούτων τῶν μύθων τοῖς ἐπιχειροῦσι λέγειν, καὶ
 δεῖσθαι μὴ λοιδορεῖν ἀπλῶς οὕτως τὰ ἐν "Αἰδου ἀλλὰ
 μᾶλλον ἐπαινεῖν, ὥς οὔτε ἀληθῆ λέγοντας οὔτ' ὠφέλιμα τοῖς
 μέλλουσι μαχίμοις ἔσεσθαι. Δεῖ μέντοι, ἔφη. Ἐξαλείψομεν C
 ἄρα, ἦν δ' ἐγώ, ἀπὸ τοῦδε τοῦ ἔπους ἀρξάμενοι πάντα τὰ
 τοιαῦτα,

βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω
 ἀνδρὶ παρ' ἀκλήρῳ, [ᾧ μὴ βίσιος πολὺς εἴη,]
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν·

καὶ τὸ

οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη D
 σμερδαλέ', εὐρύνοντα, τὰ τε στυγέουσι θεοὶ περ·

καὶ

ὦ πόποι, ἦ ρά τις ἔστι καὶ εἷν' Αἴδαο δόμοισι
 ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·

καὶ τὸ

οἷψ πεπνῦσθαι, ταὶ δὲ σκιαὶ αἴσσουσιν·

καὶ

ψυχὴ δ' ἐκ ῥεθέων παταμένη Ἀϊδόςδε βεβήκει,
ὄν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην·

387A | καὶ τὸ

ψυχὴ δὲ κατὰ χθονός, ἥϋτε καπνός,
ῥῆχετο τετριγυῖα·

καὶ

ὥς δ' ὅτε νυκτερίδες μυχῶ ἀντροῦ θεσπεσίῳ
τρίζουσιν ποτέονται, ἐπεὶ κέ τις ἀποπέσῃσιν
ὄρμαθού ἐκ πέτρης, ἀνά τ' ἀλλήλησιν ἔχονται,
ὥς αἱ τετριγυῖαι ἅμ' ἦσαν.

- B ταῦτα καὶ τὰ τοιαῦτα πάντα παραιτησόμεθα Ὅμηρόν τε καὶ τοὺς ἄλλους ποιητὰς μὴ χαλεπαίνειν ἂν διαγράφωμεν, οὐχ ὥς οὐ ποιητικὰ καὶ ἡδέα τοῖς πολλοῖς ἀκούειν, ἀλλ' ὅσῳ ποιητικώτερα, τοσούτῳ ἦττον ἀκουστέον παισὶ καὶ ἀνδράσιν, οὓς δεῖ ἐλευθέρους εἶναι, δουλείαν θανάτου μᾶλλον πεφοβημένους. Παντάπασιν μὲν οὖν. Οὐκοῦν ἔτι καὶ τὰ περὶ
- C ταῦτα ὀνόματα πάντα τὰ δεινὰ τε καὶ φοβερά ἀποβλητέα, Κωκυτοὺς τε καὶ Στύγας καὶ ἐνέρους καὶ ἀλίβαντας, καὶ ἄλλα ὅσα τούτου τοῦ τύπου ὀνομαζόμενα φρίττειν δὴ ποιεῖ ὥς οἶόν τε πάντας τοὺς ἀκούοντας. καὶ ἴσως εὖ ἔχει πρὸς ἄλλο τι· ἡμεῖς δὲ ὑπὲρ τῶν φυλάκων φοβούμεθα, μὴ ἐκ τῆς τοιαύτης φρίκης θερμότεροι καὶ μαλακώτεροι τοῦ δέοντος γένωνται ἡμῖν. Καὶ ὀρθῶς γ', ἔφη, φοβούμεθα. Ἀφαιρετέα ἄρα; Ναί. Τὸν δὲ ἐναντίον τύπον τούτοις λεκτέον καὶ
- D ποιητέον; Δῆλα δῆ. Καὶ τοὺς ὀδυρμούς ἄρα ἐξαιρήσομεν καὶ τοὺς οἰκτους τοὺς τῶν ἐλλογίμων ἀνδρῶν; Ἀνάγκη, ἔφη, εἶπερ καὶ τὰ πρότερα. Σκόπει δῆ, ἦν δ' ἐγώ, εἰ ὀρθῶς ἐξαιρήσομεν ἢ οὐ. φαμέν δὲ δῆ, ὅτι ὁ ἐπιεικὴς ἀνὴρ τῷ ἐπιεικεῖ, οὐπερ καὶ ἐταῖρός ἐστι, τὸ τεθνάναι οὐ δεινὸν ἡγήσεται. Φαμέν γάρ. Οὐκ ἄρα ὑπὲρ γ' ἐκείνου ὥς δεινόν τι πεπονθότος ὀδύροισι' ἂν. Οὐ δῆτα. Ἀλλὰ μὴν καὶ τόδε

λέγομεν, ὡς ὁ τοιοῦτος μάλιστα αὐτὸς αὐτῷ αὐτάρκης πρὸς
 τὸ εὖ ζῆν καὶ διαφερόντως τῶν ἄλλων ἤκιστα ἐτέρου προσ-
 δεῖται. Ἀληθῆ. ἔφη. Ἕκιστα ἄρ' αὐτῷ δεινὸν στερεηθῆναι **Ε**
 υἱὸς ἢ ἀδελφοῦ ἢ χρημάτων ἢ ἄλλου τοῦ τῶν τοιούτων.
 Ἕκιστα μέντοι. Ἕκιστ' ἄρα καὶ ὀδύρεσθαι, φέρειν δὲ ὡς
 πραότατα, ὅταν τις αὐτὸν τοιαύτη ξυμφορὰ καταλάβῃ. Πολύ
 γε. Ὁρθῶς ἄρ' ἂν ἐξαιροῖμεν τοὺς θρήνους τῶν ὀνομαστῶν
 ἀνδρῶν, γυναιξὶ δὲ ἀποδιδόιμεν, καὶ οὐδὲ ταύταις σπουδαίαις,
 καὶ ὅσοι κακοὶ τῶν ἀνδρῶν, ἵνα ἡμῖν δυσχεραίνωσιν ὅμοια **388A**
 τούτοις ποιεῖν οὓς δὴ φαμεν ἐπὶ φυλακῇ τῆς χώρας τρέφειν.
 Ὁρθῶς, ἔφη. Πάλιν δὲ Ὀμήρου τε δεησόμεθα καὶ τῶν ἄλλων
 ποιητῶν μὴ ποιεῖν Ἀχιλλέα θεᾶς παῖδα ἄλλοτ' ἐπὶ
 πλευρᾷς κατακείμενον, ἄλλοτε δ' αὖτε ὕπτιον, ἄλλοτε
 δὲ πρηνῆ, τοτὲ δ' ὀρθὸν ἀναστάντα πλωῖζοντ' ἀλύοντ'
 ἐπὶ θιν' ἄλῃς ἀτρυγέτοιο, μηδὲ ἀμφοτέρησι χερσὶν
 ἐλόντα κόνιν αἰθαλόεσσαν χευάμενον κακὴν κεφαλῆς, **Β**
 μηδὲ ἄλλα κλαίοντά τε καὶ ὀδυρόμενον ὅσα καὶ οἷα ἐκεῖνος
 ἐποίησε· μηδὲ Πρίαμον ἐγγὺς θεῶν γεγονότα λιτανεύοντά
 τε καὶ

κυλινδόμενον κατὰ κόπρον,

ἐξονομακλήδην ὀνομάζοντ' ἄνδρα ἕκαστον.

πολὺ δ' ἔτι τούτων μάλλον δεησόμεθα μήτοι θεοὺς γε ποιεῖν
 ὀδυρομένους καὶ λέγοντας

ᾧμοι ἐγὼ δειλή, ᾧμοι δυσαριστοτόκεια·

εἰ δ' οὖν θεοὺς, μήτοι τόν γε μέγιστον τῶν θεῶν τολμήσαι **Γ**
 οὕτως ἀνομοίως μιμήσασθαι, ὥστε

ᾧ πόποι, φάναι, ἦ φίλον ἄνδρα διωκόμενον περὶ ἄστν

ὀφθαλμοῖσιν ὀρώμαι, ἐμὸν δ' ὀλοφύρεται ἦτορ·

καὶ

αἰ αἰ ἐγών, ὅτε μοι Σαρπηδόνα φίλτατον ἀνδρῶν

μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.

εἰ γάρ, ᾧ φίλε Ἀδείμαντε, τὰ τοιαῦτα ἡμῖν οἱ νέοι σπουδῇ **Δ**
 ἀκούοιεν καὶ μὴ καταγελῶεν ὡς ἀναξίως λεγομένων, σχολῇ ἂν
 ἑαυτὸν γέ τις ἄνθρωπον ὄντα ἀνάξιον ἡγήσαιτο τούτων καὶ

ἐπιπλήξειεν, εἰ καὶ ἐπίοι αὐτῷ τοιοῦτον ἢ λέγειν ἢ ποιεῖν, ἀλλ' οὐδὲν αἰσχυνόμενος οὐδὲ καρτερῶν πολλοὺς ἐπὶ σμικροῖσι
 E παθήμασι θρήνους ἂν ἄδοι καὶ ὀδυρμούς. 'Αληθέστατα, ἔφη, λέγεις, Δεῖ δέ γε οὐχ, ὥς ἄρτι ἡμῖν ὁ λόγος ἐσήμαινεν· ὃ πειστέον, ἕως ἂν τις ἡμᾶς ἄλλω καλλίονι πείσῃ. Οὐ γὰρ οὖν δεῖ. 'Αλλὰ μὴν οὐδὲ φιλογέλωτάς γε δεῖ εἶναι. σχεδὸν γὰρ ὅταν τις ἐφῇ ἰσχυρῷ γέλωτι, ἰσχυρὰν καὶ μεταβολὴν ζητεῖ τὸ τοιοῦτον. Δοκεῖ μοι, ἔφη. Οὔτε ἄρα ἀνθρώπους ἀξιόους λόγον κρατουμένους ὑπὸ γέλωτος ἂν τις ποιῇ, |
 389A ἀποδεκτέον, πολὺ δὲ ἦττον, ἔαν θεούς. Πολὺ μέντοι, ἦ δ' ὅς. Οὐκοῦν 'Ομήρου οὐδὲ τὰ τοιαῦτα ἀποδεξόμεθα περὶ θεῶν,

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον "Ηφαιστον διὰ δώματα ποιπνύοντα·

οὐκ ἀποδεκτέον κατὰ τὸν σὸν λόγον. Εἰ σύ, ἔφη, βούλει ἐμὸν τιθέναι· οὐ γὰρ οὖν δὴ ἀποδεκτέον.

B 'Αλλὰ μὴν καὶ ἀλήθειάν γε περὶ πολλοῦ ποιητέον. εἰ γὰρ ὀρθῶς ἐλέγομεν ἄρτι, καὶ τῷ ὄντι θεοῖσι μὲν ἄχρηστον ψεῦδος, ἀνθρώποις δὲ χρήσιμον ὥς ἐν φαρμάκου εἶδει, δῆλον, ὅτι τό γε τοιοῦτον ἰατροῖς δοτέον, ἰδιώταις δὲ οὐχ ἀπτέον. Δῆλον, ἔφη. Τοῖς ἄρχουσι δὴ τῆς πόλεως, εἴπερ τιςὶν ἄλλοις, προσήκει ψεύδεσθαι ἢ πολέμων ἢ πολιτῶν ἕνεκα ἐπ'
 C ὠφελίᾳ τῆς πόλεως· τοῖς δὲ ἄλλοις πᾶσιν οὐχ ἀπτέον τοῦ τοιούτου, ἀλλὰ πρὸς γε δὴ τοὺς τοιούτους ἄρχοντας ἰδιώτη ψεύσασθαι ταῦτον καὶ μείζον ἀμάρτημα φήσομεν ἢ κάμνοντι πρὸς ἰατρὸν ἢ ἀσκοῦντι πρὸς παιδοτρίβην περὶ τῶν τοῦ αὐτοῦ σώματος παθημάτων μὴ τάληθῇ λέγειν, ἢ πρὸς κυβερνήτην περὶ τῆς νεῶς τε καὶ τῶν ναυτῶν μὴ τὰ ὄντα λέγοντι, ὅπως ἢ αὐτὸς ἢ τις τῶν ξυνναυτῶν πράξεως ἔχει. 'Αληθέστατα, ἔφη. "Αν ἄρ' ἄλλον τινὰ λαμβάνῃ ψευδόμενον
 D ἐν τῇ πόλει

τῶν οἱ δημοεργοὶ ἔασι,
 μάντιν ἢ ἱετῆρα κακῶν ἢ τέκτονα δούρων,
 κολάσει ὥς ἐπιτήδευμα εἰσάγοντα πόλεως ὥσπερ νεῶς ἀνα-

τρεπτικόν τε καὶ ὀλέθριον. Ἐάν γε, ἡ δ' ὅς, ἐπὶ γε λόγῳ ἔργα τελῆται.

Τί δέ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις; Πῶς δ' οὐ; Σωφροσύνης δὲ ὡς πλήθει οὐ τὰ τοιάδε μέγιστα, ἀρχόντων μὲν ὑπηκόους εἶναι, αὐτοὺς δὲ ἄρχοντας τῶν περὶ πότους καὶ ἀφροδίσια καὶ περὶ ἐδωδὰς ἡδονῶν; Ἔμοιγε E δοκεῖ. Τὰ δὲ τοιάδε φήσομεν, οἶμαι, καλῶς λέγεσθαι, οἷα καὶ Ὀμήρῳ Διομήδης λέγει,

τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ,
καὶ τὰ τούτων ἐχόμενα, τὰ

[ἦσαν μένεα πνείοντες Ἀχαιοί,]

σιγῇ δειδιότες σημάντορας,

καὶ ὅς' ἄλλα τοιαῦτα. Καλῶς. Τί δέ; τὰ τοιάδε

οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο

| καὶ τὰ τούτων ἐξῆς ἄρα καλῶς, καὶ ὅσα ἄλλα τις ἐν λόγῳ 390A

ἢ ἐν ποιήσει εἶρηκε νεανιεύματα ιδιωτῶν εἰς ἄρχοντας; Οὐ καλῶς. Οὐ γάρ, οἶμαι, εἷς γε σωφροσύνην νέοις ἐπιτήδεια ἀκούειν· εἰ δέ τινα ἄλλην ἡδονὴν παρέχεται, θαυμαστὸν οὐδέν. ἢ πῶς σοι φαίνεται; Οὕτως, ἔφη. Τί δέ; ποιεῖν ἄνδρα τὸν σοφώτατον λέγοντα, ὡς δοκεῖ αὐτῷ κάλλιστον εἶναι πάντων, ὅταν παραπλείει ὥσι τράπεζαι B

σίτου καὶ κρειῶν, μέθῃ δ' ἐκ κρητῆρος ἀφύσσω

οἰνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι,

δοκεῖ σοι ἐπιτήδειον εἶναι πρὸς ἐγκράτειαν ἑαυτοῦ ἀκούειν νέῳ; ἢ τὸ

λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν;

ἢ Δία, καθευδόντων τῶν ἄλλων θεῶν τε καὶ ἀνθρώπων, ὡς μόνος ἐγρηγορῶς ἃ ἐβουλεύσατο τούτων πάντων ῥαδίως ἐπιλανθανόμενον διὰ τὴν τῶν ἀφροδισίων ἐπιθυμίαν, καὶ C οὕτως ἐκπλαγέντα ἰδόντα τὴν Ἥραν, ὥστε μηδ' εἰς τὸ δωμάτιον ἐθέλειν ἐλθεῖν, ἀλλ' αὐτοῦ βουλούμενον χαμαὶ ξυγγίγνεσθαι, καὶ λέγοντα ὡς οὕτως ὑπὸ ἐπιθυμίας ἔχεται, ὡς οὐδ' ὅτε τὸ πρῶτον ἐφοίτων πρὸς ἀλλήλους φίλους λήθοντε τοκῆας; οὐδὲ Ἄρεώς τε καὶ Ἀφροδίτης ὑπὸ Ἠφαίστου

δεσμὸν δι' ἕτερα τοιαῦτα. Οὐ μὰ τὸν Δία, ἡ δ' ὅς, οὐ μοι
 D φαίνεται ἐπιτήδειον. Ἄλλ' εἴ ποὺ τινες, ἦν δ' ἐγώ, καρτεραίαι
 πρὸς ἅπαντα καὶ λέγονται καὶ πράττονται ὑπὸ ἐλλογίμων
 ἀνδρῶν, θεατέον τε καὶ ἀκουστέον, οἷον καὶ τὸ

στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·

τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.

Παντάπασι μὲν οὖν, ἔφη. Οὐ μὲν δὴ δωροδόκους γε ἐατέον
 εἶναι τοὺς ἀνδρας οὐδὲ φιλοχρημάτους. Οὐδαμῶς. Οὐδ'
 E ἄστέον αὐτοῖς ὅτι

δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας·

οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν Φοίνικα ἐπαινετέον, ὥς
 μετρίως ἔλεγε συμβουλευῶν αὐτῷ δῶρα μὲν λαβόντι ἐπαμύνειν
 τοῖς Ἀχαιοῖς, ἄνευ δὲ δῶρων μὴ ἀπαλλάττεσθαι τῆς μένης.
 οὐδ' αὐτὸν τὸν Ἀχιλλέα ἀξιόσομεν οὐδ' ὁμολογήσομεν οὕτω
 φιλοχρήματον εἶναι, ὥστε παρὰ τοῦ Ἀγαμέμνονος δῶρα
 391A λαβεῖν, καὶ τιμὴν αὐτῷ λαβόντα νεκροῦ ἀπολύειν, | ἄλλως δὲ
 μὴ ἐθέλειν. Οὐκ οὖν δίκαιόν γε, ἔφη, ἐπαινεῖν τὰ τοιαῦτα.
 Ὅκνῳ δέ γε, ἦν δ' ἐγώ, δι' Ὅμηρον λέγειν ὅτι οὐδ' ὅσιον
 ταῦτά γε κατὰ Ἀχιλλέως φάναι καὶ ἄλλων λεγόντων πείθε-
 σθαι· καὶ αὐτὸς πρὸς τὸν Ἀπόλλων εἶπεν

ἔβλαψάς μ' ἐκάεργε, θεῶν ὀλοώτατε πάντων·

ἦ σ' ἂν τισαίμην, εἴ μοι δύνამίς γε παρέιη·

B καὶ ὥς πρὸς τὸν ποταμόν, θεὸν ὄντα, ἀπειθῶς εἶχε καὶ
 μάχεσθαι ἔτοιμος ἦν· καὶ αὐτὰς τοῦ ἐτέρου ποταμοῦ Σπερ-
 χειοῦ ἱερὰς τρίχας Πατρόκλῳ ἡρώϊ, ἔφη, κόμην ὀπά-
 σαιμι φέρεσθαι, νεκρῷ ὄντι, καὶ ὥς ἔδρασε τοῦτο, οὐ
 πειστέον· τὰς τε αὐτῷ Ἑκτορος ἔλξεις περὶ τὸ σῆμα τὸ
 Πατρόκλου καὶ τὰς τῶν ζωγρηθέντων σφαγὰς εἰς τὴν πυράν,
 C ξύμπαντα ταῦτα οὐ φήσομεν ἀληθῆ εἰρήσθαι, οὐδ' ἐάσομεν
 πείθεσθαι τοὺς ἡμετέρους ὥς Ἀχιλλεύς, θεῶς ὢν παῖς καὶ
 Πηλῆως, σωφρονεστάτου τε καὶ τρίτου ἀπὸ Διός, καὶ ὑπὸ
 τῷ σοφωτάτῳ Χείρωνι τεθραμμένος, τοσαύτης ἦν ταραχῆς
 πλέως, ὥστ' ἔχειν ἐν αὐτῷ νοσήματε δύο ἐναντίῳ ἀλλήλοις,
 ἀνελευθερίαν μετὰ φιλοχρηματίας καὶ αὐτὴν ὑπερηφανίαν θεῶν

τε καὶ ἀνθρώπων. Ὅρθως, ἔφη, λέγεις. Μὴ τοίνυν, ἦν δ' ἐγώ, μηδὲ τάδε πειθώμεθα μηδ' ἐώμεν λέγειν, ὡς Θησεὺς Ποσειδῶνος υἱὸς Πειρίθους τε Διὸς ὥρμησεν οὕτως ἐπὶ δεινὰς ἀρπαγὰς, μηδέ τιν' ἄλλον θεοῦ παῖδά τε καὶ ἥρω τολμήσαι D ἂν δεινὰ καὶ ἀσεβῇ ἐργάσασθαι, οἷα νῦν καταψεύδονται αὐτῶν· ἀλλὰ προσαναγκάζωμεν τοὺς ποιητὰς ἢ μὴ τούτων αὐτὰ ἔργα φάναι ἢ τούτους μὴ εἶναι θεῶν παῖδας, ἀμφοτέρω δὲ μὴ λέγειν, μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους, ὡς οἱ θεοὶ κακὰ γεννῶσι, καὶ ἥρωες ἀνθρώπων οὐδὲν βελτίους· ὅπερ γὰρ ἐν τοῖς πρόσθεν ἐλέγομεν, οὐθ' ὅσια ταῦτα οὔτε E ἀληθῆ· ἐπεδείξαμεν γάρ που ὅτι ἐκ θεῶν κακὰ γίνεσθαι ἀδύνατον. Πῶς γὰρ οὐ; Καὶ μὴν τοῖς γε ἀκούουσι βλαβερά· πᾶς γὰρ ἑαυτῷ ξυγγνώμην ἔξει κακῷ ὄντι, πεισθεὶς ὡς ἄρα τοιαῦτα πράττουσιν τε καὶ ἔπραττον καὶ

οἱ θεῶν ἀγχίσποροι,

οἱ Ζηνὸς ἐγγύς, ὧν κατ' Ἰδαίον πάγον

Διὸς πατρώου βωμός ἐστ' ἐν αἰθέρι,

καὶ οὐ πῶ σφιν ἐξίτηλον αἶμα δαιμόνων.

ὧν ἕνεκα παυστέον τοὺς τοιούτους μύθους, μὴ ἡμῖν πολλήν εὐχέριαν | ἐντίκτωσι τοῖς νέοις πονηρίας. Κομιδῇ μὲν 392A οὖν, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, [ἡμῖν] ἔτι λοιπὸν εἶδος λόγων περί ὀριζομένοις οἷους τε λεκτέον καὶ μὴ; περὶ γὰρ θεῶν ὡς δεῖ λέγεσθαι εἴρηται, καὶ περὶ δαιμόνων τε καὶ ἡρώων καὶ τῶν ἐν Ἄιδου. Πάνυ μὲν οὖν. Οὐκοῦν καὶ περὶ ἀνθρώπων τὸ B λοιπὸν εἴη ἂν; Δῆλα δῆ. Ἀδύνατον δῆ, ὦ φίλε, ἡμῖν τοῦτό γε ἐν τῷ παρόντι τάξαι. Πῶς; Ὅτι οἶμαι ἡμᾶς εἶναι ὡς ἄρα καὶ ποιηταὶ καὶ λογοποιοὶ κακῶς λέγουσι περὶ ἀνθρώπων τὰ μέγιστα, ὅτι εἰσὶν ἄδικοι μὲν, εὐδαίμονες δὲ πολλοί, δίκαιοι δὲ ἄθλιοι, καὶ ὡς λυσιτελεῖ τὸ ἀδικεῖν, ἐὰν λανθάνῃ, ἢ δὲ δικαιοσύνη ἀλλότριον μὲν ἀγαθόν, οἰκεία δὲ ζημία· καὶ τὰ μὲν τοιαῦτα ἀπερεῖν λέγειν, τὰ δ' ἐναντία τούτων προστάξαι ἄδειν τε καὶ μυθολογεῖν· ἢ οὐκ οἶε; Εὖ μὲν οὖν, ἔφη, οἶδα. Οὐκοῦν ἐὰν ὁμολογῆς ὀρθῶς με λέγειν, C

φήσω σε ὁμολογηκέναι ἃ πάσαι ζητοῦμεν; Ὅρθως, ἔφη, ὑπέλαβες. Οὐκοῦν περὶ ἀνθρώπων ὅτι τοιούτους δεῖ λόγους λέγεσθαι, τότε διομολογησόμεθα, ὅταν εὕρωμεν οἷόν ἐστι δικαιοσύνη καὶ ὡς φύσει λυσιτελοῦν τῷ ἔχοντι, ἔάν τε δοκῇ ἔάν τε μὴ τοιοῦτος εἶναι; Ἀληθέστατα, ἔφη.

Τὰ μὲν δὴ λόγων πέρι ἔχέτω τέλος, τὸ δὲ λέξεως, ὡς ἐγὼ οἶμαι, μετὰ τοῦτο σκεπτέον, καὶ ἡμῖν ἅ τε λεκτέον καὶ ὡς λεκτέον παντελῶς ἐσκέψεται. Καὶ ὁ Ἀδείμαντος, Τοῦτο, D ἡ δ' ὅς, οὐ μανθάνω ὅ τι λέγεις. Ἀλλὰ μέντοι, ἦν δ' ἐγώ, δεῖ γε. Ἰσως οὖν τῇδε μᾶλλον εἴσει. ἄρ' οὐ πάντα, ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὔσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τί γάρ, ἔφη, ἄλλο; Ἄρ' οὖν οὐχὶ ἤτοι ἀπλῇ διηγῆσαι ἢ διὰ μιμήσεως γιγνομένη ἢ δι' ἀμφοτέρων περαίνουσιν; Καὶ τοῦτο, ἡ δ' ὅς, ἔτι δέομαι σαφέστερον μαθεῖν. Γελοῖος, ἦν δ' ἐγώ, ἔοικα διδάσκαλος E εἶναι καὶ ἀσαφής. ὥσπερ οὖν οἱ ἀδύνατοι λέγειν, οὐ κατὰ ὅλον ἀλλ' ἀπολαβὼν μέρος τι πειράσομαί σοι ἐν τούτῳ δηλῶσαι ὃ βούλομαι. καὶ μοι εἰπέ· ἐπίστασαι τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ ποιητής φησι τὸν μὲν Χρῦσιν δεῖσθαι τοῦ Ἀγαμέμνονος ἀπολῦσαι τὴν θυγατέρα, τὸν δὲ χαλεπαίν- 393A εῖν, τὸν δέ, ἐπειδὴ οὐκ ἐτύχχανε, | κατεύχεσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν; Ἐγώ γε. Οἶσθ' οὖν ὅτι μέχρι μὲν τούτων τῶν ἐπῶν

καὶ ἐλίσσεται πάντας Ἀχαιοὺς,

Ἄτρεΐδα δὲ μάλιστα δύο, κοσμήτορε λαῶν

λέγει τε αὐτὸς ὁ ποιητής καὶ οὐδὲ ἐπιχειρεῖ ἡμῶν τὴν διά- B νοιαν ἄλλοσε τρέπειν, ὡς ἄλλος τις ὁ λέγων ἢ αὐτός· τὰ δὲ μετὰ ταῦτα ὥσπερ αὐτὸς ὢν ὁ Χρῦσης λέγει καὶ πειράται ἡμᾶς ὃ τι μάλιστα ποιῆσαι μὴ Ὅμηρον δοκεῖν εἶναι τὸν λέγοντα ἀλλὰ τὸν ἱερέα, πρεσβύτην ὄντα. καὶ τὴν ἄλλην δὴ πᾶσαν σχεδόν τι οὕτω πεποιῆται διήγησιν περὶ τε τῶν ἐν Ἰλίῳ καὶ περὶ τῶν ἐν Ἰθάκῃ καὶ ὅλη Ὀδυσσεΐα παθημάτων. Πάννυ μὲν οὖν, ἔφη. Οὐκοῦν διήγησις μὲν ἐστὶ καὶ ὅταν τὰς ῥήσεις ἐκάστοτε λέγῃ καὶ ὅταν τὰ μεταξὺ τῶν ῥήσεων; Πῶς

γὰρ οὐ; Ἄλλ' ὅταν γέ τινα λέγῃ ῥῆσιν ὥς τις ἄλλος ὢν, C
 ἄρ' οὐ τότε ὁμοιοῦν αὐτὸν φήσομεν ὃ τι μάλιστα τὴν αὐτοῦ
 λέξιν ἐκάστω, ὃν ἂν προείπῃ ὥς ἐροῦντα; Φήσομεν· τί γάρ;
 Οὐκοῦν τό γε ὁμοιοῦν ἑαυτὸν ἄλλω ἢ κατὰ φωνὴν ἢ κατὰ
 σχῆμα μιμῆσθαι ἐστὶν ἐκείνον ᾧ ἂν τις ὁμοιοῖ; Τί μὴν; Ἐν
 δὴ τῷ τοιούτῳ, ὥς ἔοικεν, οὗτός τε καὶ οἱ ἄλλοι ποιηταὶ διὰ
 μιμήσεως τὴν διήγησιν ποιοῦνται. Πάνυ μὲν οὖν. Εἰ δέ
 γε μηδαμοῦ ἑαυτὸν ἀποκρίπτειτο ὁ ποιητής, πᾶσα ἂν αὐτῷ
 ἄνευ μιμήσεως ἢ ποιήσις τε καὶ διήγησις γεγонуῖα εἴη. ἵνα
 δὲ μὴ εἴπῃς, ὅτι οὐκ αὖ μανθάνεις, ὅπως ἂν τοῦτο γένοιτο, D
 ἐγὼ φράσω. εἰ γὰρ Ὅμηρος εἰπὼν ὅτι ἦλθεν ὁ Χρῦσης τῆς
 τε θυγατρὸς λύτρα φέρων καὶ ἰκέτης τῶν Ἀχαιῶν, μάλιστα
 δὲ τῶν βασιλέων, μετὰ τοῦτο μὴ ὥς Χρῦσης γενόμενος ἔλεγεν,
 ἀλλ' ἔτι ὥς Ὅμηρος, οἶσθ' ὅτι οὐκ ἂν μίμησις ἦν ἀλλ'
 ἀπλὴ διήγησις. εἶχε δ' ἂν ᾧδὲ πως — φράσω δὲ ἄνευ
 μέτρου· οὐ γάρ εἰμι ποιητικός — ἐλθὼν ὁ ἱερεὺς εὐχετο
 ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς E
 σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ
 τὸν θεὸν αἰδεσθέντας. ταῦτα δὲ εἰπόντος αὐτοῦ οἱ μὲν ἄλλοι
 ἐσέβοντο καὶ συνήνουν, ὁ δὲ Ἀγαμέμνων ἡγρίαιεν ἐντελ-
 λόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε
 σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι· πρὶν δὲ
 λυθῆναι αὐτοῦ τὴν θυγατέρα, ἐν Ἀργεὶ ἔφη γηράσειν μετὰ
 οὐ· ἀπιέναι δ' ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε
 ἔλθοι. ὁ δὲ πρεσβύτης ἀκούσας ἔδαισέ τε καὶ ἀπῆει σιγῇ, 394A
 ἀποχωρήσας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι
 εὐχετο, τὰς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν καὶ ὑπομιμνή-
 σκων καὶ ἀπαιτῶν, εἴ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν
 ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιο· ὢν δὴ χάριν
 κατεύχετο τῖσαι τοὺς Ἀχαιοὺς τὰ δ' δάκρυα τοῖς ἐκείνου
 βέλεσιν. οὕτως, ἦν δ' ἐγώ, ᾧ ἑταῖρε, ἄνευ μιμήσεως ἀπλὴ
 διήγησις γίγνεται. Μανθάνω, ἔφη. Μάνθανε τοίνυν, ἦν δ' B
 ἐγώ, ὅτι ταύτης αὖ ἐναντία γίγνεται, ὅταν τις τὰ τοῦ ποιητοῦ
 τὰ μεταξὺ τῶν ῥήσεων ἑξαιρῶν τὰ ἀμοιβαῖα καταλείπῃ. Καὶ

τοῦτο, ἔφη, μανθάνω, ὅτι ἔστι τὸ περὶ τὰς τραγωδίας τοιοῦτον. Ὁρθότατα, ἔφην, ὑπέλαβες, καὶ οἶμαί σοι ἤδη δηλοῦν ὃ ἔμπροσθεν οὐχ οἶός τ' ἦ, ὅτι τῆς ποιήσεώς τε καὶ μυθο-

C λογίας ἡ μὲν διὰ μιμήσεως ὅλη ἐστίν, ὥσπερ σὺ λέγεις, τραγωδία τε καὶ κωμωδία, ἡ δὲ δι' ἀπαγγελίας αὐτοῦ τοῦ ποιητοῦ — εὖροις δ' ἂν αὐτὴν μάλιστά που ἐν διθυράμβοις —, ἡ δ' αὖ δι' ἀμφοτέρων ἐν τε τῇ τῶν ἐπῶν ποιήσει, πολλαχοῦ δὲ καὶ ἄλλοθι, εἰ μου μανθάνεις. Ἀλλὰ ξυνίημι, ἔφη, ὃ τότε ἐβούλου λέγειν. Καὶ τὸ πρὸ τούτου δὴ ἀναμνήσθητι, ὅτι ἔφαμεν ἃ μὲν λεκτέον ἤδη εἰρήσθαι, ὥς δὲ λεκτέον ἔτι

D σκεπτέον εἶναι. Ἀλλὰ μέμνημαι. Τοῦτο τοίνυν αὐτὸ ἦν ὃ ἔλεγον, ὅτι χρεῖη διομολογήσασθαι πότερον ἐάσομεν τοὺς ποιητὰς μιμουμένους ἡμῖν τὰς διηγήσεις ποιεῖσθαι ἢ τὰ μὲν μιμουμένους, τὰ δὲ μὴ, καὶ ὅποια ἐκάτερα, ἢ οὐδὲ μιμεῖσθαι. Μαντεύομαι, ἔφη, σκοπεῖσθαί σε, εἴτε παραδεξόμεθα τραγωδίαν τε καὶ κωμωδίαν εἰς τὴν πόλιν, εἴτε καὶ οὐ. Ἴσως, ἦν δ' ἐγώ· ἴσως δὲ καὶ πλείω ἔτι τούτων· οὐ γὰρ δὴ ἔγωγέ πω οἶδα, ἀλλ' ὅπη ἂν ὁ λόγος ὥσπερ πνεῦμα φέρῃ, ταύτη

E ἰτέον. Καὶ καλῶς γ', ἔφη, λέγεις. Τόδε τοίνυν, ὦ Ἀδείμαντε, ἄθρει, πότερον μιμητικούς ἡμῖν δεῖ εἶναι τοὺς φύλακας ἢ οὐ, ἢ καὶ τοῦτο τοῖς ἔμπροσθεν ἔπεται, ὅτι εἰς ἕκαστος ἐν μὲν ἂν ἐπιτήδευμα καλῶς ἐπιτηδεύει, πολλὰ δ' οὐ, ἀλλ' εἰ τοῦτο ἐπιχειροῖ, πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνει ἂν, ὥστ' εἶναί που ἐλλόγιμος; Τί δ' οὐ μέλλει; Οὐκοῦν καὶ περὶ μιμήσεως ὁ αὐτὸς λόγος, ὅτι πολλὰ ὁ αὐτὸς μιμεῖσθαι εὖ ὥσπερ ἐν οὐ δυνατός; Οὐ γὰρ οὖν. Σχολῇ ἄρα ἐπιτηδεύσει

395A [γέ τι ἅμα τῶν ἀξίων λόγου ἐπιτηδευμάτων καὶ πολλὰ μιμῆσεται καὶ ἔσται μιμητικός, ἐπεὶ που οὐδὲ τὰ δοκοῦντα ἐγγὺς ἀλλήλων εἶναι δύο μιμήματα δύνανται οἱ αὐτοὶ ἅμα εὖ μιμεῖσθαι, οἷον κωμωδίαν καὶ τραγωδίαν ποιοῦντες. ἢ οὐ μιμήματε ἄρτι τούτῳ ἐκάλες; Ἐγώ γε καὶ ἀληθῆ γε λέγεις, ὅτι οὐ δύνανται οἱ αὐτοί. Οὐδὲ μὴν ῥαψωδοὶ γε καὶ ὑποκριταὶ ἅμα. Ἀληθῆ. Ἀλλ' οὐδέ τοι ὑποκριταὶ κωμωδοῖς τε

B καὶ τραγωδοῖς οἱ αὐτοί· πάντα δὲ ταῦτα μιμήματα· ἢ οὐ;

Μιμήματα. Καὶ ἔτι γε τούτων, ὦ Ἀδείμαντε, φαίνεται μοι εἰς σμικρότερα κατακεκερματίσθαι ἢ τοῦ ἀνθρώπου φύσις, ὥστε ἀδύνατος εἶναι πολλὰ καλῶς μιμεῖσθαι ἢ αὐτὰ ἐκεῖνα πράττειν ὧν δὴ καὶ τὰ μιμήματά ἐστιν ἀφομοιώματα. Ἀληθέστατα, ἡ δ' ὅς. Εἰ ἄρα τὸν πρῶτον λόγον διασώσωμεν, τοὺς φύλακας ἡμῖν τῶν ἄλλων πασῶν δημιουργιῶν ἀφειμένους C δεῖν εἶναι δημιουργοὺς ἐλευθερίας τῆς πόλεως πάνυ ἀκριβεῖς καὶ μηδὲν ἄλλο ἐπιτηδεύειν ὅ τι μὴ εἰς τοῦτο φέρει, οὐδὲν δὴ δέοι ἂν αὐτοὺς ἄλλο πράττειν οὐδὲ μιμεῖσθαι. ἐὰν δὲ μιμῶνται, μιμεῖσθαι τὰ τούτοις προσήκοντα εὐθὺς ἐκ παίδων, ἀνδρείους, σώφρονας, ὁσίους, ἐλευθέρους, καὶ τὰ τοιαῦτα πάντα, τὰ δὲ ἀνελεύθερα μήτε ποιεῖν μήτε δεινοὺς εἶναι μιμήσασθαι, μηδὲ ἄλλο μηδὲν τῶν αἰσχυρῶν, ἵνα μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν. ἢ οὐκ ἦσθησαι ὅτι αἱ D μιμήσεις, ἐὰν ἐκ νέων πόρρῳ διατελέσωσιν, εἰς ἔθη τε καὶ φύσιν καθίστανται καὶ κατὰ σῶμα καὶ φωνὰς καὶ κατὰ τὴν διάνοιαν; Καὶ μάλα, ἡ δ' ὅς. Οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὧν φαμὲν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι, γυναῖκα μιμεῖσθαι ἄνδρας ὄντας, ἢ νέαν ἢ πρεσβυτέραν, ἢ ἀνδρὶ λοιδορουμένην ἢ πρὸς θεοὺς ἐρίζουσάν τε καὶ μεγαλαυχουμένην, οἰομένην εὐδαίμονα εἶναι, ἢ ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην· κάμνουσαν δὲ ἢ ἐρώσαν ἢ E ὠδίνουσαν, πολλοῦ καὶ δεήσομεν. Παντάπασι μὲν οὖν, ἡ δ' ὅς. Οὐδέ γε δούλας τε καὶ δούλους πράττοντας ὅσα δούλων. Οὐδὲ τοῦτο. Οὐδέ γε ἄνδρας κακοὺς, ὡς ἔοικε, δειλοὺς τε καὶ τὰ ἐναντία πράττοντας ὧν νῦν δὴ εἵπομεν, κακηγοροῦντάς τε καὶ κωμωδοῦντας ἀλλήλους καὶ αἰσχυρολογοῦντας, μεθύοντας ἢ καὶ | νήφοντας, ἢ καὶ ἄλλα ὅσα οἱ τοιοῦτοι καὶ ἐν λόγοις 396A καὶ ἐν ἔργοις ἀμαρτάνουσιν εἰς αὐτοὺς τε καὶ εἰς ἄλλους. οἶμαι δὲ οὐδὲ μαινομένοις ἐθιστέον ἀφομοιοῦν αὐτοὺς ἐν λόγοις οὐδὲ ἐν ἔργοις· γνωστέον μὲν γὰρ καὶ μαινομένους καὶ πονηροὺς ἄνδρας τε καὶ γυναῖκας, ποιητέον δὲ οὐδὲν τούτων οὐδὲ μιμητέον. Ἀληθέστατα, ἔφη. Τί δέ; ἦν δ' ἐγώ· χαλκεύοντας ἢ τι ἄλλο δημιουργοῦντας, ἢ ἐλαύνοντας τριήρεις ἢ κελεύοντας

τούτοις, ἢ τι ἄλλο τῶν περὶ ταῦτα μιμητέον; Καὶ πῶς, ἔφη,
 B οἷς γε οὐδὲ προσέχειν τὸν νοῦν τούτων οὐδενὶ ἐξέσται; Τί
 δέ; ἵππους χρεμετίζοντας καὶ ταύρους μυκωμένους καὶ ποτα-
 μους ψοφούντας καὶ θάλατταν κτυποῦσαν καὶ βροντὰς καὶ
 πάντα αὐτὰ τοιαῦτα ἢ μιμήσονται; Ἄλλ' ἀπείρηται αὐτοῖς,
 ἔφη, μήτε μαίνεσθαι μήτε μαινομένοις ἀφομοιοῦσθαι. Εἰ ἄρ',
 ἦν δ' ἐγώ, μανθάνω ἃ σὺ λέγεις, ἔστι τι εἶδος λέξεώς τε καὶ
 διηγήσεως ἐν ᾧ ἂν διηγοῖτο ὁ τῷ ὄντι καλὸς κάγαθός, ὅποτε
 C τι δέοι αὐτὸν λέγειν, καὶ ἕτερον αὖ ἀνόμοιον τούτῳ εἶδος, οὗ
 ἂν ἔχοιτο αἰεὶ καὶ ἐν ᾧ διηγοῖτο ὁ ἐναντίως ἐκείνῳ φύς τε καὶ
 τραφεῖς. Ποῖα δὴ, ἔφη, ταῦτα; Ὁ μὲν μοι δοκεῖ, ἦν δ' ἐγώ,
 μέτριος ἀνὴρ, ἐπειδὰν ἀφίκηται ἐν τῇ διηγῇ ἐπὶ λέξιν τινὰ
 ἢ πρᾶξιν ἀνδρὸς ἀγαθοῦ, ἐθελήσιν ὥς αὐτὸς ὢν ἐκείνος ἀπαγ-
 γέλλειν καὶ οὐκ αἰσχυνεῖσθαι ἐπὶ τῇ τοιαύτῃ μιμήσει, μάλιστα
 μὲν μιμούμενος τὸν ἀγαθὸν ἀσφαλῶς τε καὶ ἐμφρόνως πρατ-
 D τοντα, ἐλάττω δὲ καὶ ἥττον ἢ ὑπὸ νόσων ἢ ὑπὸ ἐρώτων
 ἐσφαλμένον ἢ καὶ ὑπὸ μέθης ἢ τινος ἄλλης ξυμφορᾶς· ὅταν
 δὲ γίγνηται κατὰ τινὰ ἑαυτοῦ ἀνάξιον, οὐκ ἐθελήσιν σπουδῇ
 ἀπεικάζειν ἑαυτὸν τῷ χείρονι, εἰ μὴ ἄρα κατὰ βραχύ, ὅταν τι
 χρηστὸν ποιῇ, ἀλλ' αἰσχυνεῖσθαι, ἅμα μὲν ἀγύμναστος ὢν
 τοῦ μιμείσθαι τοὺς τοιούτους, ἅμα δὲ καὶ δυσχεραίνων αὐτὸν
 E ἐκμάττειν τε καὶ ἐνιστάναι εἰς τοὺς τῶν κακιόνων τύπους,
 ἀτιμάζων τῇ διανοίᾳ, ὃ τι μὴ παιδιᾶς χάριν. Εἰκός, ἔφη.
 Οὐκοῦν διηγῇσιν χρήσεται οἷα ἡμεῖς ὀλίγον πρότερον διήλθο-
 μεν περὶ τὰ τοῦ Ὀμήρου ἔπη, καὶ ἔσται αὐτοῦ ἡ λέξις μετέ-
 χουσα μὲν ἀμφοτέρων, μιμησεώς τε καὶ τῆς ἄλλης διηγήσεως,
 σμικρὸν δέ τι μέρος ἐν πολλῷ λόγῳ τῆς μιμήσεως; ἢ οὐδὲν
 λέγω; Καὶ μάλα, ἔφη, οἷόν γε ἀνάγκη τὸν τύπον εἶναι τοῦ
 397A τοιοῦτου ῥήτορος. Οὐκοῦν, ἦν δ' ἐγώ, ὁ μὴ | τοιοῦτος αὖ,
 ὅσῳ ἂν φαυλότερος ᾖ, πάντα τε μᾶλλον μιμήσεται ἢ διηγῇ-
 σεται καὶ οὐδὲν ἑαυτοῦ ἀνάξιον οἰήσεται εἶναι, ὥστε πάντα
 ἐπιχειρήσει μιμείσθαι σπουδῇ τε καὶ ἐναντίον πολλῶν, καὶ ἃ
 νῦν δὴ ἐλέγομεν, βροντὰς τε καὶ ψόφους ἀνέμων τε καὶ
 χαλαζῶν καὶ ἀξόνων καὶ τροχιλίων καὶ σαλπίγγων καὶ αὐλῶν

καὶ συρίγγων καὶ πάντων ὀργάνων φωνάς, καὶ ἔτι κυνῶν καὶ
 προβάτων καὶ ὀρνέων φθόγγους· καὶ ἔσται δὴ ἡ τούτου λέξις
 ἅπαντα διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, ἢ σμικρόν τι
 διηγήσεως ἔχουσα; Ἀνάγκη, ἔφη, καὶ τοῦτο. Ταῦτα τοίνυν, B
 ἦν δ' ἐγώ, ἔλεγον τὰ δύο εἶδη τῆς λέξεως. Καὶ γὰρ ἔστιν,
 ἔφη. Οὐκοῦν αὐτοῖν τὸ μὲν σμικρὰς τὰς μεταβολὰς ἔχει, καὶ
 εἰάν τις ἀποδιδῶ πρόπουσαν ἁρμονίαν καὶ ῥυθμὸν τῇ λέξει,
 ὀλίγου πρὸς τὴν αὐτὴν γίγνεται λέγειν τῷ ὀρθῶς λέγοντι καὶ
 ἐν μιᾷ ἁρμονίᾳ—σμικραὶ γὰρ αἱ μεταβολαί—καὶ δὴ ἐν ῥυθμῷ
 ὡσαύτως παραπλησίῳ τινί; Κομιδῇ μὲν οὖν, ἔφη, οὕτως C
 ἔχει. Τί δὲ τὸ τοῦ ἐτέρου εἶδος; οὐ τῶν ἐναντίων δεῖται,
 πασῶν μὲν ἁρμονιῶν, πάντων δὲ ῥυθμῶν, εἰ μέλλει αὐτὸ οἰκείως
 λέγεσθαι, διὰ τὸ παντοδαπὰς μορφὰς τῶν μεταβολῶν ἔχειν;
 Καὶ σφόδρα γε οὕτως ἔχει. Ἀρ' οὖν πάντες οἱ ποιηταὶ καὶ
 οἳ τι λέγοντες ἢ τῷ ἐτέρῳ τούτων ἐπιτυγχάνουσι τύπῳ τῆς
 λέξεως ἢ τῷ ἐτέρῳ ἢ ἐξ ἀμφοτέρων τινὶ συγκεραννύντες;
 Ἀνάγκη, ἔφη. Τί οὖν ποιήσομεν; ἦν δ' ἐγώ· πότερον εἰς D
 τὴν πόλιν πάντας τούτους παραδεξόμεθα ἢ τῶν ἀκράτων τὸν
 ἕτερον ἢ τὸν κεκραμένον; Ἐὰν ἡ ἐμή, ἔφη, νικᾷ, τὸν τοῦ
 ἐπιεικοῦς μιμητὴν ἄκρατον. Ἀλλὰ μὴν, ὦ Ἀδαιμαντε, ἡδύς γε
 καὶ ὁ κεκραμένος, πολὺ δὲ ἡδιστος παισί τε καὶ παιδαγωγοῖς
 ὁ ἐναντίος οὐ σὺ αἰρεῖ καὶ τῷ πλείστῳ ὄχλῳ. Ἡδιστος γάρ.
 Ἀλλ' ἴσως, ἦν δ' ἐγώ, οὐκ ἂν αὐτὸν ἀρμόττειν φαίης τῇ E
 ἡμετέρᾳ πολιτείᾳ, ὅτι οὐκ ἔστι διπλοῦς ἀνὴρ παρ' ἡμῖν οὐδὲ
 πολλαπλοῦς, ἐπειδὴ ἕκαστος ἐν πράττει. Οὐ γὰρ οὖν
 ἀρμόττει. Οὐκοῦν διὰ ταῦτα ἐν μόνῃ τῇ τοιαύτῃ πόλει τόν
 τε σκυτοτόμον σκυτοτόμον εὐρήσομεν καὶ οὐ κυβερνήτην πρὸς
 τῇ σκυτοτομίᾳ, καὶ τὸν γεωργὸν γεωργὸν καὶ οὐ δικαστὴν
 πρὸς τῇ γεωργίᾳ, καὶ τὸν πολεμικὸν πολεμικὸν καὶ οὐ χρημα-
 τιστὴν πρὸς τῇ πολεμικῇ, καὶ πάντας οὕτω; Ἀληθῆ, ἔφη.
 Ἄνδρα δὴ, ὡς ἔοικε, δυνάμενον | ὑπὸ σοφίας παντοδαπὸν 398A
 γίγνεσθαι καὶ μιμεῖσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο εἰς
 τὴν πόλιν αὐτός τε καὶ τὰ ποιήματα βουλόμενος ἐπιδείξασθαι,
 προσκυνοῖμεν ἂν αὐτὸν ὡς ἱερὸν καὶ θαυμαστὸν καὶ ἡδύν,

- εἴποιμεν δ' ἂν ὅτι οὐκ ἔστι τοιοῦτος ἀνὴρ ἐν τῇ πόλει παρ' ἡμῖν οὐδὲ θέμις ἐγγενέσθαι, ἀποπέμποιμὲν τε εἰς ἄλλην πόλιν μύρον κατὰ τῆς κεφαλῆς καταχέαντες καὶ ἐρίῳ στέψαντες, αὐτοὶ δ' ἂν τῷ αὐστηροτέρῳ καὶ ἀηδυστέρῳ ποιητῇ χρώμεθα
- B καὶ μυθολόγῳ ὠφελίας ἕνεκα, ὃς ἡμῖν τὴν τοῦ ἐπιεικοῦς λέξιν μιμοῖτο καὶ τὰ λεγόμενα λέγοι ἐν ἐκείνοις τοῖς τύποις, οἷς κατ' ἀρχὰς ἐνομοθετήσαμεθα, ὅτε τοὺς στρατιώτας ἐπεχειροῦμεν παιδεύειν. Καὶ μάλ', ἔφη, οὕτως ἂν ποιοῖμεν, εἰ ἐφ' ἡμῖν εἴη. Νῦν δὴ, εἶπον ἐγώ, ὦ φίλε, κινδυνεύει ἡμῖν τῆς μουσικῆς τὸ περὶ λόγους τε καὶ μύθους παντελῶς διαπεπεράνθαι· ἅ τε γὰρ λεκτέον καὶ ὥς λεκτέον εἴρηται. Καὶ αὐτῷ μοι δοκεῖ, ἔφη.
- C Οὐκοῦν μετὰ τοῦτο, ἦν δ' ἐγώ, τὸ περὶ ᾧδῆς τρόπου καὶ μελῶν λοιπόν; Δῆλα δὴ. Ἄρ' οὖν οὐ πᾶς ἤδη ἂν εὔροι ἅ ἡμῖν λεκτέον περὶ αὐτῶν οἷα δεῖ εἶναι, εἴπερ μέλλομεν τοῖς προειρημένοις συμφωνήσιν; Καὶ ὁ Γλαῦκων ἐπιγελάσας, Ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, κινδυνεύω ἐκτὸς τῶν πάντων εἶναι· οὐκοῦν ἱκανῶς γε ἔχω ἐν τῷ παρόντι ξυμβалέσθαι ποί'
- D ἅττα δεῖ ἡμᾶς λέγειν, ὑποπτεύω μέντοι. Πάντως δὴπου, ἦν δ' ἐγώ, πρῶτον μὲν τόδε ἱκανῶς ἔχεις λέγειν, ὅτι τὸ μέλος ἐκ τριῶν ἐστὶ συγκείμενον, λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ. Ναί, ἔφη, τοῦτό γε. Οὐκοῦν ὅσον γε αὐτοῦ λόγος ἐστίν, οὐδὲν δὴπου διαφέρει τοῦ μὴ ἀδομένου λόγου πρὸς τὸ ἐν τοῖς αὐτοῖς δεῖν τύποις λέγεσθαι οἷς ἄρτι προείπομεν καὶ ὡσαύτως; Ἀληθῆ, ἔφη. Καὶ μὴν τὴν γε ἁρμονίαν καὶ ῥυθμὸν ἀκολουθεῖν δεῖ τῷ λόγῳ. Πῶς δ' οὐ; Ἀλλὰ μέντοι θρήνων τε καὶ ὀδυρμῶν ἔφαμεν ἐν λόγοις οὐδὲν προσδεῖσθαι. Οὐ γὰρ οὖν. Τίνες οὖν θρηνώδεις ἁρμονίαι; λέγε μοι· σὺ γὰρ μουσικός.
- E Μιξολυδιστί, ἔφη, καὶ συντονολυδιστί καὶ τοιαῦταί τινες. Οὐκοῦν αὗται, ἦν δ' ἐγώ, ἀφαιρεταί· ἄχρηστοι γὰρ καὶ γυναιξίν ἄς δεῖ ἐπιεικεῖς εἶναι, μὴ ὅτι ἀνδράσιν. Πάνυ γε. Ἀλλὰ μὴν μέθη γε φύλαξιν ἀπρεπέστατον καὶ μαλακία καὶ ἀργία. Πῶς γὰρ οὐ; Τίνες οὖν μαλακαὶ τε καὶ συμποτικαὶ τῶν ἁρμονιῶν; Ἰαστί, ἦ δ' ὅς, καὶ λυδιστί, αἵτινες χαλαραὶ

καλοῦνται. | Ταύταις οὖν, ὦ φίλε, ἐπὶ πολεμικῶν ἀνδρῶν ἔσθ' 399_A
 ὃ τι χρήσει; Οὐδαμῶς, ἔφη· ἀλλὰ κινδυνεύει σοι δωριστὶ λεί-
 πεσθαι καὶ φρυγιστί. Οὐκ οἶδα, ἔφην ἐγώ, τὰς ἁρμονίας,
 ἀλλὰ κατὰλειπε ἐκείνην τὴν ἁρμονίαν, ἣ ἔν τε πολεμικῇ πράξει
 ὄντος ἀνδρείου καὶ ἐν πάσῃ βιαίῳ ἐργασίᾳ πρεπόντως ἀν-
 μιμήσαιοτο φθόγγους τε καὶ προσφθίας, καὶ ἀποτυχόντος ἢ εἰς
 τραύματα ἢ εἰς θανάτους ἰόντος ἢ εἰς τινα ἄλλην ξυμφορὰν
 πεσόντος, ἐν πᾶσι τούτοις παρατεταγμένως καὶ καρτερούντως B
 ἀμυνομένον τὴν τύχην· καὶ ἄλλην αὖ ἐν εἰρηνικῇ τε καὶ μὴ
 βιαίῳ ἄλλ' ἐν ἐκουσίᾳ πράξει ὄντος, ἣ τινὰ τι πείθοντός τε
 καὶ δεομένου, ἣ εὐχῇ θεὸν ἢ διδαχῇ καὶ νουθετήσῃ ἀνθρωπον,
 ἣ τούναντίον ἄλλω δεομένῳ ἢ διδάσκοντι ἢ μεταπείθοντι ἑαυ-
 τὸν ἐπέχοντα, καὶ ἐκ τούτων πράξαντα κατὰ νοῦν, καὶ μὴ
 ὑπερηφάνως ἔχοντα, ἀλλὰ σωφρόνως τε καὶ τὰ μετρίως ἐν
 πᾶσι τούτοις πράττοντά τε καὶ τὰ ἀποβαίνοντα ἀγαπῶντα. C
 ταύτας δύο ἁρμονίας βίαιον, ἐκούσιον, δυστυχοῦντων, εὐτυ-
 χούντων, σωφρόνων, ἀνδρείων αἵτινες φθόγγους μιμήσονται
 κάλλιστα, ταύτας λείπε. 'Ἄλλ', ἣ δ' ὅς, οὐκ ἄλλας αἰτεῖς
 λείπειν ἢ ἃς νῦν δὴ ἐγὼ ἔλεγον. Οὐκ ἄρα, ἦν δ' ἐγώ, πολυ-
 χορδίας γε οὐδὲ παναρμονίου ἡμῖν δεήσει ἐν ταῖς ψδαῖς τε
 καὶ μέλεσιν. Οὐ μοι, ἔφη, φαίνεται. Τριγῶνων ἄρα καὶ
 πηκτίδων καὶ πάντων ὀργάνων ὅσα πολύχορδα καὶ πολυ- D
 αρμόνια, δημιουργοὺς οὐ θρέψομεν. Οὐ φαινόμεθα. Τί δέ;
 αὐλοποιοὺς ἢ αὐλητὰς παραδέξει εἰς τὴν πόλιν; ἢ οὐ τοῦτο
 πολυχорδότατον, καὶ αὐτὰ τὰ παναρμόνια αὐλοῦ τυγχάνει
 ὄντα μίμημα; Δῆλα δὴ, ἣ δ' ὅς. Δύρα δὴ σοι, ἦν δ' ἐγώ,
 καὶ κιθάρα λείπεται, καὶ κατὰ πόλιν χρήσιμα· καὶ αὐ κατ'
 ἀγροὺς τοῖς νομεῦσι σύριγξ ἂν τις εἴη. 'Ὡς γοῦν, ἔφη, ὁ λόγος
 ἡμῖν σημαίνει. Οὐδέν γε, ἦν δ' ἐγώ, καινὸν ποιούμεν, ὦ φίλε, E
 κρίνοντες τὸν 'Απόλλω καὶ τὰ τοῦ 'Απόλλωνος ὄργανα πρὸ
 Μαρσύου τε καὶ τῶν ἐκείνου ὀργάνων. Μὰ Δία, ἣ δ' ὅς, οὐ
 μοι φαινόμεθα. Καὶ νῆ τὸν κύνα, εἶπον, λελήθαμέν γε διακα-
 θαίροντες πάλιν ἦν ἄρτι τρυφᾶν ἔφαμεν πόλιν. Σωφρονούντές
 γε ἡμεῖς, ἣ δ' ὅς. 'Ἴθι δὴ, ἔφην, καὶ τὰ λοιπὰ καθαίρωμεν.

- ἐπόμενον γὰρ δὴ ταῖς ἀρμονίαις ἂν ἡμῖν εἴη τὸ περὶ ρυθμούς,
 μὴ ποικίλους αὐτοὺς διώκειν μηδὲ παντοδαπὰς βάσεις, ἀλλὰ
 βίου ρυθμούς ἰδεῖν κοσμίῳ τε καὶ ἀνδρείῳ τίνες εἰσίν·
 400A | οὓς ἰδόντα τὸν πόδα τῷ τοιούτου λόγῳ ἀναγκάζειν ἔπessθαι
 καὶ τὸ μέλος, ἀλλὰ μὴ λόγον ποδί τε καὶ μέλει. οἵτινες
 δ' ἂν εἶεν οὔτοι οἱ ρυθμοί, σὸν ἔργον, ὥσπερ τὰς ἀρ-
 μονίας, φράσαι. Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἔχω λέγειν. ὅτι
 μὲν γὰρ τρι' ἄττα ἐστὶν εἶδη ἐξ ὧν αἱ βάσεις πλέκονται,
 ὥσπερ ἐν τοῖς φθόγγοις τέτταρα, ὅθεν αἱ πᾶσαι ἀρμονίαι,
 τεθεαμένος ἂν εἴποιμι· ποῖα δὲ ποίου βίου μιμήματα, λέγειν
 οὐκ ἔχω. Ἀλλὰ ταῦτα μὲν, ἦν δ' ἐγώ, καὶ μετὰ Δάμωνος
 B βουλευσόμεθα, τίνες τε ἀνελευθερίας καὶ ὕβρεως ἢ μανίας καὶ
 ἄλλης κακίας πρέπουσαι βάσεις, καὶ τίνας τοῖς ἐναντίοις
 λειπτέον ρυθμούς. οἶμαι δέ με ἀκηκοέναι οὐ σαφῶς ἐνόπλιόν
 τέ τινα ὀνομάζοντος αὐτοῦ ξύνθετον καὶ δάκτυλον καὶ ἡρῶν
 γε, οὐκ οἶδα ὅπως διακοσμοῦντος καὶ ἴσον ἄνω καὶ κάτω
 τιθέντος, εἰς βραχύ τε καὶ μακρὸν γιγνόμενον, καί, ὥς ἐγὼ
 οἶμαι, Ἰαμβον καὶ τιν' ἄλλον τροχαῖον ὠνόμαζε, μήκη δὲ
 καὶ βραχύτητας προσῆπτε. καὶ τούτων τισὶν οἶμαι τὰς
 C ἀγωγὰς τοῦ ποδὸς αὐτὸν οὐχ ἥττον ψέγειν τε καὶ ἐπαινεῖν
 ἢ τοὺς ρυθμούς αὐτοὺς, ἥτοι ξυναμφοτέρον τι. οὐ γὰρ ἔχω
 λέγειν. ἀλλὰ ταῦτα μὲν, ὥσπερ εἶπον, εἰς Δάμωνα ἀναβε-
 βλήσθω· διελέσθαι γὰρ οὐ σμικροῦ λόγου. ἦ σὺ οἶε; Μὰ
 Δί', οὐκ ἔγωγε. Ἀλλὰ τόδε γε, ὅτι τὸ τῆς εὐσχημοσύνης
 τε καὶ ἀσχημοσύνης τῷ εὐρύθμῳ τε καὶ ἀρρύθμῳ ἀκολουθεῖ,
 D δύνασαι διελέσθαι; Πῶς δ' οὐ; Ἀλλὰ μὴν τὸ εὐρυθμόν
 γε καὶ τὸ ἀρρύθμον τὸ μὲν τῇ καλῇ λέξει ἔπεται ὁμοιούμενον,
 τὸ δὲ τῇ ἐναντίᾳ, καὶ τὸ εὐάρμοστον καὶ ἀνάρμοστον
 ὡσαύτως, εἶπερ ρυθμός γε καὶ ἀρμονία λόγῳ, ὥσπερ ἄρτι
 ἐλέγετο, ἀλλὰ μὴ λόγος τούτοις. Ἀλλὰ μὴν, ἦ δ' ὅς, ταῦτά
 γε λόγῳ ἀκολουθητέον. Τί δ' ὁ τρόπος τῆς λέξεως, ἦν δ'
 ἐγώ, καὶ ὁ λόγος; οὐ τῷ τῆς ψυχῆς ἥθει ἔπεται; Πῶς γὰρ
 οὐ; Τῇ δὲ λέξει τὰ ἄλλα; Ναί. Εὐλογία ἄρα καὶ
 E εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐηθείᾳ ἀκολουθεῖ,

οὐχ ἦν ἄνοϊαν οὖσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν, ἀλλὰ τὴν ὡς ἀληθῶς εὖ τε καὶ καλῶς τὸ ἦθος κατεσκευασμένην διάνοιαν. Παντάπασι μὲν οὖν, ἔφη. Ἐρ' οὖν οὐ πανταχοῦ ταῦτα διωκτέα τοῖς νέοις, εἰ μέλλουσι τὸ αὐτῶν πράττειν; Διωκτέα μὲν οὖν. Ἔστι δέ γέ που πλήρης μὲν γραφικὴ | αὐτῶν καὶ πᾶσα ἡ τοιαύτη δημιουργία, πλήρης 401A δὲ ὑφαντικὴ καὶ ποικιλία καὶ οἰκοδομία καὶ πᾶσα αὖ ἡ τῶν ἄλλων σκευῶν ἐργασία, ἔτι δὲ ἡ τῶν σωμάτων φύσις καὶ ἡ τῶν ἄλλων φυτῶν· ἐν πᾶσι γὰρ τούτοις ἔνεστιν εὐσχημοσύνη ἢ ἀσχημοσύνη. καὶ ἡ μὲν ἀσχημοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία κακολογίας καὶ κακοθείας ἀδελφά, τὰ δ' ἐναντία τοῦ ἐναντίου, σῶφρονός τε καὶ ἀγαθοῦ ἥθους, ἀδελφά τε καὶ μιμήματα. Παντελῶς μὲν οὖν, ἔφη.

Ἐρ' οὖν τοῖς ποιηταῖς ἡμῖν μόνον ἐπιστατητέον καὶ B προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποιεῖν τοῖς ποιήμασιν ἢ μὴ παρ' ἡμῖν ποιεῖν, ἢ καὶ τοῖς ἄλλοις δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον τὸ κακότηδες τοῦτο καὶ ἀκόλαστον καὶ ἀνελεύθερον καὶ ἀσχημον μῆτε ἐν εἰκόσι ζῶων μῆτε ἐν οἰκοδομήμασι μῆτε ἐν ἄλλῳ μηδενὶ δημιουργοῦμένῳ ἐμποιεῖν, ἢ ὁ μὴ οἶός τε ὢν οὐκ ἐατέος παρ' ἡμῖν δημιουργεῖν, ἵνα μὴ ἐν κακίας εἰκόσι τρεφόμενοι ἡμῖν οἱ φύλακες ὥσπερ ἐν κακῇ βοτάνῃ, πολλὰ ἐκάστης ἡμέρας κατὰ C σμικρὸν ἀπὸ πολλῶν δρεπόμενοί τε καὶ νεμόμενοι, ἔν τι ξυνιστάντες λανθάνωσι κακὸν μέγα ἐν τῇ αὐτῶν ψυχῇ, ἀλλ' ἐκείνους ζητητέον τοὺς δημιουργοὺς τοὺς εὐφυῶς δυναμένους ἱχνεύειν τὴν τοῦ καλοῦ τε καὶ εὐσχήμονος φύσιν, ἵνα ὥσπερ ἐν ὑγιεινῷ τόπῳ οἰκοῦντες οἱ νέοι ἀπὸ παντὸς ὠφελῶνται, ὁπόθεν ἂν αὐτοῖς ἀπὸ τῶν καλῶν ἔργων ἢ πρὸς ὄψιν ἢ πρὸς ἀκοήν τι προσβάλῃ, ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παίδων λανθάνῃ εἰς ὁμοιότητά D τε καὶ φιλίαν καὶ συμφωνίαν τῷ καλῷ λόγῳ ἄγουσα; Πολὺ γὰρ ἂν, ἔφη, κάλλιστα οὕτω τραπεῖεν. Ἐρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, τούτων ἕνεκα κυριωτάτη ἐν μουσικῇ τροφή, ὅτι μάλιστα καταδύεται εἰς τὸ ἐντὸς τῆς ψυχῆς ὃ τε ρυθμὸς

καὶ ἁρμονία, καὶ ἑρρῶμενέστατα ἅπτεται αὐτῆς φέροντα τὴν
 εὐσχημοσύνην, καὶ ποιεῖ εὐσχήμονα, ἐάν τις ὀρθῶς τραφῇ,
 E εἰ δὲ μή, τούναντίον; καὶ ὅτι αὐτῶν παραλειπομένων καὶ
 μὴ καλῶς δημιουργηθέντων ἢ μὴ καλῶς φύντων ὀξύτατ' ἂν
 αἰσθάνοιτο ὁ ἐκεῖ τραφεὶς ὥς ἔδει, καὶ ὀρθῶς δὴ χαίρων
 καὶ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ καταδεχόμενος εἰς
 τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν καὶ γίγνοιτο καλὸς τε
 402A καγαθός, | τὰ δ' αἰσχροὶ ψέγοι τ' ἂν ὀρθῶς καὶ μισοῖ ἔτι νέος
 ὢν, πρὶν λόγον δυνατὸς εἶναι λαβεῖν, ἐλθόντος δὲ τοῦ λόγου
 ἀσπάζοιτ' ἂν αὐτὸν γνωρίζων δι' οἰκειότητα μάλιστα ὁ οὕτω
 τραφεὶς; Ἐμοὶ γοῦν δοκεῖ, ἔφη, τῶν τοιούτων ἕνεκα ἐν
 μουσικῇ εἶναι ἡ τροφή. Ὡς περ ἄρα, ἦν δ' ἐγώ, γραμμάτων
 περὶ τότε ἱκανῶς εἶχομεν, ὅτε τὰ στοιχεῖα μὴ λανθάνοι ἡμᾶς
 ὀλίγα ὄντα ἐν ἅπασιν οἷς ἔστι περιφερόμενα, καὶ οὐτ' ἐν
 σμικρῷ οὐτ' ἐν μεγάλῳ ἡτιμάζομεν αὐτά, ὥς οὐ δέοι αἰσθάνεσ-
 B θαι, ἀλλὰ πανταχοῦ προύθυμούμεθα διαγιγνώσκειν, ὥς οὐ
 πρότερον ἐσόμενοι γραμματικοὶ πρὶν οὕτως εἶχομεν. Ἀληθῆ.
 Οὐκοῦν καὶ εἰκόνας γραμμάτων, εἴ που ἢ ἐν ὕδασι ἢ ἐν
 κατόπτροις ἐμφαίνοντο, οὐ πρότερον γνωσόμεθα, πρὶν ἂν
 αὐτὰ γνῶμεν, ἀλλ' ἔστι τῆς αὐτῆς τέχνης τε καὶ μελέτης;
 Παντάπασι μὲν οὖν. Ἄρ' οὖν, ὃ λέγω, πρὸς θεῶν, οὕτως
 οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὓς φαμεν
 C ἡμῖν παιδευτέον εἶναι τοὺς φύλακας, πρὶν ἂν τὰ τῆς σωφρο-
 σύνης εἶδη καὶ ἀνδρείας καὶ ἐλευθεριότητος καὶ μεγαλοπρεπείας
 καὶ ὅσα τούτων ἀδελφὰ καὶ τὰ τούτων αὐτῶν ἐναντία πανταχοῦ
 περιφερόμενα γνωρίζωμεν καὶ ἐνόντα ἐν οἷς ἔνεστιν αἰσθα-
 νώμεθα καὶ αὐτὰ καὶ εἰκόνας αὐτῶν, καὶ μήτε ἐν σμικροῖς
 μήτε ἐν μεγάλοις ἀτιμάζωμεν, ἀλλὰ τῆς αὐτῆς οἰώμεθα τέχνης
 D εἶναι καὶ μελέτης; Πολλὴ ἀνάγκη, ἔφη. Οὐκοῦν, ἦν δ' ἐγώ,
 ὅτου ἂν ξυμπίπτῃ ἐν τε τῇ ψυχῇ καλὰ ἦθι ἐνόντα καὶ ἐν
 τῷ εἶδει ὁμολογοῦντα ἐκείνοις καὶ συμφωνοῦντα, τοῦ αὐτοῦ
 μετέχοντα τύπου, τοῦτ' ἂν εἴη κάλλιστον θέαμα τῷ δυναμένῳ
 θεᾶσθαι; Πολύ γε. Καὶ μὴν τό γε κάλλιστον ἐρασμιώ-
 τατον. Πῶς δ' οὐ; Τῶν δὴ ὅτι μάλιστα τοιούτων

ἀνθρώπων ὃ γε μουσικὸς ἐρώῃ ἄν· εἰ δὲ ἀξύμφωνος εἴη, οὐκ ἂν ἐρώῃ. Οὐκ ἂν, εἴ γέ τι, ἔφη, κατὰ τὴν ψυχὴν ἐλλείποι· εἰ μέντοι τι κατὰ τὸ σῶμα, ὑπομένειεν ἂν ὥστε ἐθέλειν ἀσπάζεσθαι. Μανθάνω, ἦν δ' ἐγώ, ὅτι ἔστι σοι ἢ γέγονε E παιδικὰ τοιαῦτα, καὶ συγχωρῶ. ἀλλὰ τόδε μοι εἰπέ· σωφροσύνη καὶ ἡδονὴ ὑπερβαλλούσῃ ἔστι τις κοινωνία; Καὶ πῶς, ἔφη, ἢ γε ἔκφρονα ποιεῖ οὐχ ἡττον ἢ λύπη; Ἀλλὰ τῇ ἄλλῃ ἀρετῇ; | Οὐδαμῶς. Τί δέ; ὕβρει τε καὶ ἀκολασίᾳ; Πάντων 403A μάλιστα. Μείζω δέ τινα καὶ ὀξυτέραν ἔχεις εἰπεῖν ἡδονὴν τῆς περὶ τὰ ἀφροδίσια; Οὐκ ἔχω, ἦ δ' ὅς, οὐδὲ γε μανικωτέραν. Ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν; Καὶ μάλα, ἦ δ' ὅς. Οὐδὲν ἄρα προσοιστέον μανικὸν οὐδὲ ξυγγενὲς ἀκολασίας τῷ ὀρθῷ ἔρωτι; Οὐ προσοιστέον. Οὐ προσοιστέον ἄρα B αὕτη ἢ ἡδονή, οὐδὲ κοινωνητέον αὐτῆς ἐραστῇ τε καὶ παιδικοῖς ὀρθῶς ἐρώσιν τε καὶ ἐρωμένοις; Οὐ μέντοι, μὰ Δί', ἔφη, ὦ Σώκρατες, προσοιστέον. Οὕτω δὴ, ὡς ἔοικε, νομοθετήσεις ἐν τῇ οἰκίζομένῃ πόλει φιλεῖν μὲν καὶ ξυνεῖναι καὶ ἅπτεσθαι ὥσπερ υἱὸς παιδικῶν ἐραστήν, τῶν καλῶν χάριν, ἐὰν πείθῃ· τὰ δ' ἄλλα οὕτως ὁμιλεῖν πρὸς ὃν τις σπουδάζοι, ὅπως μηδέποτε δόξει μακρότερα τούτων ξυγγίγνεσθαι· εἰ δὲ μή, ψόγον ἀμουσίας καὶ ἀπειροκαλίας ὑφέξοντα. Οὕτως, C ἔφη. Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ σοὶ φαίνεται τέλος ἡμῖν ἔχειν ὁ περὶ μουσικῆς λόγος; οἱ γοῦν δεῖ τελευτᾶν, τετελεύτηκε· δεῖ δέ που τελευτᾶν τὰ μουσικὰ εἰς τὰ τοῦ καλοῦ ἐρωτικά. Ξύμφημι, ἦ δ' ὅς.

Μετὰ δὲ μουσικὴν γυμναστικὴν θρεπτέοι οἱ νεανῖαι. Τί μὴν; Δεῖ μὲν δὴ καὶ ταύτῃ ἀκριβῶς τρέφεσθαι ἐκ παίδων διὰ βίου. ἔχει δέ πως, ὡς ἐγώ μαι, ὧδε· σκόπει δὲ καὶ σύ. D ἔμοι μὲν γὰρ οὐ φαίνεται, ὃ ἂν χρηστὸν ἢ σῶμα, τοῦτο τῇ αὐτοῦ ἀρετῇ ψυχὴν ἀγαθὴν ποιεῖν, ἀλλὰ τοῦναντίον ψυχὴ ἀγαθὴ τῇ αὐτῆς ἀρετῇ σῶμα παρέχειν ὡς οἶόν τε βέλτιστον· σοὶ δὲ πῶς φαίνεται; Καὶ ἐμοί, ἔφη, οὕτως. Οὐκοῦν εἰ τὴν διάνοιαν ἱκανῶς θεραπεύσαντες παραδοῖμεν αὐτῇ τὰ περὶ τὸ

- Ε σῶμα ἀκριβολογεῖσθαι, ἡμεῖς δὲ ὅσον τοὺς τύπους ὑφηγησάμεθα, ἵνα μὴ μακρολογώμεν, ὀρθῶς ἂν ποιούμεν; Πάνν μὲν οὖν. Μέθης μὲν δὴ εἵπομεν ὅτι ἀφεκτέον αὐτοῖς· παντὶ γάρ που μᾶλλον ἐγχαῶρῃ ἢ φύλακι μεθυσθέντι μὴ εἰδέναι ὅπου γῆς ἐστίν. Γελοῖον γάρ, ἢ δ' ὅς, τόν γε φύλακα φύλακος δεῖσθαι. Τί δὲ δὴ σίτων πέρι; ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου ἀγώνος. ἢ οὐχί; Ναί. Ἄρ' οὖν ἡ τῶνδε τῶν ἀσκητῶν ἕξις
- 404A προσήκουσ' | ἂν εἴη τούτοις; Ἴσως. Ἄλλ', ἣν δ' ἐγώ, ὑπνώδης αὕτη γέ τις καὶ σφαλερὰ πρὸς ὑγίειαν. ἢ οὐχ ὀρθῶς ὅτι καθεύδουσί τε τὸν βίον καί, ἐὰν σμικρὰ ἐκβῶσι τῆς τεταγμένης διαίτης, μεγάλα καὶ σφόδρα νοσοῦσιν οὗτοι οἱ ἀσκηταί; Ὁρῶ. Κομποτέρας δὴ τινος, ἣν δ' ἐγώ, ἀσκήσεως δεῖ τοῖς πολεμικοῖς ἀθληταῖς, οὓς γε ὥσπερ κύνας ἀγρύπνους τε ἀνάγκη εἶναι καὶ ὅ τι μάλιστα ὀξὺ ὁρᾶν καὶ ἀκούειν καὶ
- B πολλὰς μεταβολὰς ἐν ταῖς στρατείαις μεταβάλλοντας ὑδάτων τε καὶ τῶν ἄλλων σίτων καὶ εἰλήσεων καὶ χειμῶνων μὴ ἀκροσφαλεῖς εἶναι πρὸς ὑγίειαν. Φαίνεται μοι. Ἄρ' οὖν ἡ βελτίστη γυμναστικὴ ἀδελφὴ τις ἂν εἴη τῆς μουσικῆς, ἣν ὀλίγον πρότερον διῆμεν; Πῶς λέγεις; Ἀπλὴ που καὶ ἐπιεικὴς γυμναστικὴ, καὶ μάλιστα ἡ τῶν περὶ τὸν πόλεμον. Πῇ δὴ; Καὶ παρ' Ὀμήρου, ἣν δ' ἐγώ, τά γε τοιαῦτα μάθοι ἂν τις. οἶσθα γὰρ ὅτι ἐπὶ στρατείας ἐν ταῖς τῶν ἡρώων
- C ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἐστιᾶ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, οὔτε ἐφθοῖς κρέασιν ἀλλὰ μόνον ὀπτοῖς, ἃ δὴ μάλιστ' ἂν εἴη στρατιώταις εὐπορά· πανταχοῦ γάρ, ὥς ἔπος εἰπεῖν, αὐτῷ τῷ πυρὶ χρῆσθαι εὐπωρότερον ἢ ἀγγεῖα ξυμπεριφέρειν. Καὶ μάλα. Οὐδὲ μὴν ἡδυσμάτων, ὥς ἐγῶμαι, Ὀμηρος πῶποτε ἐμνήσθη. ἢ τοῦτο μὲν καὶ οἱ ἄλλοι
- D ἀσκηταὶ ἴσασιν, ὅτι τῷ μέλλοντι σώματι εὖ ἕξιν ἀφεκτέον τῶν τοιούτων ἀπάντων; Καὶ ὀρθῶς γε, ἔφη, ἴσασί τε καὶ ἀπέχονται. Συρακοσίαν δέ, ᾧ φίλε, τράπεζαν καὶ Σικελικὴν ποικιλίαν ὄψου, ὥς ξοικας, οὐκ αἰνεῖς, εἴπερ σοι ταῦτα δοκεῖ ὀρθῶς ἔχειν. Οὐ μοι δοκῶ. Ψέγεις ἄρα καὶ Κορινθίαν κόρην φίλην εἶναι ἀνδράσι μέλλουσιν εὖ σώματος ἕξιν. Παντάπασι

μὲν οὖν. Οὐκοῦν καὶ Ἀττικῶν περμάτων τὰς δοκούσας εἶναι
 εὐπαθείας; Ἀνάγκη. Ὅλην γάρ, οἶμαι, τὴν τοιαύτην σίτησιν
 καὶ δίαιταν τῇ μελοποιίᾳ τε καὶ ᾠδῇ τῇ ἐν τῷ παναρμονίῳ E
 καὶ ἐν πᾶσι ῥυθμοῖς πεποιημένη ἀπεικάζοντες ὀρθῶς ἂν
 ἀπεικάζοιμεν. Πῶς γὰρ οὐ; Οὐκοῦν ἐκεῖ μὲν ἀκολασίαν ἢ
 ποικιλίαν ἐνέτικτεν, ἐνταῦθα δὲ νόσον, ἢ δὲ ἀπλότης κατὰ μὲν
 μουσικὴν ἐν ψυχαῖς σωφροσύνην, κατὰ δὲ γυμναστικὴν ἐν
 σώμασιν ὑγίειαν; Ἀληθέστατα, ἔφη. Ἀκολασίας δὲ καὶ
 νόσων | πληθυνουσῶν ἐν πόλει ἄρ' οὐ δικαστήριά τε καὶ ἰατρεία 405A
 πολλὰ ἀνοίγεται, καὶ δικανικὴ τε καὶ ἰατρικὴ σεμνύνονται,
 ὅταν δὴ καὶ ἐλεύθεροι πολλοὶ καὶ σφόδρα περὶ αὐτὰ σπου-
 δάζωσιν; Τί γὰρ οὐ μέλλει; Τῆς δὲ κακῆς τε καὶ αἰσχρᾶς
 παιδείας ἐν πόλει ἄρα μὴ τι μείζον ἔξεις λαβεῖν τεκμήριον ἢ
 τὸ δεῖσθαι ἰατρῶν καὶ δικαστῶν ἄκρων μὴ μόνον τοὺς φαύλους
 τε καὶ χειροτέχνας, ἀλλὰ καὶ τοὺς ἐν ἐλευθέρῳ σχήματι προσ-
 ποιούμενους τεθράφθαι; ἢ οὐκ αἰσχρὸν δοκεῖ καὶ ἀπαιδευσίας B
 μέγα τεκμήριον τὸ ἐπακτῷ παρ' ἄλλων, ὡς δεσποτῶν τε καὶ
 κριτῶν, τῷ δικαίῳ ἀναγκάζεσθαι χρῆσθαι [καὶ] ἀπορίᾳ οἰκείων;
 Πάντων μὲν οὖν, ἔφη, αἰσχιστον. Ἡ δοκεῖ σοι, ἦν δ' ἐγώ,
 τούτου αἰσχίον εἶναι τοῦτο, ὅταν τις μὴ μόνον τὸ πολὺ τοῦ
 βίου ἐν δικαστηρίοις φεύγων τε καὶ διώκων κατατρίβηται,
 ἀλλὰ καὶ ὑπὸ ἀπειροκαλίας ἐπ' αὐτῷ δὴ τούτῳ πεισθῇ καλ-
 λωπίζεσθαι, ὡς δεινὸς ὢν περὶ τὸ ἀδικεῖν καὶ ἱκανὸς πάσας
 μὲν στροφὰς στρέφεσθαι, πάσας δὲ διεξόδους διεξελθὼν C
 ἀποστραφῆναι λυγιζόμενος, ὥστε μὴ παρασχεῖν δίκην, καὶ
 ταῦτα σμικρῶν τε καὶ οὐδενὸς ἀξίων ἕνεκα, ἀγνοῶν ὅσῳ
 κάλλιον καὶ ἄμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν
 δεῖσθαι νυστάζοντος δικαστοῦ; Οὐκ, ἀλλὰ τοῦτ', ἔφη, ἐκείνου
 ἔτι αἰσχίον. Τὸ δὲ ἰατρικῆς, ἦν δ' ἐγώ, δεῖσθαι ὅ τι μὴ
 τραυμάτων ἕνεκα ἢ τινων ἐπετείων νοσημάτων ἐπιπεσόντων,
 ἀλλὰ δι' ἀργίαν τε καὶ δίαιταν οἷαν διήλθομεν, ῥευμάτων D
 τε καὶ πνευμάτων ὥσπερ λίμνας ἐμπιπλαμένους φύσας τε
 καὶ κατάρρους νοσήμασιν ὀνόματα τίθεσθαι ἀναγκάζειν τοὺς
 κομψοὺς Ἀσκληπιάδας, οὐκ αἰσχρὸν δοκεῖ; Καὶ μάλ', ἔφη,

ὥς ἀληθῶς καινὰ ταῦτα καὶ ἄτοπα νοσημάτων ὀνόματα.

Οἶα, ἦν δ' ἐγώ, ὥς οἶμαι, οὐκ ἦν ἐπ' Ἀσκληπιοῦ. τεκμαί-

E ρομαι δέ, ὅτι αὐτοῦ οἱ υἱεῖς ἐν Τροίᾳ Εὐρυπύλῳ τετρωμένῳ
ἐπ' οἶνον Πράμνειον ἄλφιστα πολλὰ ἐπιπασθέντα καὶ τυρὸν

406A | ἐπιξυσθέντα, ἃ δὴ δοκεῖ φλεγματώδη εἶναι, οὐκ ἐμέμψαντο
τῇ δούσῃ πιεῖν, οὐδὲ Πατρόκλῳ τῷ ἰωμένῳ ἐπετίμησαν. Καὶ
μὲν δὴ, ἔφη, ἄτοπόν γε τὸ πῶμα οὕτως ἔχοντι. Οὐκ, εἰ γ'
ἐννοεῖς, εἶπον, ὅτι τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ
νῦν ἱατρικῇ πρὸ τοῦ Ἀσκληπιάδαι οὐκ ἐχρῶντο, ὥς φασι,
πρὶν Ἡρόδικον γενέσθαι. Ἡρόδικος δὲ παιδοτρίβης ὢν καὶ

B νοσώδης γενόμενος, μίξας γυμναστικὴν ἱατρικὴν, ἀπέκναισε
πρῶτον μὲν καὶ μάλιστα ἑαυτόν, ἔπειτ' ἄλλους ὕστερον
πολλούς. Πῇ δὴ; ἔφη. Μακρόν, ἦν δ' ἐγώ, τὸν θάνατον
αὐτῷ ποιήσας. παρακολουθῶν γὰρ τῷ νοσήματι θανασίμῳ
ὄντι οὔτε ἰάσασθαι, οἶμαι, οἷός τ' ἦν ἑαυτόν, ἐν ἀσχολίᾳ τε
πάντων ἰατρευόμενος διὰ βίου ἔξῃ ἀποκναιόμενος, εἴ τι τῆς
εἰωθυίας διαίτης ἐκβαίῃ, δυσθανατῶν δὲ ὑπὸ σοφίας εἰς γῆρας
ἀφίκετο. Καλὸν ἄρα τὸ γέρας, ἔφη, τῆς τέχνης ἡνέγκατο.

C Οἶον εἰκός, ἦν δ' ἐγώ, τὸν μὴ εἰδότα ὅτι Ἀσκληπιὸς οὐκ
ἀγνοία οὐδὲ ἀπειρία τούτου τοῦ εἶδους τῆς ἱατρικῆς τοῖς
ἐκγόνοις οὐ κατέδειξεν αὐτό, ἀλλ' εἰδὼς ὅτι πᾶσι τοῖς εὐνομου-
μένοις ἔργον τι ἐκάστω ἐν τῇ πόλει προστέτακται, δ' ἀναγκαῖον
ἐργάζεσθαι, καὶ οὐδενὶ σχολὴ διὰ βίου κάμνειν ἰατρευομένῳ.
δ' ἡμεῖς γελοῖως ἐπὶ μὲν τῶν δημιουργῶν αἰσθανόμεθα, ἐπὶ
δὲ τῶν πλουσίων τε καὶ εὐδαιμόνων δοκούντων εἶναι οὐκ

D αἰσθανόμεθα. Πῶς; ἔφη. Τέκτων μὲν, ἦν δ' ἐγώ, κάμνων
ἀξιοῖ παρὰ τοῦ ἱατροῦ φάρμακον πιὼν ἐξεμέσαι τὸ νόσημα
ἢ κάτω καθαρθεῖς ἢ καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι·
ἐὰν δέ τις αὐτῷ μικρὰν δίαιταν προστάτῃ, πιλιδιά τε περὶ
τὴν κεφαλὴν περιτιθεῖς καὶ τὰ τούτοις ἐπόμενα, ταχὺ εἶπεν
ὅτι οὐ σχολὴ κάμνειν οὐδὲ λυσιτελεῖ οὕτω ζῆν, νοσήματι τὸν
νοῦν προσέχοντα, τῆς δὲ προκειμένης ἐργασίας ἀμελοῦντα.

E καὶ μετὰ ταῦτα χαίρειν εἰπὼν τῷ τοιούτῳ ἱατρῷ, εἰς τὴν
εἰωθυῖαν δίαιταν ἐμβάς, ὑγιῆς γενόμενος ζῆν τὰ ἑαυτοῦ πρᾶτ-

των· ἐὰν δὲ μὴ ἱκανὸν ᾖ τὸ σῶμα ὑπενεγκεῖν, τελευτήσας
πραγμάτων ἀπηλλάγη. Καὶ τῷ τοιούτῳ μὲν γ', ἔφη, δοκεῖ
πρέπειν οὕτω ἰατρικῇ χρῆσθαι. Ἄρα, ἦν δ' ἐγώ, ὅτι ἦν τι
αὐτῷ ἔργον, | ὃ εἰ μὴ πράττοι, οὐκ ἔλυσιτέλει ζῆν; Δῆλον, 407^A
ἔφη. Ὁ δὲ δὴ πλούσιος, ὥς φαμεν, οὐδὲν ἔχει τοιούτον
ἔργον προκείμενον, οὐ ἀναγκαζομένῳ ἀπέχεσθαι ἀβίωτον.
Οὐκ οὖν δὴ λέγεται γε. Φωκυλίδου γάρ, ἦν δ' ἐγώ, οὐκ
ἀκούεις πῶς φησὶ δεῖν, ὅταν τῷ ἤδη βίος ᾖ, ἀρετὴν ἀσκεῖν.
Οἶμαι δέ γε, ἔφη, καὶ πρότερον. Μηδέν, εἶπον, περὶ τούτου
αὐτῷ μαχόμεθα, ἀλλ' ἡμᾶς αὐτοὺς διδάξωμεν, πότερον μελε-
τητέον τοῦτο τῷ πλουσίῳ καὶ ἀβίωτον τῷ μὴ μελετῶντι, ἢ ^B
νοσοτροφία τεκτονικῇ μὲν καὶ ταῖς ἄλλαις τέχναις ἐμπόδιον
τῇ προσέξει τοῦ νοῦ, τὸ δὲ Φωκυλίδου παρακείμενον οὐδὲν
ἐμποδίζει. Ναὶ μὰ τὸν Δία, ἦ δ' ὅς, σχεδὸν γέ τι πάντων
μάλιστα ἢ γε περαιτέρω γυμναστικῆς ἢ περιττῇ αὐτῇ ἐπι-
μέλεια τοῦ σώματος· καὶ γὰρ πρὸς οἰκονομίας καὶ πρὸς
στρατείας καὶ πρὸς ἐδραίους ἐν πόλει ἀρχὰς δύσκολος. Τὸ
δὲ δὴ μέγιστον, ὅτι καὶ πρὸς μαθήσεις ἀστινασοῦν καὶ ἐν- ^C
νοήσεις τε καὶ μελέτας πρὸς ἑαυτὸν χαλεπὴ, κεφαλῆς τινὰς
ἀεὶ διατάσεις καὶ ἰλίγγους ὑποπτεύουσα καὶ αἰτιωμένη ἐκ
φιλοσοφίας ἐγγίγνεσθαι, ὥστε, ὅπῃ ταύτῃ ἀρετὴ ἀσκεῖται
καὶ δοκιμάζεται, πάντῃ ἐμπόδιος· κάμνειν γὰρ οἶεσθαι ποιεῖ
ἀεὶ καὶ ὠδίνοντα μήποτε λήγειν περὶ τοῦ σώματος. Εἰκός
γε, ἔφη. Οὐκοῦν ταῦτα γινώσκοντα φῶμεν καὶ Ἀσκληπιὸν
τοὺς μὲν φύσει τε καὶ διαίτῃ ὑγιεινῶς ἔχοντας τὰ σώματα,
νόσημα δέ τι ἀποκεκριμένον ἴσχοντας ἐν αὐτοῖς, τούτοις
μὲν καὶ ταύτῃ τῇ ἔξει καταδείξαι ἰατρικὴν, φαρμάκοις τε ^D
καὶ τομαῖς τὰ νοσήματα ἐκβάλλοντα αὐτῶν τὴν εἰωθυῖαν
προσπάττειν δίαιταν, ἵνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δ'
εἴσω διὰ παντὸς νεοσηκότα σώματα οὐκ ἐπιχειρεῖν διαίταις
κατὰ σμικρὸν ἀπαντλοῦντα καὶ ἐπιχέοντα μακρὸν καὶ κακὸν
βίον ἀνθρώπῳ ποιεῖν, καὶ ἔκγονα αὐτῶν, ὥς τὸ εἰκός, ἕτερα
τοιαῦτα φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυῖα ^E
περίοδῳ ζῆν μὴ οἶεσθαι δεῖν θεραπεύειν, ὥς οὔτε αὐτῷ οὔτε

πόλει λυσιτελῇ; Πολιτικόν, ἔφη, λέγεις Ἀσκληπιόν. Δῆλον, ἦν δ' ἐγώ· καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος
 408A ἦν, οὐχ ὁρᾶς ὥς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς τὸν πόλεμον ἐφάνησαν, καὶ τῇ ἱατρικῇ, ὥς ἐγὼ λέγω, ἐχρῶντο; ἢ οὐ μέμνησαι ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ τραύματος οὐ ὁ Πάνδαρος ἔβαλεν

αἶμ' ἐκμυζήσαντ' ἐπὶ τ' ἥπια φάρμακ' ἔπασσον,
 ὅ τι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν μᾶλλον ἢ τῷ Εὐρυπύλῳ προσέταττον, ὥς ἱκανῶν ὄντων τῶν φαρμάκων ἰάσασθαι ἄνδρας πρὸ τῶν τραυμάτων ὑγιεινούς τε καὶ
 B κοσμίους ἐν διαίτῃ, κὰν εἰ τύχοιεν ἐν τῷ παραχρῆμα κυκεῶνα πιόντες, νοσῶδη δὲ φύσει τε καὶ ἀκόλαστον οὔτε αὐτοῖς οὔτε τοῖς ἄλλοις ᾤοντο λυσιτελεῖν ζῆν, οὐδ' ἐπὶ τούτοις τὴν τέχνην δεῖν εἶναι, οὐδὲ θεραπευτέον αὐτούς, οὐδ' εἰ Μίδου πλουσιώτεροι εἴεν. Πάνυ κομψούς, ἔφη, λέγεις Ἀσκληπιοῦ παῖδας. Πρέπει, ἦν δ' ἐγώ. καίτοι ἀπειθοῦντές γε ἡμῖν οἱ τραγωδιοποιοί τε καὶ Πίνδαρος Ἀπόλλωνος μὲν φασιν
 C Ἀσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα ἰάσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν. ἡμεῖς δὲ κατὰ τὰ προειρημένα οὐ πειθόμεθα αὐτοῖς ἀμφοτέρω, ἀλλ' εἰ μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ. Ὅρθότατα, ἢ δ' ὅς, ταῦτά γε. ἀλλὰ περὶ τοῦδε τί λέγεις, ᾧ Σώκρατες; ἄρ' οὐκ ἀγαθοὺς δεῖ ἐν τῇ πόλει κεκτῆσθαι ἰατρούς; εἴεν δ' ἂν που μάλιστα τοιοῦτοι ὅσοι πλείστους μὲν ὑγιεινούς, πλείστους
 D δὲ νοσώδεις μετεχειρίσαντο, καὶ δικασταὶ αὖ ὡσαύτως οἱ παντοδαπαῖς φύσεσιν ὠμιληκότες. Καὶ μάλα, εἶπον, ἀγαθοὺς λέγω. ἀλλ' οἶσθα οὓς ἡγοῦμαι τοιούτους; Ἄν εἴπῃς, ἔφη. Ἀλλὰ πειράσομαι, ἦν δ' ἐγώ· σὺ μέντοι οὐχ ὅμοιον πρᾶγμα τῷ αὐτῷ λόγῳ ἤρου. Πῶς; ἔφη. Ἰατροὶ μὲν, εἶπον, δεινότατοι ἂν γένοιτο, εἰ ἐκ παίδων ἀρξάμενοι πρὸς τῷ μαθήσειν
 E τὴν τέχνην ὥς πλείστοις τε καὶ πονηροτάτοις σώμασιν ὁμιλήσειαν καὶ αὐτοὶ πάσας νόσους κάμοιεν καὶ εἴεν μὴ πάνυ ὑγιεῖνοι φύσει. οὐ γάρ, οἶμαι, σώματι σῶμα θεραπεύουσιν—

οὐ γὰρ ἂν αὐτὰ ἐνεχώρει κακὰ εἶναι ποτε καὶ γενέσθαι—, ἀλλὰ ψυχῇ σῶμα, ἣ οὐκ ἐγχωρεῖ κακὴν γενομένην τε καὶ οὖσαν εὖ τι θεραπεύειν. Ὁρθῶς, ἔφη. Δικαστῆς δέ γε, ὦ φίλε, ψυχῇ ψυχῆς ἄρχει, ἣ | οὐκ ἐγχωρεῖ ἐκ νέας ἐν πονηραῖς 409A ψυχαῖς τεθράφθαι τε καὶ ὠμιληκέναι καὶ πάντα ἀδικήματα αὐτὴν ἡδίκηκυῖαν διεξεληλυθέναι, ὥστε ὀξέως ἀφ' αὐτῆς τεκμαίρεσθαι τὰ τῶν ἄλλων ἀδικήματα οἷον κατὰ σῶμα νόσους· ἀλλ' ἄπειρον αὐτὴν καὶ ἀκέραιον δεῖ κακῶν ἡθῶν νέαν οὖσαν γεγονέναι, εἰ μέλλει καλὴ καγαθὴ οὖσα κρίνειν ὑγιῶς τὰ δίκαια. διὸ δὴ καὶ εὐήθεις νέοι ὄντες οἱ ἐπιεικεῖς φαίνονται καὶ εὐεξαπάτητοι ὑπὸ τῶν ἀδίκων, ἅτε οὐκ ἔχοντες ἐν ἑαυτοῖς παραδείγματα ὁμοιοπαθῆ τοῖς πονηροῖς. Καὶ μὲν δὴ, ἔφη, B σφόδρα γε αὐτὸ πάσχουσιν. Τοιγάρτοι, ἦν δ' ἐγὼ, οὐ νέον ἀλλὰ γέροντα δεῖ τὸν ἀγαθὸν δικαστὴν εἶναι, ὁψιμαθῆ γεγονότα τῆς ἀδικίας οἷόν ἐστιν· οὐκ οἰκείαν ἐν τῇ αὐτοῦ ψυχῇ ἐνοῦσαν ἥσθημένον, ἀλλ' ἄλλοτρίαν ἐν ἄλλοτρίαις μεμελετηκότα ἐν πολλῷ χρόνῳ διαισθάνεσθαι οἷον πέφυκε κακόν, ἐπιστήμη, οὐκ ἐμπειρία οἰκεία κεχρημένον· Γενναιότατος C γοῦν, ἔφη, ἔοικεν εἶναι ὁ τοιοῦτος δικαστῆς. Καὶ ἀγαθός γε, ἦν δ' ἐγώ, ὃ σὺ ἡρώτας· ὁ γὰρ ἔχων ψυχὴν ἀγαθὴν ἀγαθός. ὁ δὲ δεινὸς ἐκεῖνος καὶ καχύποπτος, ὁ πολλὰ αὐτὸς ἡδίκηκῶς καὶ πανοῦργός τε καὶ σοφὸς οἰόμενος εἶναι, ὅταν μὲν ὁμοίοις ὁμιλῇ, δεινὸς φαίνεται ἐξευλαβούμενος, πρὸς τὰ ἐν αὐτῷ παραδείγματα ἀποσκοπῶν· ὅταν δὲ ἀγαθοῖς καὶ πρεσβυτέροις ἤδη πλησιάσῃ, ἀβέλτερος αὖ φαίνεται ἀπιστῶν παρὰ D καιρὸν καὶ ἀγνοῶν ὑγιὲς ἥθος, ἅτε οὐκ ἔχων παράδειγμα τοῦ τοιούτου. πλεονάκεις δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις. Παντάπασι μὲν οὖν, ἔφη, ἀληθῆ. Οὐ τοίνυν, ἦν δ' ἐγώ, τοιοῦτον χρὴ τὸν δικαστὴν ζητεῖν τὸν ἀγαθόν τε καὶ σοφόν, ἀλλὰ τὸν πρότερον. πονηρία μὲν γὰρ ἀρετὴν τε καὶ αὐτὴν E οὔ ποτ' ἂν γνοίῃ, ἀρετὴ δὲ φύσει παιδευομένης χρόνῳ ἅμα αὐτῆς τε καὶ πονηρίας ἐπιστήμην λήψεται. σοφὸς οὖν οὗτος, ὥς μοι δοκεῖ, ἀλλ' οὐχ ὁ κακὸς γίγνεται. Καὶ ἐμοί, ἔφη,

- ξυνδοκεῖ. Οὐκοῦν καὶ ἰατρικὴν, οἶαν εἵπομεν, μετὰ τῆς
 τοιαύτης δικαστικῆς κατὰ πόλιν νομοθετήσεις, αἱ τῶν πολιτῶν
 410A σοι τοὺς μὲν εὐφυεῖς τὰ σώματα καὶ τὰς ψυχὰς θεραπεύ-
 σουσι, τοὺς δὲ μή, ὅσοι μὲν κατὰ σῶμα τοιοῦτοι, ἀποθνήσκουσιν
 ἑάσουσι, τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς καὶ ἀνιάτους
 αὐτοὶ ἀποκτενοῦσιν; Τὸ γοῦν ἄριστον, ἔφη, αὐτοῖς τε τοῖς
 πάσχουσιν καὶ τῇ πόλει οὕτω πέφανται. Οἱ δὲ δὴ νέοι, ἦν
 δ' ἐγώ, δῆλον ὅτι εὐλαβήσονται σοι δικαστικῆς εἰς χρεῖαν
 ἵεναι, τῇ ἀπλῇ ἐκείνῃ μουσικῇ χρώμενοι ἦν δὴ ἔφαμεν σωφρο-
 B σύνην ἐντίκτειν. Τί μήν; ἔφη. Ἄρ' οὖν οὐ κατὰ ταῦτα
 ἔχνη ταῦτα ὁ μουσικὸς γυμναστικὴν διώκων, ἐὰν ἐθέλῃ,
 αἰρήσῃ, ὥστε μηδὲν ἰατρικῆς δεῖσθαι ὃ τι μὴ ἀνάγκη;
 Ἐμοιγε δοκεῖ. Αὐτὰ μὲν τὰ γυμνάσια καὶ τοὺς πόνους πρὸς
 τὸ θυμοειδὲς τῆς φύσεως βλέπων κἀκεῖνο ἐγείρων πονήσῃ
 μᾶλλον ἢ πρὸς ἰσχύν, οὐχ ὥσπερ οἱ ἄλλοι ἀθληταὶ ῥώμης
 ἕνεκα σιτία καὶ πόνους μεταχειριεῖται. Ὅρθότατα, ἦ δ' ὅς.
 Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες μουσικῇ
 C καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἕνεκά τινες οἴονται καθ-
 ἴστασαν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύουιντο, τῇ δὲ τὴν ψυχὴν;
 Ἄλλὰ τί μήν; ἔφη. Κινδυνεύουσιν, ἦν δ' ἐγώ, ἀμφοτέρω
 τῆς ψυχῆς ἕνεκα τὸ μέγιστον καθιστάναι. Πῶς δὴ; Οὐκ
 ἐννοεῖς, εἶπον, ὥς διατίθενται αὐτὴν τὴν διάνοιαν οἱ ἂν
 γυμναστικῇ μὲν διὰ βίου ὁμιλήσωσι, μουσικῆς δὲ μὴ ἄψωνται;
 D ἢ ὅσοι ἂν τοῦναντίον διατεθῶσιν; Τίνος δέ, ἦν δ' ὅς, πέρι
 λέγεις; Ἀγριότητός τε καὶ σκληρότητος, καὶ αὐτὴν μαλακίας
 τε καὶ ἡμερότητος, ἦν δ' ἐγώ. Ἐγώ γε, ἔφη, ὅτι οἱ μὲν
 γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀπο-
 βαίνουσιν, οἱ δὲ μουσικῇ μαλακώτεροι αὐτὴν γίνονται ἢ ὥς
 κάλλιον αὐτοῖς. Καὶ μήν, ἦν δ' ἐγώ, τό γε ἄγριον τὸ
 θυμοειδὲς ἂν τῆς φύσεως παρέχοιτο, καὶ ὀρθῶς μὲν τραφὲν
 ἀνδρεῖον ἂν εἴη, μᾶλλον δ' ἐπιταθὲν τοῦ δέοντος σκληρόν τε
 καὶ χαλεπὸν γίγνοιτ' ἂν, ὥς τὸ εἰκός. Δοκεῖ μοι, ἔφη. Τί
 E δέ; τὸ ἡμέρον οὐχ ἢ φιλόσοφος ἂν ἔχοι φύσις, καὶ μᾶλλον
 μὲν ἀνεθέντος αὐτοῦ μαλακώτερον εἴη τοῦ δέοντος, καλῶς δὲ

τραφέντος ἡμερόν τε καὶ κόσμιον; Ἔστι ταῦτα. Δεῖν δὲ γέ
 φαμεν τοὺς φύλακας ἀμφοτέρω ἔχειν τούτῳ τῷ φύσει. Δεῖ
 γάρ. Οὐκοῦν ἡρμόσθαι δεῖ αὐτὰς πρὸς ἀλλήλας; Πῶς δ' οὐ;
 Καὶ τοῦ μὲν ἡρμωσμένου σῶφρων τε καὶ ἀνδρεία ἡ ψυχῇ. 411A
 Πάνυ γε. Τοῦ δὲ ἀναρμόστου δειλὴ καὶ ἄγροικος; Καὶ
 μάλα. Οὐκοῦν ὅταν μὲν τις μουσικῇ παρέχῃ καταυλεῖν καὶ
 καταχεῖν τῆς ψυχῆς διὰ τῶν ὥτων ὥσπερ διὰ χώνης, ἃς νῦν
 δὴ ἡμεῖς ἐλέγομεν τὰς γλυκείας τε καὶ μαλακὰς καὶ θρηνώδεις
 ἀρμονίας, καὶ μινυρίζων τε καὶ γεγανωμένους ὑπὸ τῆς ὥδης
 διατελῇ τὸν βίον ὅλον, οὗτος τὸ μὲν πρῶτον, εἴ τι θυμοειδὲς
 εἶχεν, ὥσπερ σίδηρον ἐμάλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ B
 σκληροῦ ἐποίησεν· ὅταν δ' ἐπέχων μὴ ἀνίῃ ἀλλὰ κηλῇ, τὸ
 μετὰ τοῦτο ἤδη τήκει καὶ λείβει, ἕως ἂν ἐκτήξῃ τὸν θυμὸν
 καὶ ἐκτέμῃ ὥσπερ νεῦρα ἐκ τῆς ψυχῆς καὶ ποιήσῃ μαλθακὸν
 αἰχμητήν. Πάνυ μὲν οὖν, ἔφη. Καὶ ἐὰν μὲν γε, ἦν δ' ἐγώ,
 ἐξ ἀρχῆς φύσει ἄθυμον λάβῃ, ταχὺ τοῦτο διεπράξατο· ἐὰν δὲ
 θυμοειδῇ, ἀσθενῇ ποιήσας τὸν θυμὸν ὀξύρροπον ἀπειργάσατο,
 ἀπὸ σμικρῶν ταχὺ ἐρεθιζόμενόν τε καὶ κατασβεννύμενον. C
 ἀκρόχολοι οὖν καὶ ὀργίλοι ἀντὶ θυμοειδοῦς γεγέννηται, δυσ-
 κολίας ἔμπλεω. Κομιδῇ μὲν οὖν. Τί δέ; ἂν αὐ γυμναστικῇ
 πολλὰ πονῇ καὶ εὐωχῆται εὖ μάλα, μουσικῆς δὲ καὶ φιλοσο-
 φίας μὴ ἅπτηται, οὐ πρῶτον μὲν εὖ ἴσχων τὸ σῶμα φρονή-
 ματός τε καὶ θυμοῦ ἐμπίπλαται καὶ ἀνδρειότερος γίγνεται
 αὐτὸς αὐτοῦ; Καὶ μάλα γε. Τί δέ; ἐπειδὴν ἄλλο μηδὲν
 πράττει μηδὲ κοινωνῇ Μούσης μηδαμῇ, οὐκ εἴ τι καὶ ἐνῆν D
 αὐτοῦ φιλομαθὲς ἐν τῇ ψυχῇ, ἅτε οὔτε μαθήματος γενόμενον
 οὐδενὸς οὔτε ζητήματος, οὔτε λόγου μετίσχον οὔτε τῆς ἄλλης
 μουσικῆς, ἀσθενὲς τε καὶ κωφὸν καὶ τυφλὸν γίγνεται, ἅτε
 οὐκ ἐγειρόμενον οὐδὲ τρεφόμενον οὐδὲ διακαθαιρομένων τῶν
 αἰσθήσεων αὐτοῦ; Οὕτως, ἔφη. Μισόλογος δὲ, οἶμαι, ὁ
 τοιοῦτος γίγνεται καὶ ἄμουσος, καὶ πειθοῖ μὲν διὰ λόγων
 οὐδὲν ἔτι χρήται, βία δὲ καὶ ἀγριότητι ὥσπερ θηρίον πρὸς
 πάντα [διαπράττεται], καὶ ἐν ἀμαθίᾳ καὶ σκαιότητι μετὰ E
 ἀρρυθμίας τε καὶ ἀχαριστίας ζῇ. Παντάπασιν, ἦ δ' ὅς,

οὕτως ἔχει. Ἐπὶ δὴ δύ' ὄντε τούτῳ, ὡς ἔοικε, δύο τέχνα θεὸν ἔγωγ' ἂν τινα φαίην δεδωκέναι τοῖς ἀνθρώποις, μουσικὴν τε καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλόσοφον, οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἰ πάρεργον, ἀλλ' ἐπ' ἐκείνῳ, ὅπως
 412A ἂν ἀλλήλοιν ξυναρμοσθήτον | ἐπιτεινομένῳ καὶ ἀνιεμένῳ μέχρι τοῦ προσήκοντος. Καὶ γὰρ ἔοικεν, ἔφη. Τὸν κάλλιστ' ἄρα μουσικῇ γυμναστικὴν κεραννύντα καὶ μετριώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθότατ' ἂν φαίμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμοστότατον, πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλαις ξυνιστάντα. Εἰκότως γ', ἔφη, ὦ Σώκρατες. Οὐκοῦν καὶ ἐν τῇ πόλει ἡμῖν, ὦ Γλαῦκων, δεήσει τοῦ τοιούτου τινὸς ἀεὶ ἐπιστάτου, εἰ μέλλει ἡ πολιτεία σώζεσθαι; Δεήσει μέντοι
 B ὡς οἷόν τέ γε μάλιστα.

Οἱ μὲν δὴ τύποι τῆς παιδείας τε καὶ τροφῆς οὗτοι ἂν εἶεν. χορείας γὰρ τί ἂν τις διεξίῃ τῶν τοιούτων καὶ θήρας τε καὶ κυνηγέσια καὶ γυμνικοὺς ἀγῶνας καὶ ἵππικούς; σχεδὸν γάρ τι δῆλα δὴ ὅτι τούτοις ἐπόμενα δεῖ αὐτὰ εἶναι, καὶ οὐκέτι χαλεπὰ εὐρεῖν. Ἴσως, ἦ δ' ὅς, οὐ χαλεπά. Εἶεν, ἦν δ' ἐγώ· τὸ δὴ μετὰ τοῦτο τί ἂν ἡμῖν διαιρετέον εἴη; ἄρ' οὐκ αὐτῶν τούτων οἵτινες ἄρξουσὶ τε καὶ ἄρξονται; Τί μὴν;
 C Ὅτι μὲν πρεσβυτέρους τοὺς ἄρχοντας δεῖ εἶναι, νεωτέρους δὲ τοὺς ἀρχομένους, δῆλον; Δῆλον. Καὶ ὅτι γε τοὺς ἀρίστους αὐτῶν; Καὶ τοῦτο. Οἱ δὲ γεωργῶν ἀριστοὶ ἄρ' οὐ γεωργικώτατοι γίγονται; Ναί. Νῦν δ', ἐπειδὴ φυλάκων αὐτοὺς ἀρίστους δεῖ εἶναι, ἄρ' οὐ φυλακικωτάτους πόλεως; Ναί. Οὐκοῦν φρονίμους τε εἰς τοῦτο δεῖ ὑπάρχειν καὶ δυνατοὺς καὶ ἔτι κηδεμόνας τῆς πόλεως; Ἔστι ταῦτα. Κήδοιτο δέ γ' ἂν τις μάλιστα τούτου ὃ τυγχάνοι φιλῶν. Ἀνάγκη.
 D Καὶ μὴν τοῦτό γ' ἂν μάλιστα φιλοῖ, ᾧ συμφέρειν ἡγοῖτο τὰ αὐτὰ καὶ ἑαυτῷ καὶ [ὅταν μάλιστα] ἐκείνου μὲν εὖ πράττοντος οἶοιτο ξυμβαίνειν καὶ ἑαυτῷ εὖ πράττειν, μὴ δέ, τούναντίον. Οὕτως, ἔφη. Ἐκλεκτέον ἄρ' ἐκ τῶν ἄλλων φυλάκων τοιούτους ἀνδρας, οἳ ἂν σκοποῦσιν ἡμῖν μάλιστα φαίνωνται παρὰ
 E πάντα τὸν βίον, ὃ μὲν ἂν τῇ πόλει ἡγήσωνται συμφέρειν,

πάσῃ προθυμίᾳ ποιεῖν, ὃ δ' ἂν μή, μηδενὶ τρόπῳ πράξαι ἂν ἐθέλῃν. Ἐπιτήδαιοι γάρ, ἔφη. Δοκεῖ δὴ μοι τηρητέον αὐτοὺς εἶναι ἐν ἀπάσαις ταῖς ἡλικίαις, εἰ φυλακικοὶ εἰσι τούτου τοῦ δόγματος καὶ μήτε γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλουσιν ἐπιλανθανόμενοι δόξαν τὴν τοῦ ποιεῖν δεῖν ἃ τῇ πόλει βέλτιστα. Τίνα, ἔφη, λέγεις τὴν ἐκβολήν; Ἐγὼ σοι, ἔφη, ἐρῶ. φαίνεται μοι δόξα ἐξιέναι ἐκ διανοίας ἢ ἐκουσίως ἢ ἀκουσίως, ἐκουσίως μὲν ἢ ψευδῆς | τοῦ μεταμανθάνοντος, 413A ἀκουσίως δὲ πᾶσα ἡ ἀληθής. Τὸ μὲν τῆς ἐκουσίου, ἔφη, μανθάνω, τὸ δὲ τῆς ἀκουσίου δέομαι μαθεῖν. Τί δαί; οὐ καὶ σὺ ἡγεῖ, ἔφη, ἐγώ, τῶν μὲν ἀγαθῶν ἀκουσίως στέρεσθαι τοὺς ἀνθρώπους, τῶν δὲ κακῶν ἐκουσίως; ἢ οὐ τὸ μὲν ἐψεῦσθαι τῆς ἀληθείας κακόν, τὸ δὲ ἀληθεύειν ἀγαθόν; ἢ οὐ τὸ τὰ ὄντα δοξάζειν ἀληθεύειν δοκεῖ σοι εἶναι; Ἄλλ', ἦ δ' ὅς, ὀρθῶς λέγεις, καὶ μοι δοκοῦσιν ἄκοντες ἀληθοῦς δόξης στερίσκεσθαι. Οὐκοῦν κλαπέντες ἢ γοητευθέντες ἢ βιασθέντες τοῦτο πάσχουσιν; Οὐδὲ νῦν, ἔφη, μανθάνω. Τραγικῶς, ἦν B δ' ἐγώ, κινδυνεύω λέγειν. κλαπέντας μὲν γὰρ τοὺς μεταπεισθέντας λέγω καὶ τοὺς ἐπιλανθανομένους, ὅτι τῶν μὲν χρόνος, τῶν δὲ λόγος ἐξαιρούμενος λανθάνει, νῦν γάρ που μανθάνεις; Ναί. Τοὺς τοίνυν βιασθέντας λέγω οὓς ἂν ὀδύνη τις ἢ ἀλγῆδὼν μεταδοξάσαι ποιήσῃ. Καὶ τοῦτ', ἔφη, ἔμαθον, καὶ ὀρθῶς λέγεις. Τοὺς μὲν γοητευθέντας, ὡς ἐγῶμαι, καὶ σὺ φαίης εἶναι οἳ ἂν μεταδοξάσωσιν ἢ ὑφ' ἡδονῆς κηληθέντες C ἢ ὑπὸ φόβου τι δείσαντες. Ἔοικε γάρ, ἦ δ' ὅς, γοητεύειν πάντα ὅσα ἀπατᾷ. Ὁ τοίνυν ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες τοῦ παρ' αὐτοῖς δόγματος, τοῦτο ὡς ποιητέον ὃ ἂν τῇ πόλει αἰεὶ δοκῶσι βέλτιστον εἶναι αὐτοῖς ποιεῖν. τηρητέον δὲ εὐθὺς ἐκ παίδων προθεμένοις ἔργα ἐν οἷς ἂν τις τὸ τοιοῦτον μάλιστα ἐπιλανθάνοιτο καὶ ἑξαπατῶτο, καὶ τὸν μὲν μνήμονα καὶ δυσεξαπάτητον ἐγκριτέον, τὸν δὲ μὴ ἀποκριτέον. ἦ γάρ; Ναί. Καὶ πόρους γε αὖ καὶ D ἀλγῆδόνas καὶ ἀγῶνας αὐτοῖς θετέον, ἐν οἷς ταῦτα ταῦτα τηρητέον. Ὅρθῶς, ἔφη. Οὐκοῦν, ἦν δ' ἐγώ, καὶ τρίτου

εἶδους τούτοις γοητείας ἀμιλλαν ποιητέον, καὶ θεατέον, ὥσπερ τοὺς πῶλους ἐπὶ τοὺς ψόφους τε καὶ θορύβους ἄγοντες σκοποῦσιν εἰ φοβεροί, οὕτω νέους ὄντας εἰς δείματ' ἅττα
 E κομιστέον καὶ εἰς ἡδονὰς αὐτῶν μεταβλητέον, βασανίζοντας πολὺ μᾶλλον ἢ χρυσὸν ἐν πυρί, εἰ δυσγοήτευτος καὶ εὐσχήμων ἐν πᾶσι φαίνεται, φύλαξ αὐτοῦ ὢν ἀγαθὸς καὶ μουσικῆς ἧς ἐμάνθανεν, εὐρυθμόν τε καὶ εὐάρμοστον ἑαυτὸν ἐν πᾶσι τούτοις παρέχων, οἷος δὴ ἂν ὢν καὶ ἑαυτῷ καὶ πόλει χρησιμώτατος εἴη. καὶ τὸν αἰεὶ ἔν τε παισὶ καὶ νεανίσκοις καὶ ἐν ἀνδράσι βασανιζόμενον καὶ ἀκήρατον ἐκβαίνοντα

414A | καταστατέον ἄρχοντα τῆς πόλεως καὶ φύλακα, καὶ τιμὰς δοτέον καὶ ζῶντι καὶ τελευτήσαντι, τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα γέρα λαγχάνοντα· τὸν δὲ μὴ τοιοῦτον ἀποκριτέον. τοιαύτη τις, ἣν δ' ἐγώ, δοκεῖ μοι, ὦ Γλαῦκων, ἡ ἐκλογή εἶναι καὶ κατάστασις τῶν ἀρχόντων τε καὶ φυλάκων, ὥς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρησθαι.
 B Καὶ ἐμοί, ἡ δ' ὅς, οὕτως πη φαίνεται. Ἄρ' οὖν ὥς ἀληθῶς ὀρθότατον καλεῖν τούτους μὲν φύλακας παντελεῖς τῶν τε ἔξωθεν πολεμίων τῶν τε ἐντὸς φιλίων, ὅπως οἱ μὲν μὴ βουλήσονται, οἱ δὲ μὴ δυνήσονται κακουργεῖν, τοὺς δὲ νέους, οὓς δὴ νῦν φύλακας ἐκαλοῦμεν, ἐπικούρους τε καὶ βοηθοὺς τοῖς τῶν ἀρχόντων δόγμασιν; Ἐμοιγε δοκεῖ, ἔφη.

Τίς ἂν οὖν ἡμῖν, ἣν δ' ἐγώ, μηχανὴ γένοιτο τῶν ψευδῶν τῶν ἐν δέοντι γιγνομένων, ὧν δὴ νῦν ἐλέγομεν, γενναῖόν τι
 C ἐν ψευδομένους πείσαι μάλιστα μὲν καὶ αὐτοὺς τοὺς ἄρχοντας, εἰ δὲ μή, τὴν ἄλλην πόλιν; Ποῖόν τι; ἔφη. Μηδὲν καινόν, ἣν δ' ἐγώ, ἀλλὰ Φοινικικόν τι, πρότερον μὲν ἤδη πολλαχοῦ γεγονός, ὥς φασιν οἱ ποιηταὶ καὶ πεπεύκασιν, ἐφ' ἡμῶν δὲ οὐ γεγονὸς οὐδ' οἶδα εἰ γινόμενον ἂν, πείσαι δὲ συχνῆς πειθοῦς. Ὡς ἔοικας, ἔφη, ὁκνοῦντι λέγειν. Δόξω δέ σοι, ἣν δ' ἐγώ, καὶ μάλ' εἰκότως ὁκνεῖν, ἐπειδὴν εἶπω. Δέγ', ἔφη, καὶ μὴ φοβοῦ. Δέγω δὴ· καίτοι οὐκ οἶδα ὁποῖα
 D τόλμη ἢ ποίοις λόγοις χρώμενος ἐρῶ· καὶ ἐπιχειρήσω πρῶτον μὲν αὐτοὺς τοὺς ἄρχοντας πείθειν καὶ τοὺς στρατιώτας,

ἔπειτα δὲ καὶ τὴν ἄλλην πόλιν, ὡς ἄρ' ἂ ἡμεῖς αὐτοὺς
 ἐτρέφομέν τε καὶ ἐπαιδεύομεν, ὡς περ ὀνείρατα ἐδόκουν ταῦτα
 πάντα πάσχειν τε καὶ γίγνεσθαι περὶ αὐτοὺς, ἦσαν δὲ τότε
 τῇ ἀληθείᾳ ὑπὸ γῆς ἐντὸς πλαττόμενοι καὶ τρεφόμενοι καὶ
 αὐτοὶ καὶ τὰ ὄπλα αὐτῶν καὶ ἡ ἄλλη σκευὴ δημιουργοῦ- E
 μένη, ἐπειδὴ δὲ παντελῶς ἐξεργασμένοι ἦσαν, [καὶ] ἡ γῆ
 αὐτοὺς μήτηρ οὔσα ἀνῆκε, καὶ νῦν δεῖ ὡς περὶ μητρὸς καὶ
 τροφοῦ τῆς χώρας ἐν ἣ εἰσὶ βουλευέσθαι τε καὶ ἀμύνειν
 αὐτοὺς, ἐάν τις ἐπ' αὐτὴν ἔη, καὶ ὑπὲρ τῶν ἄλλων πολιτῶν
 ὡς ἀδελφῶν ὄντων καὶ γηγενῶν διανοεῖσθαι. Οὐκ ἐτός, ἔφη,
 πάσαι ἡσχύνου τὸ ψεῦδος λέγειν. Πάνυ, ἦν δ' ἐγώ, | εἰκότως· 415A
 ἀλλ' ὅμως ἀκούε καὶ τὸ λοιπὸν τοῦ μύθου. ἔστέ μὲν γὰρ
 δὴ πάντες οἱ ἐν τῇ πόλει ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς
 μυθολογούντες, ἀλλ' ὁ θεὸς πλάττων, ὅσοι μὲν ὑμῶν ἱκανοὶ
 ἄρχειν, χρυσοὺν ἐν τῇ γενέσει ξυνέμιξεν αὐτοῖς, διὸ τιμιώτατοί
 εἰσιν· ὅσοι δ' ἐπικούροι, ἄργυρον· σίδηρον δὲ καὶ χαλκὸν
 τοῖς τε γεωργοῖς καὶ τοῖς ἄλλοις δημιουργοῖς. ἅτε οὖν
 ξυγγενεῖς ὄντες πάντες τὸ μὲν πολὺ ὁμοίους ἂν ὑμῖν αὐτοῖς
 γενῶντε, ἔστι δ' ὅτε ἐκ χρυσοῦ γεννηθείη ἂν ἄργυροῦν καὶ B
 ἐξ ἄργυροῦ χρυσοῦν ἐκγονον καὶ τᾶλλα πάντα οὕτως ἐξ
 ἀλλήλων. τοῖς οὖν ἀρχουσι καὶ πρῶτον καὶ μάλιστα παραγ-
 γέλλει ὁ θεός, ὅπως μηδενὸς οὕτω φύλακες ἀγαθοὶ ἔσονται
 μηδ' οὕτω σφόδρα φυλάξουσιν μηδὲν ὡς τοὺς ἐκγόνους, ὃ τι
 αὐτοῖς τούτων ἐν ταῖς ψυχαῖς παραμέμικται, καὶ ἐάν τε
 σφέτερος ἐκγονος ὑπόχαλκος ἢ ὑποσίδηρος γένηται, μηδενὶ
 τρόπῳ κατελεήσουσιν, ἀλλὰ τὴν τῇ φύσει προσήκουσαν τιμὴν
 ἀποδόντες ὥσουσιν εἰς δημιουργοὺς ἢ εἰς γεωροῦς, καὶ ἂν C
 αὐτὸν ἐκ τούτων τις ὑπόχρυσος ἢ ὑπάργυρος φυῇ, τιμήσαντες
 ἀνάξουσιν τοὺς μὲν εἰς φυλακὴν, τοὺς δὲ εἰς ἐπικουρίαν, ὡς
 χρησμοῦ ὄντος τότε τὴν πόλιν διαφθαρῆναι, ὅταν αὐτὴν
 ὁ σίδηρος ἢ ὁ χαλκὸς φυλάξῃ. τοῦτον οὖν τὸν μῦθον ὅπως
 ἂν πεισθεῖεν, ἔχεις τινὰ μηχανήν; Οὐδαμῶς, ἔφη, ὅπως γ' D
 ἂν αὐτοὶ οὗτοι· ὅπως μέντ' ἂν οἱ τούτων νείεις καὶ οἱ ἔπειτα
 οἱ τ' ἄλλοι ἄνθρωποι οἱ ὕστερον. Ἀλλὰ καὶ τοῦτο, ἦν δ'

ἐγώ, εὖ ἂν ἔχοι πρὸς τὸ μᾶλλον αὐτοὺς τῆς πόλεως τε καὶ ἀλλήλων κήδεσθαι· σχεδὸν γάρ τι μανθάνω ὃ λέγεις. καὶ τοῦτο μὲν δὴ ἔξει ὅπῃ ἂν αὐτὸ ἡ φήμη ἀγάγῃ· ἡμεῖς δὲ τούτους τοὺς γηγενεῖς ὀπλίσαντες προάγωμεν ἡγουμένων τῶν ἀρχόντων. ἐλθόντες δὲ θεασάσθων τῆς πόλεως ὅπου κάλ-

Ε λιστον στρατοπεδεύσασθαι, ὅθεν τοὺς τε ἔνδον μάλιστ' ἂν κατέχοιεν, εἴ τις μὴ ἐθέλοι τοῖς νόμοις πείθεσθαι, τοὺς τε ἔξωθεν ἀπαμύνοιεν, εἰ πολέμιος ὥσπερ λύκος ἐπὶ ποιμνὴν τις ἴοι· στρατοπεδευσάμενοι δέ, θύσαντες οἷς χρή, εὐνὰς ποιησάσθων. ἢ πῶς; Οὕτως, ἔφη. Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους ἱκανὰς εἶναι; Πῶς γὰρ οὐχί; οἰκῆσεις γάρ, ἔφη, δοκεῖς μοι λέγειν. Ναί, ἦν δ' ἐγώ,

416A στρατιωτικὰς γε, ἀλλ' οὐ χρηματιστικὰς. | Πῶς, ἔφη, αὐτοῦτο λέγεις διαφέρειν ἐκείνου; Ἐγώ σοι, ἦν δ' ἐγώ, πειράσομαι εἰπεῖν. δεινότατον γάρ που πάντων καὶ αἰσχιστον ποιμέσι τοιοῦτους γε καὶ οὕτω τρέφειν κύνας ἐπικούρους ποιμνίων, ὥστε ὑπὸ ἀκολασίας ἢ λιμοῦ ἢ τινος ἄλλου κακοῦ ἔθους αὐτοὺς τοὺς κύνας ἐπιχειρήσαι τοῖς προβάτοις [κακουργεῖν] καὶ ἀντὶ κυνῶν λύκοις ὁμοιωθῆναι. Δεινόν, ἦ δ' ὅς·

B πῶς δ' οὐ; Οὐκοῦν φυλακτέον παντὶ τρόπῳ μὴ τοιοῦτον ἡμῖν οἱ ἐπικουροὶ ποιήσωσι πρὸς τοὺς πολίτας, ἐπειδὴ αὐτῶν κρείττους εἰσὶν, ἀντὶ ξυμμάχων εὐμενῶν δεσπόταις ἀγρίοις ἀφομοιωθῶσιν; Φυλακτέον, ἔφη. Οὐκοῦν τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι ἂν εἶεν, εἰ τῷ ὄντι καλῶς πεπαιδευμένοι εἰσὶν; Ἀλλὰ μὴν εἰσὶ γ', ἔφη. Καὶ ἔγωγ' εἶπον, Τοῦτο μὲν οὐκ ἄξιον δισχυρίζεσθαι, ὦ φίλε Γλαῦκων· ὃ

C μέντοι ἄρτι ἐλέγομεν, ἄξιον, ὅτι δεῖ αὐτοὺς τῆς ὀρθῆς τυχεῖν παιδείας, ἥτις ποτέ ἐστιν, εἰ μέλλουσι τὸ μέγιστον ἔχειν πρὸς τὸ ἡμεροὶ εἶναι αὐτοῖς τε καὶ τοῖς φυλαττομένοις ὑπ' αὐτῶν. Καὶ ὀρθῶς γε, ἦ δ' ὅς. Πρὸς τοίνυν τῇ παιδείᾳ ταύτῃ φαίη ἂν τις νοῦν ἔχων δεῖν καὶ τὰς οἰκῆσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευασθαι, ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτούς, κακουργεῖν τε μὴ ἐπαροῖ περὶ τοὺς ἄλλους πολίτας. Καὶ ἀληθῶς γε

φήσει. "Ορα δὴ, εἶπον ἐγώ, εἰ τοιόνδε τινὰ τρόπον δεῖ D
 αὐτοὺς ζῆν τε καὶ οἰκεῖν, εἰ μέλλουσι τοιοῦτοι ἔσεσθαι·
 πρῶτον μὲν οὐσίαν κεκτημένον μηδεμίαν μηδένα ἰδίαν, ἂν
 μὴ πᾶσα ἀνάγκη· ἔπειτα οἴκησιν καὶ ταμιεῖον μηδενὶ εἶναι
 μηδὲν τοιοῦτον, εἰς δ' οὐ πᾶς ὁ βουλόμενος εἴσεισι· τὰ δ'
 ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμου σῶφρονές
 τε καὶ ἀνδρεῖοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχε- E
 σθαι μισθὸν τῆς φυλακῆς τοσοῦτον, ὅσον μήτε περιεῖναι αὐτοῖς
 εἰς τὸν ἐνιαυτὸν μήτε ἐνδεῖν· φοιτῶντας δὲ εἰς ξυσσίτια,
 ὥσπερ ἐστρατοπεδευμένους, κοινῇ ζῆν· χρυσίον δὲ καὶ ἀργύ-
 ριον εἰπεῖν αὐτοῖς ὅτι θεῖον παρὰ θεῶν ἀεὶ ἐν τῇ ψυχῇ
 ἔχουσι καὶ οὐδὲν προσδέονται τοῦ ἀνθρωπείου, οὐδὲ ὅσια
 τὴν ἐκείνου κτήσιν τῇ τοῦ θνητοῦ χρυσοῦ κτήσῃ ξυμμιγνύν-
 τας μαιίνειν, διότι πολλὰ καὶ ἀνόσια περὶ τὸ τῶν | πολλῶν 417A
 νόμισμα γέγονε, τὸ παρ' ἐκείνοις δὲ ἀκήρατον· ἀλλὰ μόνοις
 αὐτοῖς τῶν ἐν τῇ πόλει μεταχειρίζεσθαι καὶ ἄπτεσθαι χρυσοῦ
 καὶ ἀργύρου οὐ θέμις, οὐδ' ὑπὸ τὸν αὐτὸν ὄροφον ἰέναι
 οὐδὲ περιάψασθαι οὐδὲ πίνειν ἐξ ἀργύρου ἢ χρυσοῦ. καὶ
 οὕτω μὲν σῶζοιντό τ' ἂν καὶ σῶζοιεν τὴν πόλιν· ὁπότε δ'
 αὐτοὶ γῆν τε ἰδίαν καὶ οἰκίας καὶ νομίσματα κτήσονται,
 οἰκονόμοι μὲν καὶ γεωργοὶ ἀντὶ φυλάκων ἔσονται, δεσπόται
 δ' ἐχθροὶ ἀντὶ ξυμμάχων τῶν ἄλλων πολιτῶν γενήσονται, B
 μισοῦντες δὲ δὴ καὶ μισούμενοι καὶ ἐπιβουλευόντες καὶ
 ἐπιβουλεύόμενοι διάξουσιν πάντα τὸν βίον, πολὺ πλείω καὶ
 μᾶλλον δεδιότες τοὺς ἔνδον ἢ τοὺς ἔξωθεν πολεμίους, θεόντες
 ἤδη τότε ἐγγύτατα ὀλέθρου αὐτοὶ τε καὶ ἡ ἄλλη πόλις.
 τούτων οὖν πάντων ἕνεκα, ἣν δ' ἐγώ, φῶμεν οὕτω δεῖν
 κατεσκευάσθαι τοὺς φύλακας οἰκήσεώς τε πέρι καὶ τῶν
 ἄλλων, καὶ ταῦτα νομοθετήσωμεν, ἢ μή; Πάνυ γε, ἡ δ' ὅς
 ὁ Γλαῦκων.

Δ.

- 419 Καὶ ὁ Ἀδείμαντος ὑπολαβὼν Τί οὖν, ἔφη, ὦ Σώκρατες, ἀπολογήσῃ, ἐάν τις σε φῇ μὴ πάνυ τι εὐδαίμονας ποιεῖν τούτους τοὺς ἄνδρας, καὶ ταῦτα δι' ἑαυτούς, ὧν ἔστι μὲν ἡ πόλις τῇ ἀληθείᾳ, οἱ δὲ μηδὲν ἀπολαύουσιν ἀγαθὸν τῆς πόλεως, οἷον ἄλλοι ἀγροὺς τε κεκτημένοι καὶ οἰκίας οἰκοδομούμενοι καλὰς καὶ μεγάλας, καὶ ταύταις πρέπουσαν κατασκευὴν κτῶμενοι, καὶ θυσίας θεοῖς ἰδίας θύοντες, καὶ ξενοδοκοῦντες, καὶ δὴ καὶ ἃ νῦν δὴ σὺ ἔλεγες, χρυσὸν τε καὶ ἄργυρον κεκτημένοι καὶ πάντα ὅσα νομίζεται τοῖς μέλλουσι μακαρίους εἶναι; ἀλλ' ἀτεχνῶς, φαίη ἂν, ὥσπερ ἐπίκουροι μισθωτοὶ ἐν
- 420A τῇ πόλει φαίνονται | καθῆσθαι οὐδὲν ἄλλο ἢ φρουροῦντες. Naί, ἦν δ' ἐγώ, καὶ ταῦτά γε ἐπισίτιοι καὶ οὐδὲ μισθὸν πρὸς τοῖς σιτίοις λαμβάνοντες ὥσπερ οἱ ἄλλοι, ὥστε οὐδ' ἂν ἀποδημῆσαι βούλωνται ἰδίᾳ, ἐξέσται αὐτοῖς, οὐδ' ἐταίραις διδόναι, οὐδ' ἀναλίσκειν, ἂν ποι βούλωνται ἄλλοσε, οἷα δὴ οἱ εὐδαίμονες δοκοῦντες εἶναι ἀναλίσκουσι. ταῦτα καὶ ἄλλα τοιαῦτα συχνὰ τῆς κατηγορίας ἀπολείπεις. Ἄλλ', ἦ δ' ὅς,
- B ἔστω καὶ ταῦτα κατηγορημένα. Τί οὖν δὴ ἀπολογησόμεθα, φῆς; Naί. Τὸν αὐτὸν οἶμον, ἦν δ' ἐγώ, πορευόμενοι εὐρήσομεν, ὥς ἐγῶμαι, ἃ λεκτέα. ἐροῦμεν γὰρ ὅτι θαυμαστὸν μὲν ἂν οὐδὲν εἴη, εἰ καὶ οὗτοι οὕτως εὐδαιμονέστατοί εἰσιν, οὐ μὴν πρὸς τοῦτο βλέποντες τὴν πόλιν οἰκίζομεν, ὅπως ἐν τι ἡμῖν ἔθνος ἔσται διαφερόντως εὐδαιμον, ἀλλ' ὅπως ὃ τι μάλιστα ὅλη ἡ πόλις. ᾤθημεν γὰρ ἐν τῇ τοιαύτῃ μάλιστα ἂν εὐρεῖν δικαιοσύνην καὶ αὖ ἐν τῇ κάκιστα οἰκουμένη ἀδικίαν, κατι-

δόντες δὲ κρίναι ἂν ὁ πάλαι ζητούμεν. νῦν μὲν οὖν, ὥς C
οἰόμεθα, τὴν εὐδαιμόνα πλαττομεν οὐκ ἀπολαβόντες ὀλίγους
ἐν αὐτῇ τοιούτους τινὰς τιθέντες, ἀλλ' ὅλην· αὐτίκα δὲ τὴν
ἐναντίαν σκεψόμεθα. ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γρά-
φοντας προσελθὼν τις ἔψεγε λέγων ὅτι οὐ τοῖς καλλίστοις τοῦ
ζώου τὰ κάλλιστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοὶ
κάλλιστον ὃν οὐκ ὀστρεῖω ἐναληλιμμένῳ εἶεν ἀλλὰ μέλανι—,
μετρίως ἂν ἔδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες ὦ D
θαυμάσιε, μὴ οἶου δεῖν ἡμᾶς οὕτω καλοὺς ὀφθαλμοὺς γράφειν,
ὥστε μὴδὲ ὀφθαλμοὺς φαίνεσθαι, μὴδ' αὖ τᾶλλα μέρη, ἀλλ'
ἄθρει εἰ τὰ προσήκοντα ἐκάστοις ἀποδιδόντες τὸ ὅλον καλὸν
ποιούμεν. καὶ δὴ καὶ νῦν μὴ ἀνάγκαζε ἡμᾶς τοιαύτην εὐδαι-
μονίαν τοῖς φύλαξι προσάπτειν, ἢ ἐκείνους πᾶν μᾶλλον
ἀπεργάσεται ἢ φύλακας. ἐπιστάμεθα γὰρ καὶ τοὺς γεωργοὺς E
ξυστίδας ἀμφιέσαντες καὶ χρυσὸν περιθέντες πρὸς ἡδονὴν
ἐργάζεσθαι κελεύειν τὴν γῆν, καὶ τοὺς κεραμέας κατακλίναντες
ἐπιδέξια πρὸς τὸ πῦρ διαπίνοντάς τε καὶ εὖωχουμένους, τὸν
τροχὸν παραθεμένους, ὅσον ἂν ἐπιθυμῶσι κεραμεύειν, καὶ τοὺς
ἄλλους πάντας τοιούτῳ τρόπῳ μακαρίους ποιεῖν, ἵνα δὴ ὅλη
ἡ πόλις εὐδαιμονῇ. ἀλλ' ἡμᾶς μὴ οὕτω νουθέτει· ὥς, ἂν σοι
πειθώμεθα, οὔτε ὁ γεωργὸς γεωργὸς ἔσται οὔτε ὁ κεραμεὺς 421A
κεραμεὺς οὔτε ἄλλος οὐδεὶς οὐδὲν ἔχων σχῆμα, ἐξ ὧν πόλις
γίγνεται. ἀλλὰ τῶν μὲν ἄλλων ἐλάττων λόγος· νευρορράφοι
γὰρ φαῦλοι γενόμενοι καὶ διαφθαρέντες καὶ προσποιησάμενοι
εἶναι μὴ ὄντες πόλει οὐδὲν δεινόν· φύλακες δὲ νόμων τε καὶ
πόλεως μὴ ὄντες ἀλλὰ δοκοῦντες ὁρᾷς δὴ ὅτι πᾶσαν ἄρδην
πόλιν ἀπολλύασι, καὶ αὖ τοῦ εὖ οἰκεῖν καὶ εὐδαιμονεῖν μόνοι
τὸν καιρὸν ἔχουσιν. εἰ μὲν οὖν ἡμεῖς μὲν φύλακας ὥς ἀληθῶς B
ποιούμεν ἥκιστα κακούργους τῆς πόλεως, ὁ δ' ἐκείνο λέγων
γεωργοὺς τινὰς καὶ ὥσπερ ἐν πανηγύρει ἀλλ' οὐκ ἐν πόλει
ἐστιάτορας, εὐδαιμον ἄλλο ἂν τι ἢ πόλιν λέγοι. σκεπτέον
οὖν πότερον πρὸς τοῦτο βλέποντες τοὺς φύλακας καθιστῶμεν,
ὅπως ὅ τι πλείστη αὐτοῖς εὐδαιμονία ἐγγενήσεται, ἢ τοῦτο μὲν
εἰς τὴν πόλιν ὅλην βλέποντας θεατέον εἰ ἐκείνῃ ἐγγίγνεται,

τοὺς δ' ἐπικούρους τούτους καὶ τοὺς φύλακας ἐκείνο ἀναγκα-
 στέον ποιεῖν καὶ πειστέον, ὅπως ὅ τι ἄριστοι δημιουργοὶ τοῦ
 ἑαυτῶν ἔργου ἔσονται, καὶ τοὺς ἄλλους ἅπαντας ὡσαύτως, καὶ
 οὕτω ξυμπάσης τῆς πόλεως αὐξανομένης καὶ καλῶς οἰκίζομένης
 ἑατέον ὅπως ἐκάστοις τοῖς ἔθνεσιν ἢ φύσις ἀποδίδωσι τοῦ
 μεταλαμβάνειν εὐδαιμονίας. Ἄλλ', ἥ δ' ὅς, καλῶς μοι δοκεῖς
 λέγειν. Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τὸ τούτου ἀδελφὸν δόξω σοι

μετρίως λέγειν; Τί μάλιστα; Τοὺς ἄλλους αὖ δημιουργοὺς
 σκόπει εἰ τάδε διαφθείρει, ὥστε καὶ κακοὺς γίνεσθαι. Τὰ
 ποῖα δὴ ταῦτα; Πλούτος, ἦν δ' ἐγώ, καὶ πενία. Πῶς δὴ;
 ὦδε. πλουτήσας χυτρεὺς δοκεῖ σοι ἔτι θελήσειν ἐπιμελεῖσθαι
 τῆς τέχνης; Οὐδαμῶς, ἔφη. Ἀργὸς δὲ καὶ ἀμελὴς γενήσεται
 μᾶλλον αὐτὸς αὐτοῦ; Πολύ γε. Οὐκοῦν κακίων χυτρεὺς
 γίγνεται; Καὶ τοῦτο, ἔφη, πολύ. Καὶ μὴν καὶ ὄργανά γε
 μὴ ἔχων παρέχεσθαι ὑπὸ πενίας ἢ τι ἄλλο τῶν εἰς τὴν

τέχνην τά τε ἔργα πονηρότερα ἐργάσεται καὶ τοὺς υἱεῖς ἢ
 ἄλλους οὓς ἂν διδάσκη χείρους δημιουργοὺς διδάξεται. Πῶς
 δ' οὐ; Ὑπ' ἀμφοτέρων δὴ, πενίας τε καὶ πλούτου, χείρω μὲν
 τὰ τῶν τεχνῶν ἔργα, χείρους δὲ αὐτοί. Φαίνεται. Ἔτερα δὴ,
 ὡς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν, ἃ παντὶ τρόπῳ φυλακτέον
 ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδύντα. Ποῖα

422A ταῦτα; Πλούτος τε, ἦν δ' ἐγώ, καὶ πενία, | ὡς τοῦ μὲν τρυφὴν
 καὶ ἀργίαν καὶ νεωτερισμὸν ποιοῦντος, τοῦ δὲ ἀνελευθερίαν
 καὶ κακοεργίαν πρὸς τῷ νεωτερισμῷ. Πάνυ μὲν οὖν, ἔφη.
 τότε μέντοι, ὦ Σώκρατες, σκόπει, πῶς ἡμῖν ἢ πόλις οἷα τ'
 ἔσται πολεμεῖν, ἐπειδὴν χρήματα μὴ κεκτημένη ἦ, ἄλλως τε
 κὰν πρὸς μεγάλην τε καὶ πλουσίαν ἀναγκασθῇ πολεμεῖν.
 Δῆλον, ἦν δ' ἐγώ, ὅτι πρὸς μὲν μίαν χαλεπώτερον, πρὸς δὲ

B δύο τοιαύτας ῥᾶον. Πῶς εἶπες; ἥ δ' ὅς. Πρῶτον μὲν που,
 εἶπον, ἐὰν δέη μάχεσθαι, ἄρα οὐ πλουσίοις ἀνδράσι μαχοῦνται
 αὐτοὶ ὄντες πολέμου ἀθληταί; Ναὶ τοῦτό γε, ἔφη. Τί οὖν,
 ἦν δ' ἐγώ, ὦ Ἀδείμαντε; εἰς πύκτης ὡς οἶόν τε κάλλιστα ἐπὶ
 τοῦτο παρεσκευασμένος δυοῖν μὴ πύκταιν, πλουσίοιν δὲ καὶ
 πιονοῖν, οὐκ ἂν δοκεῖ σοι ῥαδίως μάχεσθαι; Οὐκ ἂν ἴσως,

ἔφη, ἅμα γε. Οὐδ' εἰ ἐξείη, ἦν δ' ἐγώ, ὑποφεύγοντι τὸν
 πρότερον αἰὲ προσφερόμενον ἀναστρέφοντα κρούειν, καὶ τοῦτο
 ποιοῖ πολλάκις ἐν ἡλίῳ τε καὶ πνίγει; ἄρά γε οὐ καὶ πλέους C
 χειρώσαιτ' ἂν τοιούτους ὁ τοιοῦτος; Ἀμέλει, ἔφη, οὐδὲν ἂν
 γένοιτο θαυμαστόν. Ἀλλ' οὐκ οἶει πυκτικῆς πλέον μετέχειν
 τοὺς πλουσίους ἐπιστήμη τε καὶ ἐμπειρία ἢ πολεμικῆς;
 Ἐγώ, ἔφη. Ῥαδίως ἄρα ἡμῖν οἱ ἀθλήταί ἐκ τῶν εἰκότων
 διπλασίοις τε καὶ τριπλασίοις αὐτῶν μαχοῦνται. Συγχωρή-
 σομαί σοι, ἔφη. δοκεῖς γάρ μοι ὀρθῶς λέγειν. Τί δ', ἂν D
 πρεσβείαν πέμψαντες εἰς τὴν ἑτέραν πόλιν τάληθῇ εἴπωσιν,
 ὅτι Ἡμεῖς μὲν οὐδὲν χρυσίῳ οὐδ' ἀργυρίῳ χρώμεθα, οὐδ' ἡμῖν
 θέμις, ὑμῖν δέ· ξυμπολεμήσαντες οὖν μεθ' ἡμῶν ἔχετε τὰ τῶν
 ἐτέρων· οἶει τινὰς ἀκούσαντας ταῦτα αἰρήσεσθαι κυσὶ πολε-
 μείν στερεοῖς τε καὶ ἰσχυοῖς μᾶλλον ἢ μετὰ κυνῶν προβάτοις
 πίσσιν τε καὶ ἀπαλοῖς; Οὐ μοι δοκεῖ. ἀλλ' ἔαν εἰς μίαν, ἔφη, E
 πόλιν ξυναθροισθῇ τὰ τῶν ἄλλων χρήματα, ὅρα μὴ κίνδυνον
 φέρῃ τῇ μὴ πλουτούσῃ. Εὐδαίμων εἰ, ἦν δ' ἐγώ, ὅτι οἶει
 ἄξιον εἶναι ἄλλην τινὰ προσειπεῖν πόλιν ἢ τὴν τριαύτην οἷαν
 ἡμεῖς κατεσκευάζομεν. Ἀλλὰ τί μήν; ἔφη. Μειζόνως, ἦν
 δ' ἐγώ, χρὴ προσαγορεύειν τὰς ἄλλας· ἐκάστη γὰρ αὐτῶν
 πόλεις εἰσὶ πάμπολλαι, ἀλλ' οὐ πόλις, τὸ τῶν παιζόντων.
 δύο μὲν, κἂν ὁτιοῦν ἦ, πολεμία ἀλλήλαις, ἡ μὲν πενήτων, ἡ
 δὲ πλουσίων· τούτων δ' | ἐν ἑκατέρᾳ πάνυ πολλαί, αἷς ἔαν 423A
 μὲν ὡς μιᾷ προσφέρῃ, παντὸς ἂν ἀμάρτοις, ἔαν δὲ ὡς
 πολλαῖς, διδούς τὰ τῶν ἐτέρων τοῖς ἐτέροις χρήματά τε καὶ
 δυνάμεις ἢ καὶ αὐτούς, ξυμμάχοις μὲν αἰὲ πολλοῖς χρήσει,
 πολεμίοις δ' ὀλίγοις. καὶ ἕως ἂν ἡ πόλις σοι οἰκῇ σωφρόνως
 ὡς ἄρτι ἐτάχθη, μεγίστη ἔσται, οὐ τῷ εὐδοκίμειν λέγω, ἀλλ'
 ὡς ἀληθῶς μεγίστη, καὶ ἔαν μόνον ἦ χιλίων τῶν προπολε-
 μούντων· οὕτω γὰρ μεγάλην πόλιν μίαν οὐ ῥαδίως οὔτε ἐν B
 Ἑλληνισιν οὔτε ἐν βαρβάροις εὐρήσεις, δοκούσας δὲ πολλὰς
 καὶ πολλαπλασίας τῆς τηλικαύτης. ἢ ἄλλως οἶει; Οὐ μὰ
 τὸν Δί', ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, οὗτος ἂν εἴη καὶ κάλλιστος ὅρος τοῖς

- ἡμετέροις ἄρχουσιν, ὅσῃν δεῖ τὸ μέγεθος τὴν πόλιν ποιεῖσθαι καὶ ἡλικίῃ οὕσῃ ὅσῃν χώραν ἀφορισαμένους τὴν ἄλλην χαίρειν ἔαν. Τίς, ἔφη, ὅρος; Οἶμαι μὲν, ἦν δ' ἐγώ, τόνδε· μέχρι οὗ
- C ἂν ἐθέλῃ αὐξομένη εἶναι μία, μέχρι τούτου αὔξειν, πέρα δὲ μή. Καὶ καλῶς γ', ἔφη. Οὐκοῦν καὶ τοῦτο αὖ ἄλλο πρόσταγμα τοῖς φύλαξι προστάξομεν, φυλάττειν παντὶ τρόπῳ ὅπως μήτε σμικρὰ ἢ πόλις ἔσται μήτε μεγάλη δοκοῦσα, ἀλλὰ τις ἰκανὴ καὶ μία. Καὶ φαῦλόν γ', ἔφη, ἴσως αὐτοῖς προστάξομεν. Καὶ τούτου γε, ἦν δ' ἐγώ, ἔτι φαυλότερον τόδε, οὐ καὶ ἐν τῷ πρόσθεν ἐπεμνήσθημεν λέγοντες ὡς δέοι, ἔαν τε τῶν φυλάκων τις φαῦλος ἔκγονος γένηται, εἰς τοὺς ἄλλους αὐτὸν ἀποπέμπε-
- D σθαι, ἔαν τ' ἐκ τῶν ἄλλων σπουδαῖος, εἰς τοὺς φύλακας. τοῦτο δ' ἐβούλετο δηλοῦν, ὅτι καὶ τοὺς ἄλλους πολίτας, πρὸς ὃ τις πέφυκε, πρὸς τοῦτο ἓνα πρὸς ἓν ἕκαστον ἔργον δεῖ κομίζειν, ὅπως ἂν ἐν τῷ αὐτοῦ ἐπιτηδεύων ἕκαστος μὴ πολλοί, ἀλλὰ εἰς γίγνηται, καὶ οὕτω δὴ ξύμπασα ἡ πόλις μία φύηται, ἀλλὰ μὴ πολλάί. Ἔστι γάρ, ἔφη, τοῦτο ἐκείνου σμικρότερον. Οὗτοι, ἦν δ' ἐγώ, ὦ ἀγαθὲ Ἀδείμαντε, ὡς δόξειεν ἂν τις,
- E ταῦτα πολλὰ καὶ μεγάλα αὐτοῖς προστάττομεν ἀλλὰ πάντα φαῦλα, ἔαν τὸ λεγόμενον ἐν μέγα φυλάττωσι, μᾶλλον δ' ἀντὶ μεγάλου ἰκανόν. Τί τοῦτο; ἔφη. Τὴν παιδείαν, ἦν δ' ἐγώ, καὶ τροφήν. ἔαν γὰρ εὖ παιδευόμενοι μέτριοι ἄνδρες γίγνωνται, πάντα ταῦτα ῥαδίως διόψονται, καὶ ἄλλα γε ὅσα νῦν ἡμεῖς παραλείπομεν, τὴν τε τῶν γυναικῶν κτήσιν καὶ γάμων
- 424A καὶ παιδοποιίας, ὅτι | δεῖ ταῦτα κατὰ τὴν παροιμίαν πάντα ὅτι μάλιστα κοινὰ τὰ φίλων ποιεῖσθαι. Ὅρθότατα γάρ, ἔφη, γίγνοιτ' ἂν. Καὶ μὴν, εἶπον, πολιτεία ἔανπερ ἅπαξ ὁρμήσῃ εὖ, ἔρχεται ὥσπερ κύκλος αὐξανομένη. τροφή γὰρ καὶ παιδευσίς χρηστὴ σωζομένη φύσεις ἀγαθὰς ἐμποιεῖ, καὶ αὖ φύσεις χρησταὶ τοιαύτης παιδείας ἀντιλαμβανόμεναι ἔτι βελτίους τῶν προτέρων φύονται, εἰς τε τὰλλα καὶ εἰς τὸ γεννᾶν, ὥσπερ καὶ
- B ἐν τοῖς ἄλλοις ζώοις. Εἰκός γ', ἔφη. Ὡς τοίνυν διὰ βραχέων εἰπεῖν, τούτου ἀνθεκτέον τοῖς ἐπιμεληταῖς τῆς πόλεως, ὅπως ἂν αὐτοὺς μὴ λάθῃ διαφθαρὲν ἀλλὰ παρὰ πάντα αὐτὸ

φυλάττωσι, τὸ μὴ νεωτερίζειν περὶ γυμναστικήν τε καὶ μουσικὴν παρὰ τὴν τάξιν, ἀλλ' ὡς οἶόν τε μάλιστα φυλάττειν, φοβουμένους ὅταν τις λέγῃ ὡς

τὴν ἀοιδὴν μᾶλλον ἐπιφρονέουσ' ἄνθρωποι,

ἥτις ἀειδόντεσσι νεωτάτη ἀμφιπέληται,

μὴ πολλάκις τὸν ποιητὴν τις οἷται λέγειν οὐκ ἄσματα νέα ἀλλὰ τρόπον ᾧδῆς νέον, καὶ τοῦτο ἐπαινῇ. δεῖ δ' οὐτ' ἐπαινεῖν τὸ τοιοῦτον οὔτε ὑπολαμβάνειν. εἶδος γὰρ καινὸν μουσικῆς μεταβάλλειν εὐλαβητέον ὡς ἐν ὄλῳ κινδυνεύοντα· οὐδαμοῦ γὰρ κινοῦνται μουσικῆς τρόποι ἄνευ πολιτικῶν νόμων τῶν μεγίστων, ὡς φησὶ τε Δάμων καὶ ἐγὼ πείθομαι. Καὶ ἐμὲ τοίνυν, ἔφη ὁ Ἀδείμαντος, θὲς τῶν πεπεισμένων. Τὸ δὲ D
φυλακτήριον, ἦν δ' ἐγώ, ὡς ἔοικεν, ἐνταυθὰ που οἰκοδομητέον τοῖς φύλαξιν, ἐν μουσικῇ. Ἡ γοῦν παρανομία, ἔφη, ῥαδίως ταύτῃ λανθάνει παραδυομένη. Ναί, ἔφην, ὡς ἐν παιδιᾷ γε μέρει καὶ ὡς κακὸν οὐδὲν ἐργαζομένη. Οὐδὲ γὰρ ἐργάζεται, ἔφη, ἄλλο γε ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑποβρεῖ πρὸς τὰ ἥθη τε καὶ τὰ ἐπιτηδεύματα· ἐκ δὲ τούτων εἰς τὰ πρὸς ἀλλήλους ξυμβόλαια μείζων ἐκβαίνει, ἐκ δὲ δὴ τῶν ξυμβολαίων ἔρχεται ἐπὶ τοὺς νόμους καὶ πολιτείας σὺν πολλῇ, E
ὦ Σώκρατες, ἀσελγεία, ἕως ἂν τελευτῶσα πάντα ἰδίᾳ καὶ δημοσίᾳ ἀνατρέψῃ. Εἶπεν, ἦν δ' ἐγώ· οὕτω τοῦτ' ἔχει; Δοκεῖ μοι, ἔφη. Οὐκοῦν δ' ἐξ ἀρχῆς ἐλέγομεν, τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδιᾷ μεθεκτέον, ὡς παρανόμου γιγνομένης αὐτῆς καὶ παίδων τοιούτων ἐννόμους τε καὶ σπουδαίους ἐξ | αὐτῶν ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν; Πῶς δ' οὐχί; ἔφη. 425A
Ὅταν δὲ ἄρα καλῶς ἀρξάμενοι παῖδες παίζειν εὐνομίαν διὰ τῆς μουσικῆς εἰσδέξωνται, πάλιν τοῦναντίον ἢ ἐκείνοις εἰς πάντα ξυνέπεται τε καὶ αὖξει, ἐπανορθοῦσα εἴ τι καὶ πρότερον τῆς πόλεως ἔκειτο. Ἀληθῇ μέντοι, ἔφη. Καὶ τὰ σμικρὰ B
ἄρα, εἶπον, δοκοῦντα εἶνα νόμιμα ἐξευρίσκουσιν οὗτοι, ἃ οἱ πρότερον ἀπώλλυσαν πάντα. Ποῖα; Τὰ τοιάδε· σιγὰς τε τῶν νεωτέρων παρὰ πρεσβυτέροις, ἃς πρέπει, καὶ κατακλίσεις καὶ ὑπαναστάσεις καὶ γονέων θεραπείας, καὶ κουράς γε καὶ

ἀμπεχόνας καὶ ὑποδέσεις καὶ ὅλον τὸν τοῦ σώματος σχηματισμὸν καὶ τᾶλλα ὅσα τοιαῦτα. ἢ οὐκ οἶει; Ἐγώ γε. Νομοθετεῖν δ' αὐτὰ οἶμαι εὖθες· οὔτε γάρ που γίγνεται οὐτ' ἂν μείνειεν λόγῳ τε καὶ γράμμασι νομοθετηθέντα. Πῶς γάρ; Κινδυνεύει γοῦν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, ἐκ τῆς παιδείας

C ὅποι ἂν τις ὁρμήσῃ, τοιαῦτα καὶ τὰ ἐπόμενα εἶναι. ἢ οὐκ αἰὲ τὸ ὅμοιον ὃν ὅμοιον παρακαλεῖ; Τί μὴν; Καὶ τελευτῶν δὴ, οἶμαι, φαῖμεν ἂν εἰς ἓν τι τέλος καὶ νεανικὸν ἀποβαίνειν αὐτὸ ἢ ἀγαθὸν ἢ καὶ τούναντίον. Τί γὰρ οὐκ; ἢ δ' ὅς. Ἐγὼ μὲν τοίνυν, εἶπον, διὰ ταῦτα οὐκ ἂν ἔτι τὰ τοιαῦτα ἐπιχειρήσαιμι νομοθετεῖν. Εἰκότως γ', ἔφη. Τί δέ, ὦ πρὸς θεῶν, ἔφην, [τάδε] τὰ ἀγοραῖα ξυμβολαίων τε πέρι κατ' ἀγορὰν ἕκαστοι ἂ πρὸς ἀλλήλους ξυμβάλλουσιν, εἰ δὲ βούλει, καὶ

D χειροτεχνικῶν περὶ ξυμβολαίων καὶ λοιδοριῶν καὶ αἰκίας καὶ δικῶν λήξεως καὶ δικαστῶν καταστάσεως, καὶ εἴ που τελῶν τινὲς ἢ πράξεις ἢ θέσεις ἀναγκαῖοί εἰσιν ἢ κατ' ἀγορὰς ἢ λιμένας, ἢ καὶ τὸ πᾶμπαν ἀγορανομικὰ ἅττα ἢ ἀστυνομικὰ ἢ ἐλλιμενικὰ ἢ ὅσα ἄλλα τοιαῦτα, τούτων τολμήσομέν τι νομοθετεῖν; Ἄλλ' οὐκ ἄξιον, ἔφη, ἀνδράσι καλοῖς κἀγαθοῖς

E ἐπιτάττειν· τὰ πολλὰ γὰρ αὐτῶν, ὅσα δεῖ νομοθετήσασθαι, ῥαδίως που εὐρήσουσιν. Ναί, ὦ φίλε, εἶπον, ἔάν γε θεὸς αὐτοῖς διδῷ σωτηρίαν τῶν νόμων ὧν ἔμπροσθεν διήλθομεν. Εἰ δὲ μή γε, ἢ δ' ὅς, πολλὰ τοιαῦτα τιθέμενοι αἰὲ καὶ ἐπανορθούμενοι τὸν βίον διατελέσουσιν, οἰόμενοι ἐπιλήψεσθαι τοῦ βελτίστου. Λέγεις, ἔφην ἐγώ, βιώσεσθαι τοὺς τοιούτους ὥσπερ τοὺς κάμνοντάς τε καὶ οὐκ ἐθέλοντας ὑπὸ ἀκολασίας ἐκβῆναι

426A πονηρὰς διαίτης. Πάνυ μὲν οὖν. Καὶ μὴν | οὗτοί γε χαρίεντως διατελοῦσιν. ἰατρευόμενοι γὰρ οὐδὲν περαίνουσι, πλὴν γε ποικιλώτερα καὶ μείζω ποιοῦσι τὰ νοσήματα, καὶ αἰὲ ἐλπίζοντες, ἔάν τις φάρμακον ξυμβουλευσῇ, ὑπὸ τούτου ἔσεσθαι ὑγίεις. Πάνυ γάρ, ἔφη, τῶν οὕτω καμνόντων τὰ τοιαῦτα πάθη. Τί δέ; ἦν δ' ἐγώ· τόδε αὐτῶν οὐ χαρίεν, τὸ πάντων ἔχθιστον ἡγεῖσθαι τὸν τάληθῇ λέγοντα, ὅτι πρὶν ἂν μεθύων καὶ ἐμπι-

B πλάμενος καὶ ἀφροδισιάζων καὶ ἀργῶν παύσῃται, οὔτε φάρ-

μακα οὔτε καύσεις οὔτε τομαὶ οὐδ' αὖ ἐπώδαι αὐτὸν οὐδὲ
 περιάπτα οὐδὲ ἄλλο τῶν τοιούτων οὐδὲν ὀνήσει; Οὐ πάνν
 χαρίεν, ἔφη· τὸ γὰρ τῷ εὖ λέγοντι χαλεπαίνειν οὐκ ἔχει
 χάριν. Οὐκ ἐπαινέτης εἶ, ἔφην ἐγώ, ὥς ἔοικας, τῶν τοιούτων
 ἀνδρῶν. Οὐ μέντοι μὰ Δία. Οὐδ' ἂν ἡ πόλις ἄρα, ὅπερ
 ἄρτι ἐλέγομεν, ὅλη τοιοῦτον ποιῇ, οὐκ ἐπαινέσει. ἢ οὐ φαί-
 νονται σοι ταῦτὸν ἐργάζεσθαι τούτοις τῶν πόλεων ὅσαι C
 κακῶς πολιτευόμεναι προαγορεύουσι τοῖς πολίταις τὴν μὲν
 κατὰστασιν τῆς πόλεως ὅλην μὴ κινεῖν, ὥς ἀποθανουμένους
 ὅς ἂν τοῦτο δρᾷ· ὅς δ' ἂν σφᾶς οὕτω πολιτευομένους ἥδιστα
 θεραπεύῃ καὶ χαρίζηται ὑποτρέχων καὶ προγιγνώσκων τὰς
 σφετέρας βουλήσεις καὶ ταύτας δεινὸς ἢ ἀποπληροῦν, οὗτος
 ἄρα ἀγαθὸς τε ἔσται ἀνὴρ καὶ σοφὸς τὰ μεγάλα καὶ τιμή-
 σεται ὑπὸ σφῶν; Ταῦτὸν μὲν οὖν, ἔφη, ἔμοιγε δοκοῦσι δρᾶν, D
 καὶ οὐδ' ὁπωστιοῦν ἐπαινῶ. Τί δ' αὖ, τοὺς θέλοντας θερα-
 पेύειν τὰς τοιαύτας πόλεις καὶ προθυμουμένους οὐκ ἄγασαι
 τῆς ἀνδρείας τε καὶ εὐχερείας; Ἐγώ γ', ἔφη, πλήν γ' ὅσοι
 ἐξηπάτηνται ὑπ' αὐτῶν καὶ οἶονται τῇ ἀληθείᾳ πολιτικοὶ εἶναι,
 ὅτι ἐπαινοῦνται ὑπὸ τῶν πολλῶν. Πῶς λέγεις; οὐ συγγι-
 γνώσκεις, ἦν δ' ἐγώ, τοῖς ἀνδράσιν; ἢ οἷοι οἷόν τ' εἶναι ἀνδρὶ
 μὴ ἐπισταμένῳ μετρεῖν, ἐτέρων τοιούτων πολλῶν λεγόντων
 ὅτι τετράπηχὺς ἐστίν, αὐτὸν ταῦτα μὴ ἡγείσθαι περὶ αὐτοῦ; E
 Οὐκ ἂν, ἔφη, τοῦτό γε. Μὴ τοίνυν χαλέπαινε· καὶ γάρ πού
 εἰσι πάντων χαριέστατοι οἱ τοιοῦτοι, νομοθετοῦντές τε οἷα
 ἄρτι διήλθομεν καὶ ἐπανορθοῦντες αἰεὶ οἰόμενοι τι πέρας εὐρή-
 σαι περὶ τὰ ἐν τοῖς ξυμβολαίοις κακουργήματα καὶ περὶ ἃ
 νῦν δὴ ἐγὼ ἔλεγον, ἀγνοοῦντες ὅτι τῷ ὄντι ὥσπερ Ὑδραν
 τέμνουσιν. Καὶ μὴν, ἔφη, οὐκ ἄλλο τί γε ποιοῦσιν. Ἐγὼ 427A
 μὲν τοίνυν, ἦν δ' ἐγώ, τὸ τοιοῦτον εἶδος νόμων πέρι καὶ πολι-
 τείας οὗτ' ἐν κακῶς οὗτ' ἐν εὖ πολιτευομένῃ πόλει ὥμην ἂν
 δεῖν τὸν ἀληθινὸν νομοθέτην πραγματεύεσθαι, ἐν τῇ μὲν ὅτι
 ἀνωφελῇ καὶ πλέον οὐδέν, ἐν δὲ τῇ ὅτι τὰ μὲν αὐτῶν κἂν
 ὅστισιν εὔροι, τὰ δὲ ὅτι αὐτόματα ἔπεισιν ἐκ τῶν ἐμπροσθεν
 ἐπιτηδευμάτων.

Τί οὖν, ἔφη, ἔτι ἂν ἡμῖν λοιπὸν τῆς νομοθεσίας εἴη; Καὶ ἐγὼ εἶπον ὅτι Ἑμῖν μὲν οὐδέν, τῷ μέντοι Ἀπόλλωνι τῷ ἐν Δελφοῖς τά τε μέγιστα καὶ κάλλιστα καὶ πρῶτα τῶν νομοθετημάτων. Τὰ ποῖα; ἡ δ' ὅς. Ἱερῶν τε ιδρύσεις καὶ θυσίαι καὶ ἄλλαι θεῶν τε καὶ δαιμόνων καὶ ἡρώων θεραπείαι, τελευ-
C τησάντων τε αὖ θῆκαι καὶ ὅσα τοῖς ἐκεῖ δεῖ ὑπηρετοῦντας ἵλεως αὐτοὺς ἔχειν. τὰ γὰρ δὴ τοιαῦτα οὐτ' ἐπιστάμεθα ἡμεῖς οἰκίζοντές τε πόλιν οὐδενὶ ἄλλῳ πεισόμεθα, ἐὰν νοῦν ἔχωμεν, οὐδὲ χρησόμεθα ἐξηγητῇ ἄλλ' ἢ τῷ πατρίῳ· οὗτος γὰρ δῆπου ὁ θεὸς περὶ τὰ τοιαῦτα πᾶσιν ἀνθρώποις πάτριος ἐξηγητῆς ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγεῖται. Καὶ καλῶς γ', ἔφη, λέγεις· καὶ ποιητέον οὕτω.

D Ὀικισμένη μὲν τοίνυν, ἦν δ' ἐγώ, ἤδη ἂν σοι εἴη, ὦ παῖ Ἀρίστωνος, ἡ πόλις· τὸ δὲ δὴ μετὰ τοῦτο σκόπει ἐν αὐτῇ φῶς ποθὲν πορισάμενος ἱκανὸν αὐτός τε καὶ τὸν ἀδελφὸν παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους, ἐὰν πως ἴδωμεν ποῦ ποτ' ἂν εἴη ἡ δικαιοσύνη καὶ ποῦ ἡ ἀδικία, καὶ τί ἀλλήλοιν διαφέρετον, καὶ πότερον δεῖ κεκτῆσθαι τὸν μέλλοντα εὐδαίμονα εἶναι, ἐὰν τε λανθάνῃ ἐὰν τε μὴ πάντας θεοὺς
E τε καὶ ἀνθρώπους. Οὐδὲν λέγεις, ἔφη ὁ Γλαῦκων· σύ γὰρ ὑπέσχου ζητήσειν, ὥς οὐχ ὀσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνῃ εἰς δύναμιν παντὶ τρόπῳ. Ἀληθῆ, ἔφην ἐγώ, ὑπομινθήσκεις, καὶ ποιητέον μὲν γε οὕτω, χρὴ δὲ καὶ ὑμᾶς ξυλλαμβάνειν. Ἀλλ', ἔφη, ποιήσομεν οὕτω. Ἐλπίζω τοίνυν, ἦν δ' ἐγώ, εὐρήσειν αὐτὸ ὧδε. οἶμαι ἡμῖν τὴν πόλιν, εἴπερ ὀρθῶς γε ᾤκισται, τελέως ἀγαθὴν εἶναι. Ἀνάγκη, ἔφη. Δῆλον δὴ ὅτι σοφὴ τ' ἐστὶ καὶ ἀνδρεία καὶ σώφρων καὶ δικαία. Δῆλον. Οὐκοῦν ὃ τι ἂν αὐτῶν εὕρωμεν ἐν αὐτῇ,

428A τὸ ὑπόλοιπον ἔσται τὸ οὐχ εὕρημένον; | Τί μὲν; Ὡς περ τοίνυν ἄλλων τινῶν τεττάρων, εἰ ἔν τι ἐξητοῦμεν αὐτῶν ἐν ὁτῶν, ὁπότε πρῶτον ἐκεῖνο ἐγνώμεν, ἱκανῶς ἂν εἶχεν ἡμῖν, εἰ δὲ τὰ τρία πρότερον ἐγνωρίσαμεν, αὐτῷ ἂν τούτῳ ἐγνώριστο τό ζητούμενον· δῆλον γὰρ ὅτι οὐκ ἄλλο ἔτι ἦν ἢ τὸ ὑπολειφθέν. Ὀρθῶς, ἔφη, λέγεις. Οὐκοῦν καὶ περὶ

τούτων, ἐπειδὴ τέτταρα ὄντα τυγχάνει, ὡσαύτως ζητητέον ;
Δῆλα δῆ.

Καὶ μὲν δὴ πρῶτόν γέ μοι δοκεῖ ἐν αὐτῷ κατάδηλον εἶναι
ἡ σοφία· καὶ τι ἄτοπον περὶ αὐτὴν φαίνεται. Τί ; ἢ δ' ὅς. B
Σοφὴ μὲν τῷ ὄντι δοκεῖ μοι ἡ πόλις εἶναι ἣν διήλθομεν·
εὐβουλος γάρ, οὐχί ; Ναί. Καὶ μὴν τοῦτό γε αὐτό, ἡ
εὐβουλία, δῆλον ὅτι ἐπιστήμη τις ἐστίν· οὐ γάρ που ἀμαθία
γε ἀλλ' ἐπιστήμη εὖ βουλευόμεναι. Δῆλον. Πολλὰ δέ γε
καὶ παντοδαπαὶ ἐπιστήμαι ἐν τῇ πόλει εἰσίν. Πῶς γὰρ
οὐ ; Ἀρ' οὖν διὰ τὴν τῶν τεκτόνων ἐπιστήμην σοφὴ καὶ C
εὐβουλος ἡ πόλις προσρητέα ; Οὐδαμῶς, ἔφη, διὰ γε ταύτην,
ἀλλὰ τεκτονική. Οὐκ ἄρα διὰ τὴν ὑπὲρ τῶν ξυλίνων σκευῶν
ἐπιστήμην βουλευομένην, ὡς ἂν ἔχοι βέλτιστα, σοφὴ κλητέα
πόλις. Οὐ μέντοι. Τί δέ ; τὴν ὑπὲρ τῶν ἐκ τοῦ χαλκοῦ
ἢ τινα ἄλλην τῶν τοιούτων ; Οὐδ' ἦντινοῦν, ἔφη. Οὐδὲ
τὴν ὑπὲρ τοῦ καρποῦ τῆς γενέσεως ἐκ τῆς γῆς, ἀλλὰ
γεωργική. Δοκεῖ μοι. Τί δέ ; ἣν δ' ἐγὼ ἔστι τις ἐπιστήμη
ἐν τῇ ἄρτι ὑφ' ἡμῶν οἰκισθείσῃ παρὰ τισι τῶν πολιτῶν,
ἢ οὐχ ὑπὲρ τῶν ἐν τῇ πόλει τινὸς βουλευέται, ἀλλ' ὑπὲρ
αὐτῆς ὅλης, ὅντινα τρόπον αὐτὴ τε πρὸς αὐτὴν καὶ πρὸς D
τὰς ἄλλας πόλεις ἀριστ' ἂν ὁμιλοῖ ; Ἔστι μέντοι. Τίς,
ἔφην ἐγώ, καὶ ἐν τίσιν ; Αὐτῇ, ἢ δ' ὅς, ἡ φυλακική, καὶ
ἐν τούτοις τοῖς ἀρχουσιν οὓς νῦν δὴ τελέως φύλακας ὠνομά-
ζομεν. Διὰ ταύτην οὖν τὴν ἐπιστήμην τί τὴν πόλιν
προσαγορεύεις ; Εὐβουλον, ἔφη, καὶ τῷ ὄντι σοφὴν. Πότε-
ρον [οὖν], ἣν δ' ἐγώ, ἐν τῇ πόλει οἷα ἡμῖν χαλκείας πλείους
ἐνέσεσθαι ἢ τοὺς ἀληθινοὺς φύλακας τούτους ; Πολύ, ἔφη, E
χαλκείας. Οὐκοῦν, ἔφην, καὶ τῶν ἄλλων, ὅσοι ἐπιστήμας
ἔχοντες ὀνομάζονται τινες εἶναι, πάντων τούτων οὗτοι ἂν
εἰεν ὀλίγιστοι ; Πολύ γε. Τῷ σμικροτάτῳ ἄρα ἔθνει καὶ
μέρει ἑαυτῆς καὶ τῇ ἐν τούτῳ ἐπιστήμῃ, τῷ προεστῶτι καὶ
ἄρχοντι, ὅλη σοφὴ ἂν εἴη κατὰ φύσιν οἰκισθεῖσα πόλις· καὶ
τοῦτο, ὡς ἔοικε, φύσει ὀλίγιστον γίγνεται | γένος, ᾧ προσήκει 429A
ταύτης τῆς ἐπιστήμης μεταλαγχάνειν ἣν μόνην δεῖ τῶν

ἄλλων ἐπιστημῶν σοφίαν καλεῖσθαι. Ἀληθέστατα, ἔφη, λέγεις. Τοῦτο μὲν δὴ ἐν τῶν τεττάρων οὐκ οἶδα ὄντινα τρόπον εὐρήκαμεν, αὐτό τε καὶ ὅπου τῆς πόλεως ἴδρυται. Ἔμοιγ' οὖν δοκεῖ, ἔφη, ἀποχρώντως εὐρῆσθαι.

Ἀλλὰ μὴν ἀνδρεία γε αὐτὴ τε καὶ ἐν ᾧ κεῖται τῆς πόλεως, δι' ὃ τοιαύτη κλητέα ἡ πόλις, οὐ πάνυ χαλεπὸν ἰδεῖν. Πῶς δῆ; Τίς ἂν, ἦν δ' ἐγώ, εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν B ἢ ἀνδρείαν πόλιν εἴποι ἄλλ' ἢ εἰς τοῦτο τὸ μέρος, ὃ προπολεμεῖ τε καὶ στρατεύεται ὑπὲρ αὐτῆς; Οὐδ' ἂν εἰς, ἔφη, εἰς ἄλλο τι. Οὐ γάρ, οἶμαι, εἶπον, οἳ γε ἄλλοι ἐν αὐτῇ ἢ δειλοὶ ἢ ἀνδρεῖοι ὄντες κύριοι ἂν εἶεν ἢ τοίαν αὐτὴν εἶναι ἢ τοίαν. Οὐ γάρ. Καὶ ἀνδρεία ἄρα πόλις μέρει τινὶ ἑαυτῆς ἐστι, διὰ τὸ ἐν ἐκείνῳ ἔχειν δύναμιν τοιαύτης, ἢ διὰ παντὸς σώσει τὴν περὶ τῶν δεινῶν δύξαν, ταῦτά τε C αὐτὰ εἶναι καὶ τοιαῦτα, ἃ τε καὶ οἶα ὁ νομοθέτης παρήγγειλεν ἐν τῇ παιδείᾳ. ἢ οὐ τοῦτο ἀνδρείαν καλεῖς; Οὐ πάνυ, ἔφη, ἔμαθον ὃ εἶπες, ἀλλ' αὖθις εἰπέ. Σωτηρίαν ἔγωγ', εἶπον, λέγω τινὰ εἶναι τὴν ἀνδρείαν. Ποίαν δῆ σωτηρίαν; Τὴν τῆς δόξης τῆς ὑπὸ νόμου διὰ τῆς παιδείας γεγονυίας περὶ τῶν δεινῶν ἃ τέ ἐστι καὶ οἶα. διὰ παντὸς D δὲ ἔλεγον [αὐτὴν σωτηρίαν] τὸ ἐν τε λύπαις ὄντα διασώζεσθαι αὐτὴν καὶ ἐν ἡδοναῖς καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις καὶ μὴ ἐκβάλλειν. ᾧ δέ μοι δοκεῖ ὅμοιον εἶναι ἐθέλω ἀπεικάσαι, εἰ βούλει. Ἀλλὰ βούλομαι. Οὐκοῦν οἶσθα, ἦν δ' ἐγώ, ὅτι οἱ βαφεῖς, ἐπειδὴν βουληθῶσι βάψαι ἔρια ὥστ' εἶναι ἀλουργά, πρῶτον μὲν ἐκλέγονται ἐκ τοσοῦτων χρωμάτων μίαν φύσιν τὴν τῶν λευκῶν, ἔπειτα προπαρασκευάζουσιν οὐκ ὀλίγη παρασκευῇ θεραπεύσαντες, ὅπως δέξεται ὃ τι μάλιστα τὸ ἄνθος, καὶ οὕτω δὴ βάπτουσι. καὶ ὃ μὲν ἂν τούτῳ τῷ E τρόπῳ βαφῇ, δευσοποιὸν γίγνεται τὸ βαφέν, καὶ ἡ πλῦσις οὗτ' ἄνευ ῥυμμάτων οὔτε μετὰ ῥυμμάτων δύναται αὐτῶν τὸ ἄνθος ἀφαιρεῖσθαι· ἃ δ' ἂν μή, οἶσθα οἶα δὴ γίγνεται, ἔαν τέ τις ἄλλα χρώματα βάπτῃ ἔαν τε καὶ ταῦτα μὴ προθεραπεύσας. Οἶδα, ἔφη, ὅτι ἐκπλυτα καὶ γελοῖα. Τοιοῦτον

τοίνυν, ἦν δ' ἐγώ, ὑπόλαβε κατὰ δύναμιν ἐργάζεσθαι καὶ ἡμᾶς, ὅτε ἐξελεγόμεθα τοὺς στρατιώτας καὶ ἐπαιδεύομεν | μουσικῇ 430A καὶ γυμναστικῇ· μηδὲν οἴου ἄλλο μηχανᾶσθαι ἢ ὅπως ἡμῖν ὁ τι κάλλιστα τοὺς νόμους πεισθέντες δέξοιντο ὥσπερ βαφὴν, ἵνα δευσοποιὸς αὐτῶν ἡ δόξα γίγνοιτο καὶ περὶ δεινῶν καὶ περὶ τῶν ἄλλων διὰ τὸ τὴν τε φύσιν καὶ τὴν τροφὴν ἐπιτηδεῖαν ἐσχηκέναι, καὶ μὴ αὐτῶν ἐκπλύναι τὴν βαφὴν τὰ ῥύμματα ταῦτα, δεινὰ ὄντα ἐκκλύζειν, ἢ τε ἡδονή, παντὸς χαλεστραίου δεινότερα οὖσα τοῦτο δρᾶν καὶ κονίας, λύπη B τε καὶ φόβος καὶ ἐπιθυμία [, παντὸς ἄλλου ῥύμματος]. τὴν δὴ τοιαύτην δύναμιν καὶ σωτηρίαν διὰ παντὸς δόξης ὀρθῆς τε καὶ νομίμου δεινῶν περὶ καὶ μὴ ἀνδρείαν ἔγωγε καλῶ καὶ τίθεμαι, εἰ μὴ τι σὺ ἄλλο λέγεις. 'Αλλ' οὐδέν, ἦ δ' ὅς, λέγω· δοκεῖς γάρ μοι τὴν ὀρθὴν δόξαν περὶ τῶν αὐτῶν τούτων ἄνευ παιδείας γεγонуίαν, τὴν τε θηριώδη καὶ ἀνδραποδώδη, οὔτε πάνυ νόμιμον ἡγεῖσθαι, ἄλλο τέ τι ἢ ἀνδρείαν καλεῖν. 'Αληθέστατα, ἦν δ' ἐγώ, λέγεις. 'Αποδέχομαι τοίνυν C τοῦτο ἀνδρείαν εἶναι. Καὶ γὰρ ἀποδέχου, ἦν δ' ἐγώ, πολιτικὴν γε, καὶ ὀρθῶς ἀποδέξει· αὖθις δὲ περὶ αὐτοῦ, ἂν βούλη, ἔτι κάλλιον δίμην. νῦν γὰρ οὐ τοῦτο ἐζητοῦμεν ἀλλὰ δικαιοσύνην· πρὸς οὖν τὴν ἐκείνου ζήτησιν, ὥς ἐγὼμαι, ἱκανῶς ἔχει. 'Αλλὰ καλῶς, ἔφη, λέγεις.

Δύο μὲν, ἦν δ' ἐγώ, ἔτι λοιπὰ ἃ δεῖ κατιδεῖν ἐν τῇ πόλει, D ἢ τε σωφροσύνη καὶ οὐ δὴ ἕνεκα πάντα ζητοῦμεν, δικαιοσύνη. Πάνυ μὲν οὖν. Πῶς οὖν ἂν τὴν δικαιοσύνην εὕροιμεν, ἵνα μηκέτι πραγματευόμεθα περὶ σωφροσύνης; 'Εγὼ μὲν τοίνυν, ἔφη, οὔτε οἶδα οὐτ' ἂν βουλοίμην αὐτὸ πρότερον φανῆναι, εἴπερ μηκέτι ἐπισκεψόμεθα σωφροσύνην· ἀλλ' εἰ ἔμοιγε βούλει χαρίζεσθαι, σκόπει πρότερον τοῦτο ἐκείνου. 'Αλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαί γε, εἰ μὴ ἀδικῶ. Σκόπει δὴ, ἔφη. E Σκεπτέον, εἶπον· καὶ ὥς γε ἐντεῦθεν ἰδεῖν, ξυμφωνία τινὲ καὶ ἁρμονία προσείκει μᾶλλον ἢ τὰ πρότερον. Πῶς; Κόσμος πού τις, ἦν δ' ἐγώ, ἢ σωφροσύνη ἐστὶ καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια, ὥς φασι, κρείττω δὴ αὐτοῦ

φαίνοντα οὐκ οἶδ' ὄντινα τρόπον, καὶ ἄλλα ἅττα τοιαῦτα ὥσπερ ἔχνη αὐτῆς λέγεται. ἦ γάρ; Πάντων μάλιστα, ἔφη. Οὐκοῦν τὸ μὲν κρείττω αὐτοῦ γελοῖον; ὁ γὰρ ἑαυτοῦ κρείττων καὶ ἥττων δῆπου ἂν αὐτοῦ εἴη καὶ ὁ ἥττων

431A κρείττων· | ὁ αὐτὸς γὰρ ἐν ἅπασι τούτοις προσαγορεύεται. Τί δ' οὐ; Ἄλλ', ἦν δ' ἐγώ, φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἔνι, τὸ δὲ χείρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρείττω αὐτοῦ — ἐπαινεῖ γοῦν —, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὁμιλλίας κρατηθῇ ὑπὸ πλῆθους τοῦ χείρονος σμικρότερον τὸ

B βέλτιον ὂν, τοῦτο δὲ ὥς ἐν ὀνείδει ψέγειν τε καὶ καλεῖν ἥττω ἑαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακειμένον. Καὶ γὰρ ἔοικεν, ἔφη. Ἀπόβλεπε τοίνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν, καὶ εὐρήσεις ἐν αὐτῇ τὸ ἕτερον τούτων ἐνόν· κρείττω γὰρ αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὐ τὸ ἄμεινον τοῦ χείρονος ἄρχει σῶφρον κλητέον καὶ κρείττον αὐτοῦ. Ἄλλ' ἀποβλέπω, ἔφη, καὶ ἀληθῆ

C λέγεις. Καὶ μὴν καὶ τὰς γε πολλὰς καὶ παντοδαπὰς ἐπιθυμίας καὶ ἡδονὰς τε καὶ λύπας ἐν παισὶ μάλιστα ἂν τις εὔροι καὶ γυναιξὶ καὶ οἰκέταις καὶ τῶν ἐλευθέρων λεγομένων ἐν τοῖς πολλοῖς τε καὶ φαύλοις. Πάνυ μὲν οὖν. Τὰς δὲ γε ἀπλὰς τε καὶ μετρίας, αἱ δὲ μετὰ νοῦ τε καὶ δόξης ὀρθῆς λογισμῷ ἄγονται, ἐν ὀλίγοις τε [ἐπιτεύξει] καὶ τοῖς βέλτιστα μὲν φύσι, βέλτιστα δὲ παιδευθεῖσιν. Ἀληθῆ, ἔφη. Οὐκοῦν καὶ ταῦτα ὀρᾷς ἐνόντα σοι ἐν τῇ πόλει καὶ κρατουμένας

D αὐτόθι τὰς ἐπιθυμίας τὰς ἐν τοῖς πολλοῖς τε καὶ φαύλοις ὑπὸ τε τῶν ἐπιθυμιῶν καὶ τῆς φρονήσεως τῆς ἐν τοῖς ἐλάττωσιν τε καὶ ἐπιεικεστέροις; Ἔγωγ', ἔφη. Εἰ ἄρα δεῖ τινὰ πόλιν προσαγορεύειν κρείττω ἡδονῶν τε καὶ ἐπιθυμιῶν καὶ αὐτὴν αὐτῆς, καὶ ταύτην προσρητέον. Παντάπασιν μὲν οὖν, ἔφη. Ἄρ' οὖν οὐ καὶ σῶφρονα κατὰ πάντα ταῦτα; Καὶ μάλα, ἔφη. Καὶ μὴν εἴπερ αὖ ἐν ἄλλῃ πόλει ἢ αὐτῇ

E δόξα ἔνεστι τοῖς τε ἄρχουσι καὶ ἀρχομένοις περὶ τοῦ οὕστινας

δεῖ ἄρχειν, καὶ ἐν ταύτῃ ἂν εἴη τοῦτο ἐνόν. ἢ οὐ δοκεῖ;
 Καὶ μάλα, ἔφη, σφόδρα. Ἐν ποτέροισι οὖν φήσεις τῶν
 πολιτῶν τὸ σωφρονεῖν ἐνεῖναι, ὅταν οὕτως ἔχωσιν; ἐν τοῖς
 ἄρχουσιν ἢ ἐν τοῖς ἀρχομένοις; Ἐν ἀμφοτέροισι που, ἔφη.
 Ὁρᾷς οὖν, ἦν δ' ἐγώ, ὅτι ἐπιεικῶς ἐμαντευόμεθα ἄρτι ὡς
 ἀρμονία τινι ἢ σωφροσύνη ὁμοίωται; Τί δῆ; Ὅτι οὐχ
 ὥσπερ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινι ἐκατέρα ἐνοῦσα
 ἢ μὲν | σοφὴν, ἢ δὲ ἀνδρείαν τὴν πόλιν παρείχετο, οὐχ 432A
 οὕτω ποιεῖ αὕτη, ἀλλὰ δι' ὅλης ἀτεχνῶς τέταται διὰ πασῶν
 παρεχομένη ξυνάδοντας τοὺς τε ἀσθενεστάτους ταύτων καὶ
 τοὺς ἰσχυροτάτους καὶ τοὺς μέσους, εἰ μὲν βούλει, φρονήσει,
 εἰ δὲ βούλει, ἰσχυρεῖ, εἰ δέ, καὶ πλήθει ἢ χρήμασιν ἢ ἄλλῳ
 ὁττωῦν τῶν τοιούτων· ὥστε ὁρθότατ' ἂν φαίμεν ταύτην τὴν
 ὁμόνοιαν σωφροσύνην εἶναι, χείρονός τε καὶ ἀμείνονος κατὰ
 φύσιν ξυμφωνίαν, ὁπότερον δεῖ ἄρχειν καὶ ἐν πόλει καὶ ἐν B
 ἐνὶ ἐκάστω. Πάνυ μοι, ἔφη, ξυνδοκεῖ.

Εἶεν, ἦν δ' ἐγώ· τὰ μὲν τρία ἡμῖν ἐν τῇ πόλει κατῶπται,
 ὡς γε οὕτωςι δόξαι· τὸ δὲ δὴ λοιπὸν εἶδος, δι' ὃ ἂν ἔτι
 ἀρετῆς μετέχοι πόλις, τί ποτ' ἂν εἴη; δῆλον γάρ, ὅτι τοῦτό
 ἐστίν ἢ δικαιοσύνη. Δῆλον. Οὐκοῦν, ὦ Γλαῦκων, νῦν δὴ
 ἡμᾶς δεῖ ὥσπερ κυνηγέτας τινὰς θάμνον κύκλῳ περιστάσθαι
 προσέχοντας τὸν νοῦν μή πη διαφύγη ἢ δικαιοσύνη καὶ
 ἀφανισθεῖσα ἄδηλος γένηται· φανερόν γάρ δὴ ὅτι ταύτη
 πη ἔστιν· ὅρα οὖν καὶ προθυμοῦ κατιδεῖν, ἔάν πως πρῶτος C
 ἐμοῦ ἴδῃς καὶ ἐμοὶ φράσῃς. Εἰ γὰρ ὠφελον, ἔφη. ἀλλὰ
 μᾶλλον, ἔάν μοι ἐπομένῳ χρῇ καὶ τὰ δεικνύμενα δυναμένῳ
 καθορᾶν, πάνυ μοι μετρίως χρήσει. Ἔπου, ἦν δ' ἐγώ,
 εὐξάμενος μετ' ἐμοῦ. Ποιήσω ταῦτα, ἀλλὰ μόνον, ἢ δ' ὅς,
 ἡγοῦ. Καὶ μὴν, εἶπον ἐγώ, δύσβατός γέ τις ὁ τόπος
 φαίνεται καὶ ἐπίσκοις· ἔστι γοῦν σκοτεινὸς καὶ δυσδιερεύ- D
 νητος. ἀλλὰ γὰρ ὅμως ἱτέον. Ἰτέον γάρ, ἔφη. Καὶ ἐγώ
 κατιδὼν Ἰοῦ ἰοῦ, εἶπον, ὦ Γλαῦκων· κινδυνεύομέν τι ἔχειν
 ἵχνος, καὶ μοι δοκεῖ οὐ πάνυ τι ἐκφευγεῖσθαι ἡμᾶς. Εὖ
 ἀγγέλλεις, ἢ δ' ὅς. Ἡ μὴν, ἦν δ' ἐγώ, βλακικόν γε ἡμῶν

τὸ πάθος. Τὸ ποῖον; Πάλαι, ὦ μακάριε, φαίνεται πρὸ ποδῶν ἡμῖν ἐξ ἀρχῆς κυλινδεῖσθαι, καὶ οὐχ ἑωρῶμεν ἄρ' E αὐτό, ἀλλ' ἡμεν καταγελαστότατοι· ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε ὃ ἔχουσι καὶ ἡμεῖς εἰς αὐτὸ μὲν οὐκ ἀπεβλέπομεν, πόρρῳ δέ ποι ἀπεσκοποῦμεν, ἥ δὴ καὶ ἐλάνθανεν ἴσως ἡμᾶς. Πῶς, ἔφη, λέγεις; Οὕτως, εἶπον, ὥς δοκοῦμέν μοι καὶ λέγοντες αὐτὸ καὶ ἀκούοντες πάλαι οὐ μανθάνειν ἡμῶν αὐτῶν, ὅτι ἐλέγομεν τρόπον τινὰ αὐτό. Μακρόν, ἔφη, τὸ προοίμιον τῷ ἐπιθυμοῦντι ἀκοῦσαι. 'Ἄλλ', 433A ἦν δ' ἐγώ, ἄκουε, | εἴ τι ἄρα λέγω. ὃ γὰρ ἐξ ἀρχῆς ἐθέμεθα δεῖν ποιεῖν διὰ παντός, ὅτε τὴν πόλιν κατῴκίζομεν, τοῦτό ἐστιν, ὥς ἐμοὶ δοκεῖ, ἥτοι τούτου τι εἶδος ἡ δικαιοσύνη. ἐθέμεθα δὲ δήπου καὶ πολλάκις ἐλέγομεν, εἰ μέμνησαι, ὅτι ἕνα ἕκαστον ἐν δέοι ἐπιτηδεύειν τῶν περὶ τὴν πόλιν, εἰς ὃ αὐτοῦ ἡ φύσις ἐπιτηδειοτάτη πεφυκυῖα εἴη. 'Ελέγομεν γάρ. Καὶ μὴν ὅτι γε τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστί, καὶ τοῦτο ἄλλων τε πολλῶν ἀκηκόαμεν καὶ αὐτοὶ πολλάκις εἰρήκαμεν. Εἰρή- B καμεν γάρ. Τοῦτο τοίνυν, ἦν δ' ἐγώ, ὦ φίλε, κινδυνεύει τρόπον τινὰ γιγνώμενον ἡ δικαιοσύνη εἶναι, τὸ τὰ αὐτοῦ πράττειν. οἶσθα ὅθεν τεκμαίρομαι; Οὐκ, ἀλλὰ λέγ', ἔφη. Δοκεῖ μοι, ἦν δ' ἐγώ, τὸ ὑπόλοιπον ἐν τῇ πόλει ὧν ἐσκέμεθα, σωφροσύνης καὶ ἀνδρείας καὶ φρονήσεως, τοῦτο εἶναι, ὃ πᾶσιν ἐκείνοις τὴν δύναμιν παρέσχεν, ὥστε ἐγγενέσθαι, καὶ ἐγγενομένοις γε σωτηρίαν παρέχειν, ὥσπερ ἂν ἐνῆ. καίτοι C ἔφαμεν δικαιοσύνην ἔσεσθαι τὸ ὑπολειφθὲν ἐκείνων, εἰ τὰ τρία εὐροιμεν. Καὶ γὰρ ἀνάγκη, ἔφη. 'Ἀλλὰ μέντοι, ἦν δ' ἐγώ, εἰ δέοι γε κρίναι τί τὴν πόλιν ἡμῖν τούτων μάλιστα ἀγαθὴν ἀπεργάσεται ἐγγενομένον, δύσκριτον ἂν εἴη, πότερον ἢ ὁμοδοξία τῶν ἀρχόντων τε καὶ ἀρχομένων, ἢ ἡ περὶ δεινῶν τε καὶ μὴ, ἅττα ἐστί, δόξης ἐννόμου σωτηρία ἐν τοῖς στρατι- D ῶταις ἐγγενομένη, ἢ ἡ ἐν τοῖς ἄρχουσι φρόνησις τε καὶ φυλακὴ ἐνοῦσα, ἢ τοῦτο μάλιστα ἀγαθὴν αὐτὴν ποιεῖ ἐνὸν καὶ ἐν παιδί καὶ ἐν γυναικὶ καὶ δούλῳ καὶ ἐλευθέρῳ καὶ

δημιουργῶ καὶ ἄρχοντι καὶ ἀρχομένῳ, ὅτι τὸ αὐτοῦ ἕκαστος
 ἴς ὢν ἔπραττε καὶ οὐκ ἐπολυπραγμόνει. Δύσκριτον, ἔφη.
 τῷς δ' οὐ; Ἐνάμιλλον ἄρα, ὡς ἔοικε, πρὸς ἀρετὴν πόλεως
 ἢ τε σοφία αὐτῆς καὶ τῇ σωφροσύνῃ καὶ τῇ ἀνδρείᾳ ἢ τοῦ
 ἑκάστου ἐν αὐτῇ τὰ αὐτοῦ πράττειν δύναιμι. Καὶ μάλα,
 φη. Οὐκοῦν δικαιοσύνην τό γε τούτοις ἐνάμιλλον ἂν εἰς
 ἀρετὴν πόλεως θείης; Παντάπασι μὲν οὖν. Σκόπει δὴ καὶ
 ἡδε, εἰ οὕτω δόξει· ἄρα τοῖς ἀρχουσιν ἐν τῇ πόλει τὰς
 ἰκκας προστάξεις δικάζειν; Τί μὴν; Ἡ ἄλλου οὐτινοσοῦν
 ἄλλον ἐφιεμένοι δικάσουσιν ἢ τούτου, ὅπως ἂν ἕκαστοι μὴτ'
 χωσι τὰλλότρια μὴτε τῶν αὐτῶν στέρωνται; Οὐκ, ἀλλὰ
 οὗτου. Ὡς δικαίου ὄντος; Ναί. Καὶ ταύτη ἄρα πῃ ἢ
 τοῦ οἰκείου τε καὶ ἑαυτοῦ ἕξις τε καὶ πράξις δικαιοσύνη ἂν
 ὁμολογοῖτο. Ἔστι ταῦτα. Ἰδὲ δὴ ἐὰν σοί, ὅπερ ἐμοί, 434A
 ὑνδοκῇ, τέκτων σκυτοτόμου ἐπιχειρῶν ἔργα ἐργάζεσθαι ἢ
 σκυτοτόμος τέκτωνος, ἢ τὰ ὄργανα μεταλαμβάνοντες τὰλλήλων
 τιμάς, ἢ καὶ ὁ αὐτὸς ἐπιχειρῶν ἀμφότερα πράττειν, πάντα
 αὐτὰ μεταλλαττόμενα, ἄρά σοι ἂν τι δοκεῖ μέγα βλάψαι
 πόλιν; Οὐ πάνυ, ἔφη. Ἄλλ' ὅταν γε, οἶμαι, δημιουργὸς ὢν
 τις ἄλλος χρηματιστῆς φύσει, ἔπειτα ἐπαιρόμενος ἢ πλούτῳ B
 πληθῇ ἢ ἰσχυί ἢ ἄλλῳ τῷ τοιούτῳ εἰς τὸ τοῦ πολεμικοῦ
 ἵδος ἐπιχειρῇ ἰέναι, ἢ τῶν πολεμικῶν τις εἰς τὸ τοῦ βουλευ-
 τικοῦ καὶ φύλακος ἀνάξιος ὢν, καὶ τὰ ἀλλήλων οὔτοι ὄργανα
 μεταλαμβάνωσι καὶ τὰς τιμάς, ἢ ὅταν ὁ αὐτὸς πάντα ταῦτα
 μα ἐπιχειρῇ πράττειν, τότε οἶμαι καὶ σοὶ δοκεῖν ταύτην
 ἢν τούτων μεταβολὴν καὶ πολυπραγμοσύνην ὄλεθρον εἶναι C
 ἢ πόλει. Παντάπασι μὲν οὖν. Ἡ τριῶν ἄρα ὄντων γενῶν
 πολυπραγμοσύνη καὶ μεταβολὴ εἰς ἄλληλα μεγίστη τε βλάβη
 ἢ πόλει καὶ ὀρθότατ' ἂν προσαγορεύοιτο μάλιστα κακουργία.
 ἱομιδῇ μὲν οὖν. Κακουργίαν δὲ τὴν μεγίστην τῆς ἑαυτοῦ
 ὄλεως οὐκ ἀδικίαν φήσεις εἶναι; Πῶς δ' οὐ; Τοῦτο μὲν
 ῥα ἀδικία· πάλιν δὲ ὧδε λέγωμεν· χρηματιστικοῦ, ἐπικουρι-
 οῦ, φυλακικοῦ γένους οἰκειοπραγία, ἐκάστου τούτων τὸ
 ὑποῦ πράττοντος ἐν πόλει, τὸναντίον ἐκείνου δικαιοσύνη τ'

D ἂν εἴη καὶ τὴν πόλιν δικαίαν παρέχοι. Οὐκ ἄλλη ἔμοιγε δοκεῖ, ἢ δ' ὅς, ἔχειν ἢ ταύτη. Μηδέν, ἦν δ' ἐγώ, πῶ πάνι παγίως αὐτὸ λέγωμεν, ἀλλ' ἐὰν μὲν ἡμῖν καὶ εἰς ἓνα ἕκαστον τῶν ἀνθρώπων ἰδὼν τὸ εἶδος τοῦτο ὁμολογῇται καὶ ἐκεῖ δικαιοσύνη εἶναι, ξυγχωρησόμεθα ἤδη· τί γὰρ καὶ ἐροῦμεν; εἰ δὲ μή, τότε ἄλλο τι σκεψόμεθα. νῦν δ' ἐκτελέσωμεν τὴν σκέψιν ἣν ὤφθημεν, εἰ ἐν μείζονί τινι τῶν ἐχόντων δικαιοσύνην πρότερον ἐκείνο ἐπιχειρήσασθαι θεάσασθαι, ῥᾶον ἂν ἐν ἐνὶ

E ἀνθρώπῳ κατιδεῖν οἶδόν ἐστι. καὶ ἔδοξε δὴ ἡμῖν τοῦτο εἶναι πόλιν, καὶ οὕτω ὠκίζομεν ὥς ἐδυνάμεθα ἀρίστην, εὖ εἰδότες ὅτι ἐν γε τῇ ἀγαθῇ ἂν εἴη. ὁ οὖν ἡμῖν ἐκεῖ ἐφάνη, ἐπαναφέρωμεν εἰς τὸν ἓνα. κὰν μὲν ὁμολογῇται, καλῶς ἔξει· ἐὰν δὲ τι ἄλλο ἐν τῷ ἐνὶ ἐμφαίνεται, πάλιν ἐπανιόντες ἐπὶ τὴν

435A πόλιν βασανιοῦμεν. | καὶ τάχ' ἂν παρ' ἄλληλα σκοποῦντες καὶ τρίβοντες, ὥσπερ ἐκ πυρείων, ἐκλάμψαι ποιήσασθαι τὴν δικαιοσύνην, καὶ φανεράν γενομένην βεβαιωσαίμεθ' ἂν αὐτὴν παρ' ἡμῖν αὐτοῖς. Ἀλλ', ἔφη, καθ' ὁδόν τε λέγεις καὶ ποιεῖν χρὴ οὕτως.

Ἀρ' οὖν, ἦν δ' ἐγώ, ὃ γε ταῦτόν ἂν τις προσείποι μείζον τε καὶ ἔλαττον, ἀνόμοιον τυγχάνει ὃν ταύτῃ ἢ ταῦτόν προσ-

B αγορεύεται, ἢ ὅμοιον; Ὅμοιον, ἔφη. Καὶ δίκαιος ἄρα ἀνὴρ δικαίας πόλεως κατ' αὐτὸ τὸ τῆς δικαιοσύνης εἶδος οὐδὲν διοίσει, ἀλλ' ὅμοιος ἔσται. Ὅμοιος, ἔφη. Ἀλλὰ μέντοι πόλις γε ἔδοξεν εἶναι δικαία, ὅτε ἐν αὐτῇ τριττὰ γένη φύσεων ἐνόντα τὸ αὐτῶν ἕκαστον ἔπραττε· σώφρων δὲ αὐ καὶ σοφὴ διὰ τῶν αὐτῶν τούτων γενῶν ἄλλ' ἅττα πάθη τε καὶ ἔξεις. Ἀληθῆ, ἔφη. Καὶ τὸν ἓνα ἄρα, ὦ φίλε, οὕτως ἀξιῶσομεν,

C τὰ αὐτὰ ταῦτα εἶδη ἐν τῇ αὐτοῦ ψυχῇ ἔχοντα, διὰ τὰ αὐτὰ πάθη ἐκείνοις τῶν αὐτῶν ὀνομάτων ὀρθῶς ἀξιουῖσθαι τῇ πόλει. Πᾶσα ἀνάγκη, ἔφη. Εἰς φαῦλόν γε αὐ, ἦν δ' ἐγώ, ὦ θαυμάσιε, σκέμμα ἐμπεπτώκαμεν περὶ ψυχῆς, εἴτε ἔχει τὰ τρία εἶδη ταῦτα ἐν αὐτῇ εἴτε μή. Οὐ πάνυ μοι δοκοῦμεν, ἔφη, εἰς φαῦλον· ἴσως γάρ, ὦ Σώκρατες, τὸ λεγόμενον ἀληθές, ὅτι D χαλεπὰ τὰ καλὰ. Φαίνεται, ἦν δ' ἐγώ. καὶ εὖ γ' ἴσθι, ὦ

Γλαύκων, ὡς ἡ ἐμὴ δόξα, ἀκριβῶς μὲν τοῦτο ἐκ τοιούτων μεθόδων, οἷαις νῦν ἐν τοῖς λόγοις χρώμεθα, οὐ μὴ ποτε λάβω-
 μιν· ἄλλη γὰρ μακροτέρα καὶ πλείων ὁδὸς ἡ ἐπὶ τοῦτο
 ἔχουσα· ἴσως μέντοι τῶν γε προειρημένων τε καὶ προεσκευ-
 μένων ἀξίως. Οὐκοῦν ἀγαπητόν; ἔφη· ἐμοὶ μὲν γὰρ ἔν γε τῷ
 παρόντι ἱκανῶς ἂν ἔχοι. Ἄλλὰ μέντοι, εἶπον, ἔμοιγε καὶ
 πάνυ ἐξαρκέσει. Μὴ τοίνυν ἀποκάμης, ἔφη, ἀλλὰ σκόπει.
 Ἄρ' οὖν ἡμῖν, ἣν δ' ἐγώ, πολλὴ ἀνάγκη ὁμολογεῖν, ὅτι γε τὰ Ε
 αὐτὰ ἐν ἐκάστῳ ἔνεστιν ἡμῶν εἶδη τε καὶ ἦθη ἅπερ ἐν τῇ
 πόλει; οὐ γάρ που ἄλλοθεν ἐκείσε ἀφίκται. γελοῖον γὰρ ἂν
 εἴη, εἴ τις οἰηθείη τὸ θυμοειδὲς μὴ ἐκ τῶν ιδιωτῶν ἐν ταῖς
 πόλεσιν ἐγγεγονέναι, οἷ δὴ καὶ ἔχουσι ταύτην τὴν αἰτίαν,
 οἷον οἱ κατὰ τὴν Θράκην τε καὶ Σκυθικὴν καὶ σχεδόν τι κατὰ
 τὸν ἄνω τόπον, ἢ τὸ φιλομαθές, ὃ δὴ περὶ τὸν παρ' ἡμῖν
 μάλιστ' ἂν τις αἰτιάσαιο τόπον, ἢ τὸ φιλοχρήματον, ὃ 436A
 περὶ τοὺς τε Φοίνικας εἶναι καὶ τοὺς κατὰ Αἴγυπτον φαίη
 τις ἂν οὐχ ἥκιστα. Καὶ μάλα, ἔφη. Τοῦτο μὲν δὴ οὕτως
 ἔχει, ἣν δ' ἐγώ, καὶ οὐδὲν χαλεπὸν γινῶναι. Οὐ δῆτα. Τόδε
 δὲ ἡδὴ χαλεπόν, εἰ τῷ αὐτῷ τούτῳ ἕκαστα πράττομεν ἢ
 τρισὶν οὖσιν ἄλλο ἄλλῳ· μανθάνομεν μὲν ἐτέρῳ, θυμούμεθα
 δὲ ἄλλῳ τῶν ἐν ἡμῖν, ἐπιθυμούμεν δ' αὖ τρίτῳ τινὶ τῶν περὶ Β
 τὴν τροφήν τε καὶ γέννησιν ἡδονῶν καὶ ὅσα τούτων ἀδελφά,
 ἢ ὅλη τῇ ψυχῇ καθ' ἕκαστον αὐτῶν ἡράττομεν, ὅταν ὁρμήσω-
 μεν. ταῦτ' ἔσται τὰ χαλεπὰ διορίσασθαι ἀξίως λόγου. Καὶ
 ἐμοὶ δοκεῖ, ἔφη. Ὡδε τοίνυν ἐπιχειρῶμεν αὐτὰ ὀρίζεσθαι, εἴτε
 τὰ αὐτὰ ἀλλήλοις εἴτε ἑτέρα ἔστιν. Πῶς; Ἀἴλον ὅτι ταῦτόν
 τάναντία ποιεῖν ἢ πάσχειν κατὰ ταυτόν γε καὶ πρὸς ταυτόν
 οὐκ ἐθέλησει ἅμα, ὥστ' ἑάν που εὐρίσκωμεν ἐν αὐτοῖς ταῦτα
 γιγνόμενα, εἰσόμεθα ὅτι οὐ ταῦτόν ἦν ἀλλὰ πλείω. Εἶεν.
 Σκόπει δὴ ὃ λέγω. Λέγε, ἔφη. Ἐστάναι, εἶπον, καὶ C
 κινεῖσθαι τὸ αὐτὸ ἅμα κατὰ τὸ αὐτὸ ἄρα δυνατόν; Οὐ-
 δαμῶς. Ἐτι τοίνυν ἀκριβέστερον ὁμολογησώμεθα, μὴ πῃ
 προϊόντες ἀμφισβητήσωμεν. εἰ γάρ τις λέγοι ἄνθρωπον
 ἐστηκότα, κινεῶντα δὲ τὰς χεῖράς τε καὶ τὴν κεφαλὴν, ὅτι

ὁ αὐτὸς ἔστηκε τε καὶ κινεῖται ἅμα, οὐκ ἂν, οἶμαί, ἀξιοῖμεν
D οὕτω λέγειν δεῖν, ἀλλ' ὅτι τὸ μὲν τι αὐτοῦ ἔστηκε, τὸ δὲ
κινεῖται. οὐχ οὕτω; Οὕτω. Οὐκοῦν καὶ εἰ ἔτι μᾶλλον
χαριεντίζοιτο ὁ ταῦτα λέγων, κομψευόμενος ὡς οἱ γε στρό-
βιλοι ὅλοι ἐστᾶσί τε ἅμα καὶ κινοῦνται, ὅταν ἐν τῷ αὐτῷ πή-
ξαντες τὸ κέντρον περιφέρωνται, ἢ καὶ ἄλλο τι κύκλῳ περιὼν
ἐν τῇ αὐτῇ ἔδρᾳ τοῦτο δρᾷ οὐκ ἂν ἀποδεχοίμεθα, ὡς οὐ κατὰ
ταῦτ' αὐτῶν τὰ τοιαῦτα τότε μενόντων τε καὶ φερομένων,
E ἀλλὰ φαῖμεν ἂν ἔχειν αὐτὰ εὐθύ τε καὶ περιφερὲς ἐν αὐτοῖς,
καὶ κατὰ μὲν τὸ εὐθὺ ἐστάναι, οὐδαμῇ γὰρ ἀποκλίνειν, κατὰ
δὲ τὸ περιφερὲς κύκλῳ κινεῖσθαι. ὅταν δὲ τὴν εὐθυωρίαν ἢ
εἰς δεξιὰν ἢ εἰς ἀριστερὰν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ ὀπίσθεν
ἐγκλίνη ἅμα περιφερόμενον, τότε οὐδαμῇ ἔστιν ἐστάναι. Καὶ
ὀρθῶς γε, ἔφη. Οὐδὲν ἄρα ἡμᾶς τῶν τοιούτων λεγόμενον
ἐκπλήξει, οὐδὲ μᾶλλον τι πείσει ὡς ποτέ τι ἂν τὸ αὐτὸ ὄν
437A ἅμα κατὰ τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντία | πάθοι ἢ καὶ
ποιήσειεν. Οὐκ οὖν ἐμέ γε, ἔφη. Ἄλλ' ὅμως, ἦν δ' ἐγώ,
ἵνα μὴ ἀναγκαζώμεθα πάσας τὰς τοιαύτας ἀμφισβητήσεις
ἐπεξιόντες καὶ βεβαιούμενοι ὡς οὐκ ἀληθεῖς οὕσας μηκύνειν,
ὑποθέμενοι ὡς τούτου οὕτως ἔχοντος εἰς τὸ πρόσθεν προΐωμεν,
ὁμολογήσαντες, ἂν ποτε ἄλλη φανῇ ταῦτα ἢ ταύτη, πάντα
ἡμῖν τὰ ἀπὸ τούτου ξυμβαίνοντα λελυμένα ἔσεσθαι. Ἄλλὰ
B χρή, ἔφη, ταῦτα ποιεῖν. Ἄρ' οὖν, ἦν δ' ἐγώ, τὸ ἐπινεύειν τῷ
ἀνανεύειν καὶ τὸ ἐφίεσθαι τινος λαβεῖν τῷ ἀπαρνεῖσθαι καὶ τὸ
προσάγεσθαι τῷ ἀπωθεῖσθαι, πάντα τὰ τοιαῦτα τῶν ἐναντίων
ἂν ἀλλήλοις θείης εἴτε ποιημάτων εἴτε παθημάτων; οὐδὲν
γὰρ ταύτη διοίσει. Ἄλλ', ἦ δ' ὅς, τῶν ἐναντίων. Τί οὖν;
ἦν δ' ἐγώ· διψῆν καὶ πεινῆν καὶ ὅλως τὰς ἐπιθυμίας, καὶ αὖ
τὸ ἐθέλειν καὶ τὸ βούλεσθαι, οὐ πάντα ταῦτα εἰς ἐκεῖνά ποι
C ἂν θείης τὰ εἶδη τὰ νῦν δὴ λεχθέντα; οἷον ἀεὶ τὴν τοῦ
ἐπιθυμοῦντος ψυχὴν οὐχὶ ἥτοι ἐφίεσθαι φήσεις ἐκείνου οὐ ἂν
ἐπιθυμῇ, ἢ προσάγεσθαι τοῦτο ὃ ἂν βούληται οἱ γενέσθαι, ἢ
αὖ, καθ' ὅσον ἐθέλει τί οἱ πορισθῆναι, ἐπινεύειν τοῦτο πρὸς
αὐτὴν ὥσπερ τινὸς ἐρωτῶντος, ἐπορευομένην αὐτοῦ τῆς

γενέσεως; Ἐγώ γε. Τί δέ; τὸ ἀβουλεῖν καὶ μὴ ἐθέλειν μηδ' ἐπιθυμεῖν οὐκ εἰς τὸ ἀπωθεῖν καὶ ἀπελαύνειν ἀπ' αὐτῆς καὶ εἰς ἅπαντα τὰναντία ἐκείνοις θήσομεν; Πῶς γὰρ οὐ; D
 Τούτων δὴ οὕτως ἐχόντων ἐπιθυμιῶν τι φήσομεν εἶναι εἶδος καὶ ἐναργεστάτας αὐτῶν τούτων ἦν τε δίψαν καλοῦμεν καὶ ἦν πείναν; Φήσομεν, ἦ δ' ὅς. Οὐκοῦν τὴν μὲν ποτοῦ, τὴν δ' ἐδωδῆς; Ναί. Ἀρ' οὖν, καθ' ὅσον δίψα ἐστί, πλέονος ἂν τινος ἢ οὐ λέγομεν ἐπιθυμία ἐν τῇ ψυχῇ εἶη; οἷον δίψα ἐστί δίψα ἄρά γε θερμοῦ ποτοῦ ἢ ψυχροῦ, ἢ πολλοῦ ἢ ὀλίγου, ἢ καὶ ἐνὶ λόγῳ ποιοῦ τινὸς πώματος; ἢ ἂν μὲν τις θερμότης τῷ δίψει προσῇ, τὴν τοῦ θερμοῦ ἐπιθυμίαν προσ- παρέχοιτ' ἂν, ἂν δὲ ψυχρότης, τὴν τοῦ ψυχροῦ; ἂν δὲ διὰ E
 πλήθους παρουσίαν πολλὴ ἢ δίψα ᾖ, τὴν τοῦ πολλοῦ παρέξε- ται, ἂν δὲ ὀλίγη, τὴν τοῦ ὀλίγου; αὐτὸ δὲ τὸ διψῆν οὐ μὴ ποτε ἄλλου γένηται ἐπιθυμία ἢ οὐπερ πέφυκεν, αὐτοῦ πώματος, καὶ αὖ τὸ πεινῆν βρώματος; Οὕτως, ἔφη, αὐτὴ γε ἢ ἐπιθυμία ἐκάστῃ αὐτοῦ μόνον ἐκάστου οὐ πέφυκε, τοῦ δὲ τοίου ἢ τοίου τὰ προσγιγνόμενα. | Μήτοι τις, ἦν δ' ἐγώ, 438A
 ἀσκέπτους ἡμᾶς ὄντας θορυβήσῃ, ὥς οὐδεὶς ποτοῦ ἐπιθυμεῖ ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου ἀλλὰ χρηστοῦ σίτου. πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν· εἰ οὖν ἢ δίψα ἐπιθυμία ἐστί, χρηστοῦ ἂν εἶη εἴτε πώματος εἴτε ἄλλου ὅτου ἐστὶν ἐπιθυμία, καὶ αἱ ἄλλαι οὕτω. Ἴσως γὰρ ἂν, ἔφη, δοκεῖ τι λέγειν ὁ ταῦτα λέγων. Ἀλλὰ μέντοι, ἦν δ' ἐγώ, ὅσα γ' B
 ἐστὶ τοιαῦτα οἷα εἶναι του, τὰ μὲν ποιά ἅττα ποιοῦ τινὸς ἐστίν, ὥς ἐμοὶ δοκεῖ, τὰ δ' αὐτὰ ἕκαστα αὐτοῦ ἐκάστου μόνον. Οὐκ ἔμαθον, ἔφη. Οὐκ ἔμαθες, ἔφην, ὅτι τὸ μείζον τοιοῦτόν ἐστιν οἷον τινὸς εἶναι μείζον; Πάνυ γε. Οὐκοῦν τοῦ ἐλάτ- τονος; Ναί. Τὸ δέ γε πολὺ μείζον πολὺ ἐλάττονος. ἦ γάρ; Ναί. Ἀρ' οὖν καὶ τὸ ποτὲ μείζον ποτὲ ἐλάττονος, καὶ τὸ ἐσόμενον μείζον ἐσομένου ἐλάττονος; Ἀλλὰ τί μήν; ἦ δ' ὅς. Καὶ τὰ πλείω δὴ πρὸς τὰ ἐλάττω καὶ τὰ διπλάσια πρὸς C
 τὰ ἡμίσεα καὶ πάντα τὰ τοιαῦτα, καὶ αὖ βαρύτερα πρὸς κουφότερα καὶ θάττω πρὸς τὰ βραδύτερα, καὶ ἔτι γε τὰ θερμὰ

πρὸς τὰ ψυχρὰ καὶ πάντα τὰ τούτοις ὅμοια ἄρ' οὐχ οὕτως ἔχει; Πάνυ μὲν οὖν. Τί δὲ τὰ περὶ τὰς ἐπιστήμας; οὐχ ὁ αὐτὸς τρόπος; ἐπιστήμη μὲν αὕτη μαθήματος αὐτοῦ ἐπιστήμη ἐστὶν ἢ ὅτου δὴ δεῖ θεῖναι τὴν ἐπιστήμην, ἐπιστήμη δέ τις

D καὶ ποιά τις ποιοῦ τινὸς καὶ τινός. λέγω δὲ τὸ τοιόνδε· οὐκ ἐπειδὴ οἰκίας ἐργασίας ἐπιστήμη ἐγένετο, διήνεγκε τῶν ἄλλων ἐπιστημῶν, ὥστε οἰκοδομικὴ κληθῆναι; Τί μὴν; Ἄρ' οὐ τῷ ποιά τις εἶναι, οἷα ἑτέρα οὐδεμία τῶν ἄλλων; Ναί. Οὐκοῦν ἐπειδὴ ποιοῦ τινός, καὶ αὕτη ποιά τις ἐγένετο; καὶ αἱ ἄλλαι οὕτω τέχναι τε καὶ ἐπιστήμαι; Ἔστιν οὕτω. Τοῦτο τοίνυν, ἦν δ' ἐγώ, φάθι με τότε βούλεσθαι λέγειν, εἰ ἄρα νῦν ἔμαθες, ὅτι ὅσα ἐστὶν οἷα εἶναι του, αὐτὰ μὲν μόνα αὐτῶν μόνων

E ἐστί, τῶν δὲ ποιῶν τινῶν ποιά ἅττα. καὶ οὐ τι λέγω, ὥς, οἷων ἂν ᾗ, τοιαῦτα καὶ ἔστιν, ὥς ἄρα καὶ τῶν ὑγιεινῶν καὶ νοσῶδων ἢ ἐπιστήμη ὑγιεινὴ καὶ νοσώδης καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν κακὴ καὶ ἀγαθὴ· ἀλλ' ἐπειδὴ οὐκ αὐτοῦ οὐπερ ἐπιστήμη ἐστὶν ἐγένετο ἐπιστήμη, ἀλλὰ ποιοῦ τινός, τοῦτο δ' ἦν ὑγιεινὸν καὶ νοσῶδες, ποιά δὴ τις ξυνέβη καὶ αὕτη γενέσθαι, καὶ τοῦτο αὐτὴν ἐποίησε μηκέτι ἐπιστήμην ἀπλῶς καλεῖσθαι, ἀλλὰ τοῦ ποιοῦ τινός προσγενομένου ἱατρικὴν. Ἔμαθον, ἔφη, καὶ μοι δοκεῖ οὕτως ἔχειν. Τὸ δὲ δὴ διψος,

439A ἦν δ' ἐγώ, οὐ | τούτων θήσεις τῶν οἷων τινὸς εἶναι τοῦτο ὅπερ ἐστίν; ἔστι δὲ δὴ του διψος; Ἐγώ γε, ἦ δ' ὅς· πώματος γε. Οὐκοῦν ποιοῦ μὲν τινος πώματος ποῖόν τι καὶ διψος, διψος δ' οὖν αὐτὸ οὔτε πολλοῦ οὔτε ὀλίγου, οὔτε ἀγαθοῦ οὔτε κακοῦ, οὐδ' ἐνὶ λόγῳ ποιοῦ τινός, ἀλλ' αὐτοῦ πώματος μόνον αὐτὸ διψος πέφυκεν; Παντάπασιν μὲν οὖν. Τοῦ διψῶντος ἄρα ἡ ψυχὴ, καθ' ὅσον διψῇ, οὐκ ἄλλο τι βούλεται ἢ πιεῖν,

B καὶ τούτου ὀρέγεται καὶ ἐπὶ τοῦτο ὀρμᾷ. Δῆλον δὴ. Οὐκοῦν εἴ ποτέ τι αὐτὴν ἀνθέλκει διψῶσαν, ἕτερον ἂν τι ἐν αὐτῇ εἴη αὐτοῦ τοῦ διψῶντος καὶ ἀγοντος ὥσπερ θηρίον ἐπὶ τὸ πιεῖν; οὐ γὰρ ἂν, φαμέν, τό γε αὐτὸ τῷ αὐτῷ ἑαυτοῦ περὶ τὸ αὐτὸ ἅμα τάναντία πράττοι. Οὐ γὰρ οὖν. Ὡσπερ γε, οἶμαι, τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα αἱ

χεῖρες τὸ τόξον ἀπωθοῦνται τε καὶ προσέλκονται, ἀλλ' ὅτι
 ἄλλη μὲν ἢ ἀπωθοῦσα χεῖρ, ἑτέρα δὲ ἢ προσαγομένη. Παν-
 τάπασι μὲν οὖν, ἔφη. Πότερον δὴ φῶμέν τινας ἔστιν ὅτε C
 διψῶντας οὐκ ἐθέλειν πιεῖν; Καὶ μάλα γ', ἔφη, πολλοὺς καὶ
 πολλάκις. Τί οὖν, ἔφην ἐγώ, φαίη τις ἂν τούτων πέρι; οὐκ
 ἐνεῖναι μὲν ἐν τῇ ψυχῇ αὐτῶν τὸ κελεύον, ἐνεῖναι δὲ τὸ
 κωλύον πιεῖν, ἄλλο ὄν καὶ κρατοῦν τοῦ κελεύοντος; Ἔμοιγε,
 ἔφη, δοκεῖ. Ἄρ' οὖν οὐ τὸ μὲν κωλύον τὰ τοιαῦτα ἐγγίγνεται,
 ὅταν ἐγγίγνηται, ἐκ λογισμοῦ, τὰ δὲ ἄγοντα καὶ ἔλκοντα διὰ D
 παθημάτων τε καὶ νοσημάτων παραγίγνεται; Φαίνεται. Οὐ
 δὴ ἀλόγως, ἦν δ' ἐγώ, ἀξιῶσομεν αὐτὰ διττά τε καὶ ἕτερα
 ἀλλήλων εἶναι, τὸ μὲν ᾧ λογίζεται λογιστικὸν προσαγορεύοντες
 τῆς ψυχῆς, τὸ δὲ ᾧ ἐρᾷ τε καὶ πεινῇ καὶ διψῇ καὶ περὶ τὰς
 ἄλλας ἐπιθυμίας ἐπτόηται ἀλόγιστόν τε καὶ ἐπιθυμητικόν,
 πληρώσεών τινων καὶ ἡδονῶν ἐταῖρον. Οὐκ, ἀλλ' εἰκότως,
 ἔφη, ἡγοίμεθ' ἂν οὕτως. Ταῦτα μὲν τοίνυν, ἦν δ' ἐγώ, δύο E
 ἡμῖν ὠρίσθω εἶδη ἐν ψυχῇ ἐνόντα. τὸ δὲ δὴ τοῦ θυμοῦ καὶ
 ᾧ θυμούμεθα πότερον τρίτον, ἢ τούτων ποτέρῳ ἂν εἴη ὁμοφυές;
 Ἵσως, ἔφη, τῷ ἐτέρῳ, τῷ ἐπιθυμητικῷ. Ἄλλ', ἦν δ' ἐγώ,
 ποτὲ ἀκούσας ἔτι πιστεύω τούτῳ, ὡς ἄρα Λεόντιος ὁ
 Ἀγλαῖωνος ἀνιὼν ἐκ Πειραιεύς ὑπὸ τὸ βόρειον τεῖχος ἐκτός,
 αἰσθόμενος νεκροὺς παρὰ τῷ δημίῳ κειμένους, ἅμα μὲν ἰδεῖν
 ἐπιθυμοῖ, ἅμα δὲ αὖ δυσχεραῖνοι καὶ ἀποτρέποι ἑαυτόν, καὶ
 τέως μάχοιτό τε καὶ | παρακαλύπτοιτο, κρατούμενος δ' οὖν 440A
 ὑπὸ τῆς ἐπιθυμίας, διελκύσας τοὺς ὀφθαλμούς, προσδραμὼν
 πρὸς τοὺς νεκρούς, Ἴδου ὑμῖν, ἔφη, ὦ κακοδαίμονες, ἐμπλήσθητε
 τοῦ καλοῦ θεάματος. Ἦκουσα, ἔφη, καὶ αὐτός. Οὗτος
 μέντοι, ἔφην, ὁ λόγος σημαίνει τὴν ὀργὴν πολεμεῖν ἐνίοτε
 ταῖς ἐπιθυμίαις ὡς ἄλλο ὄν ἄλλῳ. Σημαίνει γάρ, ἔφη.
 Οὐκοῦν καὶ ἄλλοθι, ἔφην, πολλαχοῦ αἰσθανόμεθα, ὅταν
 βιάζωνται τινα παρὰ τὸν λογισμὸν ἐπιθυμίαι, λοιδοροῦντά B
 τε αὐτὸν καὶ θυμούμενον τῷ βιαζομένῳ ἐν αὐτῷ, καὶ ὥσπερ
 δυοῖν στασιαζόντοιν ξύμμαχον τῷ λόγῳ γιγνόμενον τὸν θυμὸν
 τοῦ τοιοῦτου; ταῖς δ' ἐπιθυμίαις αὐτὸν κοινωνήσαντα,

αἰρουντος λόγου μὴ δεῖν, ἀντιπράττειν οἶμαί σε οὐκ ἂν φάναι γενομένου ποτὲ ἐν σαυτῷ τοιούτου αἰσθῆσθαι, οἶμαι δ' οὐδ' ἐν ἄλλῳ. Οὐ μὰ τὸν Δία, ἔφη. Τί δέ; ἦν

C δ' ἐγώ· ὅταν τις οἴηται ἀδικεῖν, οὐχ ὅσῳ ἂν γενναιότερος ᾗ, τοσούτῳ ἥττον δύναται ὀργίζεσθαι καὶ πεινῶν καὶ ῥιγῶν καὶ ἄλλο ὅτιοῦν τῶν τοιούτων πάσχων ὑπ' ἐκείνου ὃν ἂν οἴηται δικαίως ταῦτα δρᾶν, καί, ὃν λέγω, οὐκ ἐθέλει πρὸς τοῦτον αὐτοῦ ἐγείρεσθαι ὁ θυμός; Ἀληθῆ, ἔφη. Τί δέ; ὅταν ἀδικεῖσθαι τις ἡγῆται, οὐκ ἐν τούτῳ ζεῖ τε καὶ χαλεπαίνει καὶ ξυμμαχεῖ τῷ δοκοῦντι δικαίῳ καὶ δι' αὐτὸ πεινῇν καὶ δι' αὐτὸ ῥιγοῦν καὶ πάντα τὰ τοιαῦτα πάσχειν ὑπομένων, κἂν

D νικᾶται, οὐ λήγει τῶν γενναίων, πρὶν ἂν ἢ διαπράξηται ἢ τελευτήσῃ ἢ ὥσπερ κύων ὑπὸ νομέως ὑπὸ τοῦ λόγου τοῦ παρ' αὐτῷ ἀνακληθεὶς πραῦνθῇ; Πάνυ μὲν οὖν, ἔφη, ἔοικε τούτῳ ᾧ λέγεις· καίτοι γ' ἐν τῇ ἡμετέρᾳ πόλει τοὺς ἐπικούρους ὥσπερ κύνας ἐθέμεθα ὑπηκόους τῶν ἀρχόντων ὥσπερ ποιμένων πόλεως. Καλῶς γάρ, ἦν δ' ἐγώ, νοεῖς ὃ βούλομαι λέγειν.

E ἄλλ' ἢ πρὸς τούτῳ καὶ τόδε ἐνθυμεῖ; Τὸ ποῖον; Ὅτι τούναντίον ἢ ἀρτίως ἡμῖν φαίνεται περὶ τοῦ θυμοειδοῦς. τότε μὲν γὰρ ἐπιθυμητικόν τι αὐτὸ ὥόμεθα εἶναι, νῦν δὲ πολλοῦ δεῖν φαμέν, ἀλλὰ πολὺ μᾶλλον αὐτὸ ἐν τῇ τῆς ψυχῆς στάσει τίθεσθαι τὰ ὅπλα πρὸς τοῦ λογιστικοῦ. Παντάπασιν, ἔφη. Ἄρ' οὖν ἕτερον ὃν καὶ τούτου, ἢ λογιστικοῦ τι εἶδος, ὥστε μὴ τρία ἀλλὰ δύο εἶδη εἶναι ἐν ψυχῇ, λογιστικὸν καὶ ἐπιθυμητικόν; ἢ καθάπερ ἐν τῇ πόλει ξυνεῖχεν αὐτὴν τρία ὄντα

441A γένη, | χρηματιστικόν, ἐπικουρικόν, βουλευτικόν, οὕτω καὶ ἐν ψυχῇ τρίτον τοῦτό ἐστι τὸ θυμοειδές, ἐπίκουρον ὃν τῷ λογιστικῷ φύσει, εἰάν μὴ ὑπὸ κακῆς τροφῆς διαφθαρῇ; Ἀνάγκη, ἔφη, τρίτον. Ναί, ἦν δ' ἐγώ, ἂν γε τοῦ λογιστικοῦ ἄλλο τι φανῇ, ὥσπερ τοῦ ἐπιθυμητικοῦ ἐφάνη ἕτερον ὄν. Ἄλλ' οὐ χαλεπόν, ἔφη, φανῆναι. καὶ γὰρ ἐν τοῖς παιδίοις τοῦτό γ' ἂν τις ἴδοι, ὅτι θυμοῦ μὲν εὐθὺς γενόμενα μεστὰ ἐστι, λογισμοῦ δ' ἔνιοι μὲν ἔμοιγε δοκοῦσιν οὐδέποτε μεταλαμ-

B βάνειν, οἱ δὲ πολλοὶ ὀψέ ποτε. Ναί μὰ Δί', ἦν δ' ἐγώ, καλῶς

γε εἶπες. ἔτι δὲ ἐν τοῖς θηρίοις ἂν τις ἴδοι ὃ λέγεις, ὅτι οὕτως ἔχει. πρὸς δὲ τούτοις καὶ ὃ ἄνω που ἐκεῖ εἵπομεν, τὸ τοῦ Ὀμήρου μαρτυρήσει, τὸ

στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·

ἐνταῦθα γὰρ δὴ σαφῶς ὥς ἕτερον ἐτέρῳ ἐπιπλήττον πεποίηκεν Ὀμηρος τὸ ἀναλογισάμενον περὶ τοῦ βελτιονός τε ^C καὶ χείρονος τῷ ἀλογίστως θυμουμένῳ. Κομιδῇ, ἔφη, ὁρθῶς λέγεις.

Ταῦτα μὲν ἄρα, ἦν δ' ἐγώ, μόγισ διανενεύκαμεν, καὶ ἡμῖν ἐπεικῶς ὁμολογεῖται τὰ αὐτὰ μὲν ἐν πόλει, τὰ αὐτὰ δ' ἐν ἐνὸς ἐκάστου τῇ ψυχῇ γένῃ ἐνεῖναι καὶ ἴσα τὸν ἀριθμόν. Ἔστι ταῦτα. Οὐκοῦν ἐκεῖνό γε ἤδη ἀναγκαῖον, ὥς πόλις ἦν σοφὴ καὶ ᾧ, οὕτω καὶ τὸν ιδιώτην καὶ τούτῳ σοφὸν εἶναι; Τί μὴν; Καὶ ᾧ δὴ ἀνδρείος ιδιώτης καὶ ὥς, τούτῳ καὶ πόλιν ^D ἀνδρείαν καὶ οὕτως, καὶ τᾶλλα πάντα πρὸς ἀρετὴν ὡσαύτως ἀμφοτέρα ἔχειν. Ἀνάγκη. Καὶ δίκαιον δὴ, ᾧ Γλαύκων, οἶμαι, φήσομεν ἄνδρα εἶναι τῷ αὐτῷ τρόπῳ ᾧπερ καὶ πόλις ἦν δικαία. Καὶ τοῦτο πᾶσα ἀνάγκη. Ἄλλ' οὐ πη μὴν τοῦτο ἐπιλελήσμεθα, ὅτι ἐκείνη γε τῷ τὸ ἑαυτοῦ ἕκαστον ἐν αὐτῇ πράττειν τριῶν ὄντων γενῶν δικαία ἦν. Οὐ μοι δοκοῦμεν, ἔφη, ἐπιλελήσθαι. Μνημονευτέον ἄρα ἡμῖν, ὅτι καὶ ἡμῶν ἕκαστος, ὅτου ἂν τὰ αὐτοῦ ἕκαστον τῶν ἐν αὐτῷ πράττη, οὗτος δίκαιός τε ἔσται καὶ τὰ αὐτοῦ πράττων. Καὶ ^E μάλα, ἦ δ' ὅς, μνημονευτέον. Οὐκοῦν τῷ μὲν λογιστικῷ ἄρχειν προσήκει, σοφῷ ὄντι καὶ ἔχοντι τὴν ὑπὲρ ἀπάσης τῆς ψυχῆς προμήθειαν, τῷ δὲ θυμοειδεῖ ὑπηκόῳ εἶναι καὶ ξυμμάχῳ τούτου; Πάνυ γε. Ἄρ' οὖν οὐχ, ὥσπερ ἐλέγομεν, μουσικῆς καὶ γυμναστικῆς κρᾶσις ξύμφωνά αὐτὰ ποιήσει, τὸ μὲν ἐπιτείνουσα καὶ τρέφουσα λόγοις | τε καλοῖς καὶ ^{442A} μαθήμασι, τὸ δὲ ἀνιείσα παραμυθουμένη, ἡμεροῦσα ἀρμονία τε καὶ ῥυθμῷ; Κομιδῇ γε, ἦ δ' ὅς. Καὶ τούτῳ δὴ οὕτω τραφέντε καὶ ὥς ἀληθῶς τὰ αὐτῶν μαθόντε καὶ παιδευθέντε προστατήσεται τοῦ ἐπιθυμητικοῦ, ὃ δὴ πλεῖστον τῆς ψυχῆς ἐν ἐκάστῳ ἐστὶ καὶ χρημάτων φύσει ἀπληστότατον· ὃ

τηρήσετον μὴ τῷ πίμπλασθαι τῶν περὶ τὸ σῶμα καλουμένων
 ἡδονῶν πολὺ καὶ ἰσχυρὸν γενόμενον οὐκ αὖ τὰ αὐτοῦ πράττει,
 B ἀλλὰ καταδουλώσασθαι καὶ ἄρχειν ἐπιχειρήσῃ ὧν οὐ προ-
 σήκον αὐτῷ γένει, καὶ ξύμπαντα τὸν βίον πάντων ἀνατρέψῃ.
 Πάνυ μὲν οὖν, ἔφη. Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τοὺς ἔξωθεν
 πολεμίους τούτῳ ἂν κάλλιστα φυλαττοίτην ὑπὲρ ἀπάσης τῆς
 ψυχῆς τε καὶ τοῦ σώματος, τὸ μὲν βουλευόμενον, τὸ δὲ προ-
 πολεμοῦν, ἐπόμενον δὲ τῷ ἄρχοντι καὶ τῇ ἀνδρείᾳ ἐπιτελοῦν
 τὰ βουλευθέντα; Ἔστι ταῦτα. Καὶ ἀνδρείον δὴ, οἶμαί,
 τούτῳ τῷ μέρει καλοῦμεν ἕνα ἕκαστον, ὅταν αὐτοῦ τὸ
 C θυμοειδὲς διασώξῃ διὰ τε λυπῶν καὶ ἡδονῶν τὸ ὑπὸ τοῦ λόγου
 παραγγελθὲν δεινόν τε καὶ μῆ. Ὅρθῳς γ', ἔφη. Σοφὸν δέ γε
 ἐκείνῳ τῷ σμικρῷ μέρει, τῷ δ' ἡρχέ τ' ἐν αὐτῷ καὶ ταῦτα
 παρήγγελλεν, ἔχον αὖ κάκεινο ἐπιστήμην ἐν αὐτῷ τὴν τοῦ
 ξυμφέροντος ἐκάστω τε καὶ ὅλῳ τῷ κοινῷ σφῶν αὐτῶν τριῶν
 ὄντων. Πάνυ μὲν οὖν. Τί δέ; σῶφρονα οὐ τῇ φιλίᾳ καὶ
 D ξυμφωνίᾳ τῇ αὐτῶν τούτων, ὅταν τό τε ἄρχον καὶ τῷ
 ἄρχομένῳ τὸ λογιστικὸν ὁμοδοξῶσι δεῖν ἄρχειν καὶ μὴ
 στασιάζωσιν αὐτῷ; Σωφροσύνη γοῦν, ἦ δ' ὅς, οὐκ ἄλλο τί
 ἐστίν ἢ τοῦτο, πόλεώς τε καὶ ἰδιώτου. Ἀλλὰ μὲν δὴ δίκαιός
 γε, ᾧ πολλάκις λέγομεν, τούτῳ καὶ οὕτως ἔσται. Πολλὴ
 ἀνάγκη. Τί οὖν; εἶπον ἐγώ· μὴ πῃ ἡμῖν ἀπαμβλύνεται
 ἄλλο τι δικαιοσύνη δοκεῖν εἶναι ἢ ὅπερ ἐν τῇ πόλει ἐφάνη;
 Οὐκ ἔμοιγε, ἔφη, δοκεῖ. Ὡδε γάρ, ἦν δ' ἐγώ, παντάπασιν
 E ἂν βεβαιωσαίμεθα εἴ τι ἡμῶν ἔτι ἐν τῇ ψυχῇ ἀμφισβητεῖ, τὰ
 φορτικὰ αὐτῷ προσφέροντες. Ποῖα δὴ; Οἶον εἰ δέοι ἡμᾶς
 ἀνομολογεῖσθαι περὶ τε ἐκείνης τῆς πόλεως καὶ τοῦ ἐκείνη
 ὁμοίως πεφυκότος τε καὶ τεθραμμένου ἀνδρός, εἰ δοκεῖ ἂν
 παρακαταθήκην χρυσοῦ ἢ ἀργυρίου δεξάμενος ὁ τοιοῦτος
 443A ἀποστερηῆσαι, τίν' ἂν οἶε οἰηθῆναι τοῦτο αὐτὸν | δρᾶσαι
 μᾶλλον ἢ ὅσοι μὴ τοιοῦτοι; Οὐδέν' ἂν, ἔφη. Οὐκοῦν καὶ
 ἱεροσυλιῶν καὶ κλοπῶν καὶ προδοσιῶν, ἢ ἰδίᾳ ἐταίρων ἢ
 δημοσίᾳ πόλεων, ἐκτὸς ἂν οὗτος εἴη; Ἐκτός. Καὶ μὴν
 οὐδ' ὅπωςτιοῦν ἄπιστος ἢ κατὰ ὅρκους ἢ κατὰ τὰς ἄλλας

ὁμολογίας. Πῶς γὰρ ἂν; Μοιχείαι μὴν καὶ γονέων ἀμέλειαι
καὶ θεῶν ἀθεραπευσίαι. παντὶ ἄλλῳ μᾶλλον ἢ τῷ τοιούτῳ ^B
προσῆκουσιν. Παντὶ μέντοι, ἔφη. Οὐκοῦν τούτων πάντων
αἴτιον, ὅτι αὐτοῦ τῶν ἐν αὐτῷ ἕκαστον τὰ αὐτοῦ πράττει
ἀρχῆς τε πέρι καὶ τοῦ ἀρχεσθαι; Τοῦτο μὲν οὖν, καὶ οὐδὲν
ἄλλο. Ἔτι τι οὖν ἕτερον ζητεῖς δικαιοσύνην εἶναι ἢ ταύτην
τὴν δύναμιν, ἣ τοὺς τοιούτους ἄνδρας τε παρέχεται καὶ
πόλεις; Μὰ Δία, ἦ δ' ὅς, οὐκ ἔγωγε. Τέλειον ἄρα ἡμῖν τὸ
ἐνύπνιον ἀποτετέλεσται, ὃ ἔφαμεν ὑποπτεῦσαι, ὥς εὐθὺς
ἀρχόμενοι τῆς πόλεως οἰκίξειν κατὰ θεόν τινα εἰς ἀρχὴν τε
καὶ τύπον τινὰ τῆς δικαιοσύνης κινδυνεύομεν ἐμβεβηκέναι. ^C
Παντάπασι μὲν οὖν. Τὸ δέ γε ἦν ἄρα, ὦ Γλαῦκων, δι' ὃ καὶ
ὠφελεῖ, εἰδωλόν τι τῆς δικαιοσύνης, τὸ τὸν μὲν σκυτοτομικὸν
φύσει ὀρθῶς ἔχειν σκυτοτομεῖν καὶ ἄλλο μηδὲν πράττειν, τὸν
δὲ τεκτονικὸν τεκταίνεσθαι, καὶ τᾶλλα δὴ οὕτως. Φαίνεται.
Τὸ δέ γε ἀληθές, τοιοῦτο μὲν τι ἦν, ὥς ἔοικεν, ἡ δικαιοσύνη,
ἀλλ' οὐ περὶ τὴν ἔξω πρᾶξιν τῶν αὐτοῦ, ἀλλὰ περὶ τὴν
ἐντὸς ὥς ἀληθῶς περὶ ἑαυτὸν καὶ τὰ ἑαυτοῦ, μὴ ἑάσαντα ^D
τάλλότρια πράττειν ἕκαστον ἐν αὐτῷ μηδὲ πολυπραγμονεῖν
πρὸς ἄλληλα τὰ ἐν τῇ ψυχῇ γένη, ἀλλὰ τῷ ὄντι τὰ οἰκεία
εὖ θέμενον καὶ ἀρξάντα αὐτὸν αὐτοῦ καὶ κοσμήσαντα καὶ
φίλον γενόμενον ἑαυτῷ καὶ ξυναρμόσαντα τρία ὄντα, ὥσπερ
ὄρους τρεῖς ἀρμονίας ἀτεχνῶς, νεάτης τε καὶ ὑπάτης καὶ
μέσης, καὶ εἰ ἄλλα ἅττα μεταξὺ τυγχάνει ὄντα, πάντα
ταῦτα ξυνδήσαντα καὶ παντάπασιν ἓνα γενόμενον ἐκ πολ-
λῶν, σῶφρονα καὶ ἡρμοσμένον, οὕτω δὴ πράττειν ἤδη,
εἴαν τι πράττῃ ἢ περὶ χρημάτων κτήσιν ἢ περὶ σώματος ^E
θεραπείαν ἢ καὶ πολιτικόν τι ἢ περὶ τὰ ἴδια ξυμβόλαια,
ἐν πᾶσι τούτοις ἡγούμενον καὶ ὀνομάζοντα δικαίαν μὲν
καὶ καλὴν πρᾶξιν ἢ ἂν ταύτην τὴν ἔξιν σῶζῃ τε καὶ
ξυναπεργάζεται, σοφίαν δὲ τὴν ἐπιστατοῦσαν ταύτῃ τῇ
πράξει ἐπιστήμην, ἀδικον δὲ πρᾶξιν | ἢ ἂν αἰεὶ ταύτην λύῃ,
ἀμαθίαν δὲ τὴν ταύτῃ αὐτὴν ἐπιστατοῦσαν δόξαν. Παντάπασιν, 444A
ἢ δ' ὅς, ὦ Σώκρατες, ἀληθῆ λέγεις. Εἶεν, ἦν δ' ἐγώ· τὸν

μὲν δίκαιον καὶ ἄνδρα καὶ πόλιν καὶ δικαιοσύνην, δὲ τυγχάνει ἐν αὐτοῖς ὅν, εἰ φαῖμεν εὐρηκέναι, οὐκ ἂν πάνυ τι, οἶμαι, δόξαιμεν ψεύδεσθαι. Μὰ Δία οὐ μέντοι, ἔφη. Φῶμεν ἄρα; Φῶμεν.

- "Εστω δὴ, ἦν δ' ἐγώ· μετὰ γὰρ τοῦτο σκεπτέον, οἶμαι, ἀδικίαν. Δῆλον. Οὐκοῦν στάσιν τινὰ αὐτῶν τριῶν ὄντων
 B τούτων δεῖ αὐτὴν εἶναι καὶ πολυπραγμοσύνην καὶ ἄλλοτριον-
 πραγμοσύνην καὶ ἐπανάστασιν μέρους τινὸς τῷ ὅλῳ τῆς
 ψυχῆς, ἔν' ἄρχῃ ἐν αὐτῇ οὐ προσήκον, ἀλλὰ τοιούτου ὄντος
 φύσει οἷον πρέπει αὐτῷ δουλεύειν τῷ τοῦ ἀρχικοῦ γένους
 ὄντι; τοιαῦτ' ἅττα, οἶμαι, φήσομεν καὶ τὴν τούτων ταραχὴν
 καὶ πλάνην εἶναι τὴν τε ἀδικίαν καὶ ἀκολασίαν καὶ δειλίαν
 καὶ ἀμαθίαν καὶ ξυλλήβδην πᾶσαν κακίαν. Ταῦτα μὲν οὖν
 C ταῦτα, ἔφη. Οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ ἀδίκῃ πράττειν καὶ
 τὸ ἀδικεῖν καὶ αὐτὸ δίκαια ποιεῖν, ταῦτα πάντα τυγχάνει
 ὄντα κατάδηλα ἤδη σαφῶς, εἴπερ καὶ ἡ ἀδικία τε καὶ
 δικαιοσύνη; Πῶς δὴ; "Οτι, ἦν δ' ἐγώ, τυγχάνει οὐδὲν
 διαφέροντα τῶν ὑγιεινῶν τε καὶ νοσῶδων, ὡς ἐκείνα ἐν
 σώματι, ταῦτα ἐν ψυχῇ. Πῇ; ἔφη. Τὰ μὲν που ὑγιεινὰ
 ὑγίαιαν ἐμποεῖ, τὰ δὲ νοσώδη νόσον. Ναί. Οὐκοῦν καὶ τὸ
 μὲν δίκαια πράττειν δικαιοσύνην ἐμποεῖ, τὸ δ' ἀδίκῃ ἀδικίαν;
 D Ἀνάγκη. "Εστι δὲ τὸ μὲν ὑγίαιαν ποιεῖν τὰ ἐν τῷ σώματι
 κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖσθαι ὑπ'
 ἀλλήλων, τὸ δὲ νόσον παρὰ φύσιν ἄρχειν τε καὶ ἄρχεσθαι
 ἄλλο ὑπ' ἄλλου. "Εστι γάρ. Οὐκοῦν αὖ, ἔφη, τὸ δικαιο-
 σύνην ἐμποεῖν τὰ ἐν τῇ ψυχῇ κατὰ φύσιν καθιστάναι κρατεῖν
 τε καὶ κρατεῖσθαι ὑπ' ἀλλήλων, τὸ δὲ ἀδικίαν παρὰ φύσιν
 ἄρχειν τε καὶ ἄρχεσθαι ἄλλο ὑπ' ἄλλου; Κομιδῇ, ἔφη.
 E Ἀρετὴ μὲν ἄρα, ὡς ἔοικεν, ὑγίειά τε τις ἂν εἴη καὶ κάλλος
 καὶ εὐεξία ψυχῆς, κακία δὲ νόσος τε καὶ αἰσχος καὶ ἀσθένεια.
 "Εστὶν οὕτω. Ἄρ' οὖν οὐ καὶ τὰ μὲν καλὰ ἐπιτηδεύματα εἰς
 ἀρετῆς κτῆσιν φέρει, τὰ δ' αἰσχροὶ εἰς κακίας; Ἀνάγκη.

Τὸ δὲ λοιπὸν ἤδη, ὡς ἔοικεν, ἡμῖν ἐστὶ σκέψασθαι, πότερον
 445A αὐτὸ λυσιτελεῖ δίκαιά τε πράττειν καὶ | καλὰ ἐπιτηδεύειν καὶ

εἶναι δίκαιον, εἴαν τε λανθάνῃ εἴαν τε μὴ τοιοῦτος ὢν, ἢ ἀδικεῖν
 τε καὶ ἄδικον εἶναι, εἴανπερ μὴ διδῶ δίκην μηδὲ βελτίων
 γίγνηται κολαζόμενος. Ἄλλ', ἔφη, ὦ Σώκρατες, γελοῖον ἔμοιγε
 φαίνεται τὸ σκέμμα γίνεσθαι ἤδη, εἰ τοῦ μὲν σώματος τῆς
 φύσεως διαφθειρομένης δοκεῖ οὐ βιωτὸν εἶναι οὐδὲ μετὰ πάντων
 σιτίων τε καὶ ποτῶν καὶ παντὸς πλούτου καὶ πάσης ἀρχῆς,
 τῆς δὲ αὐτοῦ τούτου ᾧ ζῶμεν φύσεως ταραττομένης καὶ
 διαφθειρομένης βιωτὸν ἄρα ἔσται, εἴανπερ τις ποιῇ ὃ ἂν
 βουλευθῇ ἄλλο πλὴν τοῦτο ὁπόθεν κακίας μὲν καὶ ἀδικίας B
 ἀπαλλαγῇσεται, δικαιοσύνην δὲ καὶ ἀρετὴν κτήσεται, ἐπειδήπερ
 ἐφάνη γε ὄντα ἑκάτερα οἷα ἡμεῖς διεληλύθαμεν. Γελοῖον γάρ,
 ἦν δ' ἐγώ· ἄλλ' ὅμως ἐπείπερ ἐνταῦθα ἐληλύθαμεν, ὅσον οἷον
 τε σαφέστατα κατιδεῖν ὅτι ταῦτα οὕτως ἔχει, οὐ χρή
 ἀποκάμνειν. Ἦκιστα, νῆ τὸν Δία, ἔφη, πάντων ἀποκμητέον.
 Δεῦρο νῦν, ἦν δ' ἐγώ, ἵνα καὶ ἴδῃς ὅσα καὶ εἶδη ἔχει ἡ κακία, C
 ὥς ἐμοὶ δοκεῖ, ἃ γε δὴ καὶ ἄξια θέας. Ἐπομαι, ἔφη· μόνον
 λέγε. Καὶ μὴν, ἦν δ' ἐγώ, ὥσπερ ἀπὸ σκοπιᾶς μοι φαίνεται,
 ἐπειδὴ ἐνταῦθα ἀναβεβήκαμεν τοῦ λόγου, ἐν μὲν εἶναι εἶδος τῆς
 ἀρετῆς, ἀπειρα δὲ τῆς κακίας, τέτταρα δ' ἐν αὐτοῖς ἅττα ὦν
 καὶ ἄξιον ἐπιμνησθῆναι. Πῶς λέγεις; ἔφη. Ὅσοι, ἦν δ' ἐγώ,
 πολιτειῶν τρόποι εἰσὶν εἶδη ἔχοντες, τοσοῦτοι κινδυνεύουσι
 καὶ ψυχῆς τρόποι εἶναι. Πόσοι δὴ; Πέντε μὲν, ἦν δ' ἐγώ, D
 πολιτειῶν, πέντε δὲ ψυχῆς. Λέγε, ἔφη, τίνες. Λέγω, εἶπον,
 ὅτι εἷς μὲν οὗτος ὃν ἡμεῖς διεληλύθαμεν πολιτείας εἷη ἂν
 τρόπος, ἐπονομασθείη δ' ἂν καὶ διχῇ· ἐγγενομένου μὲν γὰρ
 ἀνδρὸς ἐνὸς ἐν τοῖς ἀρχουσι διαφέροντος βασιλεία ἂν κληθείη,
 πλειόνων δὲ ἀριστοκρατία. Ἀληθῆ, ἔφη. Τοῦτο μὲν τοίνυν,
 ἦν δ' ἐγώ, ἐν εἶδος λέγω· οὔτε γὰρ ἂν πλείους οὔτε εἷς
 ἐγγεγόμενος κινήσειεν ἂν τῶν ἀξίων λόγου νόμων τῆς πόλεως, E
 τροφῇ τε καὶ παιδείᾳ χρησάμενος ἢ διήλθομεν. Οὐ γὰρ
 εἰκός, ἔφη.

Ε.

449^A Ἀγαθὴν μὲν τοίνυν τὴν τοιαύτην πόλιν τε καὶ πολιτείαν καὶ ὀρθὴν καλῶ, καὶ ἄνδρα τὸν τοιοῦτον, κακὰς δὲ τὰς ἄλλας καὶ ἡμαρτημένας, εἶπερ αὕτη ὀρθή, περὶ τε πόλεων διοικήσεις καὶ περὶ ἰδιωτῶν ψυχῆς τρόπου κατασκευήν, ἐν τέτταρσι πονηρίας εἶδесιν οὔσας. Ποίας δὴ ταύτας; ἔφη.

Καὶ ἐγὼ μὲν ἦα τὰς ἐφεξῆς ἐρῶν, ὥς μοι ἐφαίνοντο
^B ἕκασται ἐξ ἀλλήλων μεταβαίνειν· ὁ δὲ Πολέμαρχος — σμικρὸν γὰρ ἂπωτέρω τοῦ Ἀδειμάντου καθῆστο — ἐκτείνας τὴν χεῖρα καὶ λαβόμενος τοῦ ἱματίου ἄνωθεν αὐτοῦ παρὰ τὸν ὦμον, ἐκείνόν τε προσηγάγετο καὶ προτείνας ἑαυτὸν ἔλεγεν ἅττα προσκεκυφώς, ὦν ἄλλο μὲν οὐδὲν κατηκούσαμεν, τόδε δέ· Ἀφήσομεν οὖν, ἔφη, ἢ τί δράσομεν; Ἕκιστα γε, ἔφη ὁ Ἀδείμαντος μέγα ἤδη λέγων. Καὶ ἐγὼ, Τί μάλιστα,
^C ἔφη, ὑμεῖς οὐκ ἀφίετε; Σέ, ἢ δ' ὅς. Ἔτι ἐγὼ εἶπον, τί μάλιστα; Ἀπορρήθυμειν ἡμῖν δοκεῖς, ἔφη, καὶ εἶδος ὅλον οὐ τὸ ἐλάχιστον ἐκκλέπτειν τοῦ λόγου, ἵνα μὴ διέλθῃς, καὶ λήσῃιν οἰθῆναι εἰπῶν αὐτὸ φαύλως, ὥς ἄρα περὶ γυναικῶν τε καὶ παίδων παντὶ δῆλον, ὅτι κοινὰ τὰ φίλων ἔσται. Οὐκοῦν ὀρθῶς, ἔφη, ὦ Ἀδείμαντε; Ναί, ἢ δ' ὅς. ἀλλὰ τὸ ὀρθῶς τοῦτο, ὥσπερ τᾶλλα, λόγου δεῖται, τίς ὁ τρόπος τῆς κοινωνίας· πολλοὶ γὰρ ἂν γένοιτο. μὴ οὖν παρῆς ὄντινα σὺ λέγεις· ὥς ἡμεῖς πάλαι περιμένομεν οἰόμενοί σέ που μνησθήσεσθαι παιδοποιίας τε πέρι, πῶς παιδοποιήσονται,
^D καὶ γενομένους πῶς θρέψουσι, καὶ ὅλην ταύτην ἦν λέγεις κοινωνίαν γυναικῶν τε καὶ παίδων· μέγα γάρ τι οἰόμεθα

φέρειν καὶ ὅλον εἰς πολιτείαν ὀρθῶς ἢ μὴ ὀρθῶς γιγνόμενον. νῦν οὖν ἐπειδὴ ἄλλης ἐπιλαμβάνει πολιτείας πρὶν ταῦτα ἱκανῶς διελέσθαι, δέδοκται ἡμῖν τοῦτο, ὃ σὺ ἤκουσας, τὸ σὲ | μὴ μεθίναναι, πρὶν ἂν ταῦτα πάντα ὥσπερ τᾶλλα διέλθῃς. 450A

Καὶ ἐμὲ τοίνυν, ὁ Γλαῦκων ἔφη, κοινωνὸν τῆς ψήφου ταύτης τίθετε. Ἀμέλει, ἔφη ὁ Θρασύμαχος, πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε, ὦ Σώκρατες. Οἶον, ἦν δ' ἐγώ, εἰργάσασθε ἐπιλαβόμενοί μου! ὅσον λόγον πάλιν, ὥσπερ ἐξ ἀρχῆς, κινεῖτε περὶ τῆς πολιτείας! ἦν ὡς ἤδη διεληλυθὼς ἔγωγε ἔχαιρον, ἀγαπῶν εἴ τις ἐάσοι ταῦτα ἀποδεξάμενος ὡς τότε ἐρρήθη. ἂ νῦν ὑμεῖς παρακαλοῦντες οὐκ ἴστε ὅσον ἐσμὸν B

λόγων ἐπεγείρετε· ὃν ὀρῶν ἐγὼ παρήκα τότε, μὴ παράσχοι πολὺν ὄχλον. Τί δέ; ἦ δ' ὅς ὁ Θρασύμαχος· χρυσοχοή-
 σοντας οἷε τοῦσδε νῦν ἐνθάδε ἀφίχθαι, ἀλλ' οὐ λόγων ἀκουσομένους; Ναί, εἶπον, μετρίων γε. Μέτρον δέ γ', ἔφη, ὦ Σώκρατες, ὁ Γλαῦκων, τοιούτων λόγων ἀκούειν ὅλος ὁ βίος νοῦν ἔχουσιν. ἀλλὰ τὸ μὲν ἡμέτερον ἔα· σὺ δὲ περὶ ὧν ἐρωτῶμεν μηδαμῶς ἀποκάμῃς ἢ σοι δοκεῖ διεξιῶν, τίς ἢ C

κοινωνία τοῖς φύλαξιν ἡμῖν παίδων τε πέρι καὶ γυναικῶν ἔσται καὶ τροφῆς νέων ἔτι ὄντων τῆς ἐν τῷ μεταξὺ χρόνῳ γιγνομένης γενέσεώς τε καὶ παιδείας, ἢ δὴ ἐπιπονωτάτη δοκεῖ εἶναι. πειρῶ δὴ εἰπεῖν τίνα τρόπον δεῖ γίνεσθαι αὐτήν. Οὐ ράδιον, ὦ εὐδαιμον, ἦν δ' ἐγώ, διελθεῖν· πολλὰς γὰρ ἀπιστίας ἔχει ἔτι μᾶλλον τῶν ἔμπροσθεν ὧν διήλθομεν. καὶ γὰρ ὡς δυνατὰ λέγεται, ἀπιστοῖτ' ἂν, καὶ εἰ ὃ τι μάλιστα D

γένοιτο, ὡς ἄριστ' ἂν εἴη ταῦτα, καὶ ταύτη ἀπιστήσεται. διὸ δὴ καὶ ὅκνος τις αὐτῶν ἄπτεσθαι, μὴ εὐχὴ δοκῇ εἶναι ὁ λόγος, ὦ φίλε ἐταῖρε. Μηδέν, ἦ δ' ὅς, ὅκνει· οὔτε γὰρ ἀγνώμονες οὔτε ἀπιστοὶ οὔτε δύσνοι οἱ ἀκουσόμενοι. Καὶ ἐγὼ εἶπον Ὡ ἄριστε, ἦ που βουλόμενός με παραθαρρύνειν λέγεις; Ἐγώ, ἔφη. Πᾶν τοίνυν, ἦν δ' ἐγώ, τοῦναντίον ποιεῖς. πιστεύοντος μὲν γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἂ λέγω, καλῶς E

εἶχεν ἢ παραμυθία· ἐν γὰρ φρονίμοις τε καὶ φίλοις περὶ τῶν μεγίστων τε καὶ φίλων τάληθῇ εἰδόμενα λέγειν ἀσφαλές

καὶ θαρράλεον, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἅμα τοὺς λόγους ποιεῖσθαι, ὃ δὴ ἐγὼ δρῶ, φοβερὸν τε καὶ σφαλερὸν, οὐ τι
 451A γέλωτα | ὀφλεῖν — παιδικὸν γὰρ τοῦτό γε —, ἀλλὰ μὴ
 σφαλεῖς τῆς ἀληθείας οὐ μόνον αὐτοὺς ἀλλὰ καὶ τοὺς φίλους
 ξυνεπισπασάμενος κείσομαι περὶ ἃ ἤκιστα δεῖ σφάλλεσθαι.
 προσκυνῶ δὲ Ἀδράστειαν, ᾧ Γλαύκων, χάριν οὐ μέλλω
 λέγειν· ἐλπίζω γὰρ οὖν ἔλαττον ἁμάρτημα ἀκουσίως τινὸς
 φονέα γενέσθαι ἢ ἀπατεῶνα καλῶν τε καὶ ἀγαθῶν καὶ
 [δικαίων] νομίμων πέρι. τοῦτο οὖν τὸ κινδύνευμα κινδυνεύειν
 B ἐν ἐχθροῖς κρεῖττον ἢ φίλοις, ὥστε εὐ με παραμυθεῖ. Καὶ
 ὁ Γλαύκων γελάσας Ἀλλ', ᾧ Σώκρατες, ἔφη, ἐάν τι πάθωμεν
 πλημμελὲς ὑπὸ τοῦ λόγου, ἀφίεμέν σε ὥσπερ φόνου καὶ
 καθαρὸν εἶναι καὶ μὴ ἀπατεῶνα ἡμῶν. ἀλλὰ θαρρήσας λέγε.
 Ἀλλὰ μέντοι, εἶπον, καθαρὸς γε καὶ ἐκεῖ ὁ ἀφεθείς, ὡς ὁ
 νόμος λέγει· εἰκὸς δέ γε, εἴπερ ἐκεῖ, κἀνθάδε. Λέγε τοί-
 νυν, ἔφη, τούτου γ' ἕνεκα. Λέγειν δῆ, ἔφην ἐγὼ, χρή
 ἀνάπαλιν αὖ νῦν, ἃ τότε ἴσως ἔδει ἐφεξῆς λέγειν· τάχα
 C δὲ οὕτως ἂν ὀρθῶς ἔχοι, μετὰ ἀνδρεῖον δρᾶμα παντελῶς
 διαπερανθὲν τὸ γυναικεῖον αὖ περαίνειν, ἄλλως τε καὶ ἐπειδὴ
 σὺ οὕτω προκαλεῖ.

Ἀνθρώποις γὰρ φύσι καὶ παιδευθεῖσιν ὡς ἡμεῖς διήλθομεν,
 κατ' ἐμὴν δόξαν οὐκ ἔστ' ἄλλη ὀρθὴ παίδων τε καὶ γυναικῶν
 κτήσις τε καὶ χρεῖα ἢ κατ' ἐκείνην τὴν ὀρμὴν ἰοῦσιν, ἦν περ
 τὸ πρῶτον ὠρμήσαμεν· ἐπεχειρήσαμεν δέ που ὡς ἀγέλης
 D φύλακας τοὺς ἄνδρας καθιστάναι τῷ λόγῳ. Ναί. Ἀκολου-
 θῶμεν τοίνυν καὶ τὴν γένεσιν καὶ τροφήν παραπλησίαν
 ἀποδιδόντες, καὶ σκοπῶμεν, εἰ ἡμῖν πρέπει ἢ οὐ. Πῶς;
 ἔφη. Ὡς, τὰς θηλείας τῶν φυλάκων κυνῶν πότερα ξυμφυ-
 λάττειν οἰόμεθα δεῖν ἅπερ ἂν οἱ ἄρρενες φυλάττωσι καὶ
 ξυνθηρεῖν καὶ τὰλλα κοινῇ πράττειν, ἢ τὰς μὲν οἰκουρεῖν
 ἔνδον ὡς ἀδυνάτους διὰ τὸν τῶν σκυλάκων τόκον τε καὶ
 τροφήν, τοὺς δὲ πονεῖν τε καὶ πᾶσαν ἐπιμέλειαν ἔχειν περὶ
 E τὰ ποίμνια; Κοινῇ, ἔφη, πάντα· πλὴν ὡς ἀσθενεστέραις
 χρώμεθα, τοῖς δὲ ὡς ἰσχυροτέροις. Οἶόν τ' οὖν, ἔφην ἐγὼ,

ἐπὶ τὰ αὐτὰ χρησθαί τινι ζῳῳ, ἂν μὴ τὴν αὐτὴν τροφήν
 τε καὶ παιδείαν ἀποδιδῶς; Οὐκ οἶόν τε. Εἰ ἄρα ταῖς
 γυναιξὶν ἐπὶ ταῦτ' ἀποδοτέον καὶ τοῖς ἀνδράσι, ταῦτ' ἀπο- 452A
 δοτέον αὐτάς. | Ναί. Μουσικὴ μὲν ἐκείνοις τε καὶ γυμνα-
 στικὴ ἐδόθη. Ναί. Καὶ ταῖς γυναιξὶν ἄρα τούτῳ τῷ τέχνῳ
 καὶ τὰ περὶ τὸν πόλεμον ἀποδοτέον καὶ χρηστέον κατὰ
 ταῦτ'. Εἰκὸς ἔξ ὧν λέγεις, ἔφη. Ἴσως δὲ, εἶπον, παρὰ τὸ
 ἔθος γελοῖα ἂν φαίνοιτο πολλὰ περὶ τὰ νῦν λεγόμενα, εἰ
 πράττεται ἢ λέγεται. Καὶ μάλα, ἔφη. Τί, ἦν δ' ἐγώ, γελοίο-
 τατον αὐτῶν ὁρᾷς; ἢ δὴλα δὲ ὅτι γυμνὰς τὰς γυναῖκας
 ἐν ταῖς παλαίστραις γυμναζομένας μετὰ τῶν ἀνδρῶν, οὐ
 μόνον τὰς νέας, ἀλλὰ καὶ ἤδη τὰς πρεσβυτέρας, ὥσπερ τοὺς B
 γέροντας ἐν τοῖς γυμνασίοις, ὅταν ῥυσοὶ καὶ μὴ ἡδεῖς τὴν
 ὄψιν ὅμως φιλογυμναστῶσιν; Νή τὸν Δία, ἔφη· γελοῖον
 γὰρ ἂν, ὥς γε ἐν τῷ παρεστῶτι, φανείη. Οὐκοῦν, ἦν δ' ἐγώ,
 ἐπεὶ περ ὠρμήσαμεν λέγειν, οὐ φοβητέον τὰ τῶν χαριέντων
 σκώματα, ὅσα καὶ οἷα ἂν εἴποιεν εἰς τὴν τοιαύτην μετα-
 βολὴν γενομένην καὶ περὶ τὰ γυμνάσια καὶ περὶ μουσικὴν C
 καὶ οὐκ ἐλάχιστα περὶ τὴν τῶν ὄπλων σχέσιν καὶ ἵππων
 ὁχλήσεις. Ὅρθως, ἔφη, λέγεις. Ἄλλ' ἐπεὶ περ λέγειν ἡρξά-
 μεθα, πορευτέον πρὸς τὸ τραχὺ τοῦ νόμου, δεηθεῖσί τε τούτων
 μὴ τὰ αὐτῶν πράττειν ἀλλὰ σπουδάζειν, καὶ ὑπομνήσασιν
 ὅτι οὐ πολὺς χρόνος ἔξ οὗ τοῖς Ἕλλησιν ἐδόκει αἰσχροὶ
 εἶναι καὶ γελοῖα ἄπερ νῦν τοῖς πολλοῖς τῶν βαρβάρων,
 γυμνοὺς ἀνδρας ὁρᾶσθαι, καὶ ὅτε ἤρχοντο τῶν γυμνασίων D
 πρῶτοι μὲν Κρήτες, ἔπειτα Λακεδαιμόνιοι, ἐξῆν τοῖς τότε
 ἀστείοις πάντα ταῦτα κωμωδεῖν. ἢ οὐκ οἶε; Ἔγωγε. Ἄλλ'
 ἐπειδὴ, οἶμαι, χρωμένοις ἄμεινον τὸ ἀποδύεσθαι τοῦ συγκα-
 λύπτειν πάντα τὰ τοιαῦτα ἐφάνη, καὶ τὸ ἐν τοῖς ὀφθαλμοῖς
 δὴ γελοῖον ἐξεῖναι ὑπὸ τοῦ ἐν τοῖς λόγοις μνησθέντος ἀρίστου,
 καὶ τοῦτο ἐνεδείξατο, ὅτι μάταιος ὃς γελοῖον ἄλλο τι ἡγείται
 ἢ τὸ κακόν, καὶ ὃ γελωτοποιεῖν ἐπιχειρῶν πρὸς ἄλλην τινὰ
 ὄψιν ἀποβλέπων ὥς γελοίου ἢ τὴν τοῦ ἄφρονός τε καὶ κακοῦ, E
 καὶ καλοῦ αὖ σπουδάζει ἄλλον τινὰ σκοπὸν στησάμενος ἢ

τὸν τοῦ ἀγαθοῦ. Παντάπασι μὲν οὖν, ἔφη. Ἄρ' οὖν οὐ
 πρῶτον μὲν τοῦτο περὶ αὐτῶν ἀνομολογητέον, εἰ δυνατὰ ἢ
 οὐ, καὶ δοτέον ἀμφισβήτησιν εἴτε τις φιλοπαίσμων εἴτε
 σπουδαστικὸς ἐθέλει ἀμφισβητῆσαι, πότερον δυνατὴ φύσις

453A ἢ | ἀνθρωπίνη ἢ θήλεια τῇ τοῦ ἄρρενος γένους κοινωνῆσαι
 εἰς ἅπαντα τὰ ἔργα ἢ οὐδ' εἰς ἓν, ἢ εἰς τὰ μὲν οἶα τε, εἰς
 δὲ τὰ οὐ, καὶ τοῦτο δὴ τὸ περὶ τὸν πόλεμον ποτέρων ἐστίν;
 ἄρ' οὐχ οὕτως ἂν κάλλιστά τις ἀρχόμενος, ὥς τὸ εἰκός, καὶ
 κάλλιστα τελευτήσκειν; Πολύ γε, ἔφη. Βούλει οὖν, ἦν δ'
 ἐγώ, ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ τῶν ἄλλων ἀμφισβητή-
 σωμεν, ἵνα μὴ ἔρημα τὰ τοῦ ἐτέρου λόγου πολιορκῆται;

B Οὐδέν, ἔφη, κωλύει. Λέγωμεν δὴ ὑπὲρ αὐτῶν ὅτι ὦ Σώκρατες
 τε καὶ Γλαύκων, οὐδὲν δεῖ ὑμῖν ἄλλους ἀμφισβητεῖν· αὐτοὶ
 γὰρ ἐν ἀρχῇ τῆς κατοικίσεως, ἦν ὥκίζετε πόλιν, ὡμολογεῖτε
 δεῖν κατὰ φύσιν ἕκαστον ἓνα ἐν τὸ αὐτοῦ πράττειν. Ὁμολο-
 γήσαμεν, οἶμαι· πῶς γὰρ οὐ; Ἔστιν οὖν ὅπως οὐ πάμπολυ
 διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν; Πῶς δ' οὐ [διαφέρει];
 Οὐκοῦν ἄλλο καὶ ἔργον ἑκατέρῳ προσήκει προστάττειν τὸ

C κατὰ τὴν αὐτοῦ φύσιν; Τί μήν; Πῶς οὖν οὐχ ἀμαρτάνετε
 νῦν καὶ τάναντία ὑμῖν αὐτοῖς λέγετε φάσκοντες αὐ τοὺς
 ἀνδρας καὶ τὰς γυναῖκας δεῖν τὰ αὐτὰ πράττειν πλείστον
 κεχωρισμένην φύσιν ἔχοντας; Ἔξεις τι, ὦ θαυμάσιε, πρὸς
 ταῦτ' ἀπολογεῖσθαι; Ὡς μὲν ἐξαίφνης, ἔφη, οὐ πάνυ ῥᾶδιον·
 ἀλλὰ σοῦ δεήσομαί τε καὶ δέομαι καὶ τὸν ὑπὲρ ἡμῶν λόγον,
 ὅστις ποτ' ἐστίν, ἐρμηνεύσαι. Ταῦτ' ἔστιν, ἦν δ' ἐγώ, ὦ
 Γλαύκων, καὶ ἄλλα πολλὰ τοιαῦτα, ἃ ἐγώ παλαι προορῶν

D ἐφοβούμην τε καὶ ὥκνουν ἅπτεσθαι τοῦ νόμου τοῦ περὶ τὴν
 τῶν γυναικῶν καὶ παίδων κτήσιν καὶ τροφήν. Οὐ μὰ τὸν
 Δία, ἔφη, οὐ γὰρ εὐκόλῳ ἔοικεν. Οὐ γάρ, εἶπον. ἀλλὰ δὴ
 ὧδ' ἔχει· ἂν τέ τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ ἂν τε εἰς
 τὸ μέγιστον πέλαγος μέσον, ὅμως γε νεί οὐδὲν ἡττον. Πάνυ
 μὲν οὖν. Οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι
 ἐκ τοῦ λόγου, ἥτοι δελφινὰ τινα ἐλπίζοντας ἡμᾶς ὑπολαβεῖν
 E ἂν ἢ τινα ἄλλην ἀπορον σωτηρίαν. Ἔοικεν, ἔφη. Φέρε δὴ,

ἦν δ' ἐγώ, ἐάν πη εὐρωμεν τὴν ἔξοδον. ὠμολογοῦμεν γὰρ δὴ
 ἄλλην φύσιν ἄλλο δεῖν ἐπιτηδεύειν, γυναικὸς δὲ καὶ ἀνδρὸς
 ἄλλην εἶναι· τὰς δὲ ἄλλας φύσεις τὰ αὐτά φαμεν νῦν δεῖν
 ἐπιτηδεύσαι. ταῦτα ἡμῶν κατηγορεῖτε; Κομιδῇ γε. Ἡ
 γενναία, ἦν δ' ἐγώ, ὦ Γλαῦκων, | ἡ δύναμις τῆς ἀντιλογικῆς 454A
 τέχνης. Τί δὴ; "Οτι, εἶπον, δοκοῦσί μοι εἰς αὐτὴν καὶ
 ἄκοντες πολλοὶ ἐμπίπτειν καὶ οἶεσθαι οὐκ ἐρίζειν ἀλλὰ
 διαλέγεσθαι, διὰ τὸ μὴ δύνασθαι κατ' εἶδη διαιρούμενοι τὸ
 λεγόμενον ἐπισκοπεῖν, ἀλλὰ κατ' αὐτὸ τὸ ὄνομα διώκειν τοῦ
 λεχθέντος τὴν ἐναντίωσιν, ἔριδι, οὐ διαλέκτῳ πρὸς ἀλλήλους
 χρώμενοι. "Ἔστι γὰρ δὴ, ἔφη, περὶ πολλοὺς τοῦτο τὸ πάθος·
 ἀλλὰ μὴν καὶ πρὸς ἡμᾶς τοῦτο τείνει ἐν τῷ παρόντι; Παν-
 τάπασι μὲν οὖν, ἦν δ' ἐγώ· κινδυνεύομεν γοῦν ἄκοντες B
 ἀντιλογίας ἄπτεσθαι. Πῶς; Τὸ τὴν ἄλλην φύσιν ὅτι οὐ
 τῶν αὐτῶν δεῖ ἐπιτηδευμάτων τυγχάνειν πάνυ ἀνδρείως τε καὶ
 ἐριστικῶς κατὰ τὸ ὄνομα διώκομεν, ἐπεσκεψάμεθα δὲ οὐδ'
 ὀπιοῦν τί εἶδος τὸ τῆς ἐτέρας τε καὶ τῆς αὐτῆς φύσεως καὶ
 πρὸς τί τείνον ὠριζόμεθα τότε, ὅτε τὰ ἐπιτηδεύματα ἄλλη
 φύσει ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδίδομεν. Οὐ γὰρ οὖν,
 ἔφη, ἐπεσκεψάμεθα. Τοιγάρτοι, εἶπον, ἔξεστιν ἡμῖν, ὥς ἔοικεν, C
 ἀνερωτᾶν ἡμᾶς αὐτοὺς εἰ ἡ αὐτὴ φύσις φαλακρῶν καὶ κομητῶν
 καὶ οὐχ ἡ ἐναντία, καὶ ἐπειδὴν ὁμολογῶμεν ἐναντίαν εἶναι, ἐὰν
 φαλακροὶ σκυτοτομῶσι, μὴ ἑὰν κομήτας, ἐὰν δ' αὖ κομῆται,
 μὴ τοὺς ἐτέρους. Γελοῖον μὲντ' ἂν εἴη, ἔφη. Ἄρα κατ' ἄλλο
 τι, εἶπον ἐγώ, γελοῖον, ἢ ὅτι τότε οὐ πάντως τὴν αὐτὴν καὶ
 τὴν ἐτέραν φύσιν ἐτιθέμεθα, ἀλλ' ἐκεῖνο τὸ εἶδος τῆς ἀλλοιω-
 σεώς τε καὶ ὁμοιώσεως μόνον ἐφυλάττομεν τὸ πρὸς αὐτὰ D
 τείνον τὰ ἐπιτηδεύματα; οἷον ἱατρικὸν μὲν καὶ ἱατρικὸν τὴν
 ψυχὴν ὄντα τὴν αὐτὴν φύσιν ἔχειν ἐλέγομεν. ἢ οὐκ οἶε;
 "Ἐγωγε. Ἱατρικὸν δὲ καὶ τεκτονικὸν ἄλλην; Πάντως που.
 Οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ τῶν ἀνδρῶν καὶ τὸ τῶν γυναικῶν
 γένος, ἐὰν μὲν πρὸς τέχνην τινὰ ἢ ἄλλο ἐπιτήδευμα διαφέρον
 φαίνεται, τοῦτο δὴ φήσομεν ἑκατέρῳ δεῖν ἀποδιδόναι· ἐὰν δ'
 αὐτῷ τούτῳ φαίνεται διαφέρειν, τῷ τὸ μὲν θῆλυ τίκτειν, τὸ

- E δὲ ἄρ' ἔρεν ὀχεύειν, οὐδέν τί πω φήσομεν μᾶλλον ἀποδεδεῖχθαι ὡς πρὸς ὃ ἡμεῖς λέγομεν διαφέρει γυνή ἀνδρός, ἀλλ' ἔτι οἰησόμεθα δεῖν τὰ αὐτὰ ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τὰς γυναῖκας αὐτῶν. Καὶ ὀρθῶς, ἔφη. Οὐκοῦν μετὰ τοῦτο
 455A κελεύομεν τὸν τὰ ἐναντία λέγοντα τοῦτο αὐτὸ διδάσκειν ἡμᾶς, πρὸς τίνα τέχνην ἢ τί ἐπιτήδευμα τῶν περὶ πόλεως κατασκευὴν οὐχ ἢ αὐτῇ ἀλλὰ ἑτέρα φύσις γυναικὸς τε καὶ ἀνδρός; Δίκαιον γοῦν. Τάχα τοίνυν ἂν, ὅπερ σὺ ὀλίγον πρότερον ἔλεγες, εἴποι ἂν καὶ ἄλλος, ὅτι ἐν μὲν τῷ παραχρῆμα ἱκανῶς εἰπεῖν οὐ ῥάδιον, ἐπισκεψαμένῳ δὲ οὐδὲν χαλεπόν. Εἴποι γὰρ ἂν. Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέ-
 B γοντος ἀκολουθήσαι ἡμῖν, εἰάν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίκησιν πόλεως; Πάνυ γε. Ἴθι δὴ, φήσομεν πρὸς αὐτόν, ἀποκρίνου· ἄρα οὕτως ἔλεγες τὸν μὲν εὐφυῆ πρὸς τι εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ ὁ μὲν ῥαδίως τι μαθάνοι, ὁ δὲ χαλεπῶς; καὶ ὁ μὲν ἀπὸ βραχείας μαθήσεως ἐπὶ πολὺ εὐρετικὸς εἴη οὐ ἔμαθεν, ὁ δὲ πολλῆς μαθήσεως τυχὼν καὶ μελέτης μηδ' ἂ ἔμαθε σῶζοιτο; καὶ τῷ μὲν τὰ τοῦ σώματος ἱκανῶς ὑπηρετοῖ τῇ
 C διανοίᾳ, τῷ δὲ ἐναντιοῖτο; ἄρ' ἄλλ' ἅττα ἐστὶν ἢ ταῦτα, οἷς τὸν εὐφυῆ πρὸς ἕκαστα καὶ τὸν μὴ ὠρίζου; Οὐδεῖς, ἦ δ' ὅς, ἀλλὰ φήσει. Οἰσθ' ἂν τι οὖν ὑπὸ ἀνθρώπων μελετώμενον, ἐν ᾧ οὐ πάντα ταῦτα τὸ τῶν ἀνδρῶν γένος διαφερόντως ἔχει ἢ τὸ τῶν γυναικῶν; ἢ μακρολογῶμεν τήν τε ὑφαντικὴν λέγοντες
 D καὶ τὴν τῶν ποπάνων τε καὶ ἐψημάτων θεραπείαν, ἐν οἷς δὴ τι δοκεῖ τὸ γυναικεῖον γένος εἶναι, οὐ καὶ καταγελαστότατόν ἐστι πάντων ἡττώμενον; Ἀληθῆ, ἔφη, λέγεις, ὅτι πολὺ κρατεῖται ἐν ἅπασιν ὡς ἔπος εἰπεῖν τὸ γένος τοῦ γένους. γυναῖκες μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίους εἰς πολλά. τὸ δὲ ὅλον ἔχει ὡς σὺ λέγεις. Οὐδὲν ἄρα ἐστίν, ὦ φίλε, ἐπιτήδευμα τῶν πόλιν διοικούντων γυναικὸς διότι γυνή, οὐδ' ἀνδρὸς διότι ἀνὴρ, ἀλλ' ὁμοίως διεσπαρμέναι αἱ φύσεις ἐν ἀμφοῖν τοῖν ζώοις, καὶ πάντων μὲν μετέχει γυνή ἐπιτηδευ-
 E μάτων κατὰ φύσιν, πάντων δὲ ἀνὴρ, ἐπὶ πᾶσι δὲ ἀσθενέστερον

γυνή ἀνδρός. Πάνυ γε. Ἡ οὖν ἀνδράσι πάντα προστάξομεν, γυναικὶ δὲ οὐδέν; Καὶ πῶς; Ἀλλ' ἔστι γάρ, οἶμαι, ὥς φήσομεν, καὶ γυνή ἱατρική, ἢ δ' οὐ, καὶ μουσική, ἢ δ' ἄμουσος φύσει. Τί μήν; Γυμναστική δ' ἄρα οὐ, οὐδὲ πολεμική, ἢ δὲ ἀπόλεμος καὶ οὐ φιλογυμναστική; Οἶμαι 456A ἔγωγε. Τί δέ; φιλόσοφος τε καὶ μισόσοφος; καὶ θυμοειδής, ἢ δ' ἄθυμος; Ἔστι καὶ ταῦτα. Ἔστιν ἄρα καὶ φυλακικὴ γυνή, ἢ δ' οὐ. Ἡ οὐ τοιαύτην καὶ τῶν ἀνδρῶν τῶν φυλακικῶν φύσιν ἐξελεξάμεθα; Τοιαύτην μὲν οὖν. Καὶ γυναικὸς ἄρα καὶ ἀνδρὸς ἡ αὐτὴ φύσις εἰς φυλακὴν πόλεως, πλὴν ὅσα ἀσθενεστέρα ἢ ἰσχυροτέρα ἐστίν. Φαίνεται. Καὶ γυναῖκες B ἄρα αἱ τοιαῦται τοῖς τοιοῦτοις ἀνδράσιν ἐκλεκτέαι ξυνοικεῖν τε καὶ συμφυλάττειν, ἐπεὶ περ εἰσὶν ἱκαναὶ καὶ συγγενεῖς αὐτοῖς τὴν φύσιν. Πάνυ γε. Τὰ δ' ἐπιτηδεύματα οὐ τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς φύσεσιν; Τὰ αὐτά. Ἦκομεν ἄρα εἰς τὰ πρότερα περιφερόμενοι, καὶ ὁμολογοῦμεν μὴ παρὰ φύσιν εἶναι ταῖς τῶν φυλάκων γυναιξὶ μουσικὴν τε καὶ γυμναστικὴν ἀποδιδόναι. Παντάπασι μὲν οὖν. Οὐκ ἄρα C ἀδύνατά γε οὐδὲ εὐχαῖς ὅμοια ἐνομοθετοῦμεν, ἐπεὶ περ κατὰ φύσιν ἐτίθεμεν τὸν νόμον· ἀλλὰ τὰ νῦν παρὰ ταῦτα γιγνόμενα παρὰ φύσιν μᾶλλον, ὥς ἔοικε, γίγνεται. Ἔοικεν. Οὐκοῦν ἢ ἐπίσκεψις ἡμῖν ἦν εἰ δυνατά τε καὶ βέλτιστα λέγοιμεν; Ἦν γάρ. Καὶ ὅτι μὲν δὴ δυνατά, διωμολόγηται; Ναί. Ὅτι δὲ δὴ βέλτιστα, τὸ μετὰ τοῦτο δεῖ διωμολογηθῆναι; Δῆλον. Οὐκοῦν πρὸς γε τὸ φυλακικὴν γυναῖκα γενέσθαι, οὐκ ἄλλη μὲν ἡμῖν ἀνδρας ποιήσει παιδεία, ἄλλη δὲ γυναῖκας, ἄλλως τε καὶ τὴν αὐτὴν φύσιν παραλαβοῦσα; Οὐκ ἄλλη. Πῶς οὖν D ἔχεις δόξης τοῦ τοιοῦδε πέρι; Τίνος δὴ; Τοῦ ὑπολαμβάνειν παρὰ σεαυτῷ τὸν μὲν ἀμείνω ἀνδρα, τὸν δὲ χείρω· ἢ πάντας ὁμοίους ἡγεῖ; Οὐδαμῶς. Ἐν οὖν τῇ πόλει ἦν ᾠκίζομεν, πότερον οἶε ἡμῖν ἀμείνους ἀνδρας ἐξεργάσθαι τοὺς φύλακας, τυχόντας ἧς διήλθομεν παιδείας, ἢ τοὺς σκυτοτόμους, τῇ σκυτικῇ παιδευθέντας; Γελοῖον, ἔφη, ἐρωτᾷς. Μανθάνω, E ἔφην· τί δαί; τῶν ἄλλων πολιτῶν οὐχ οὗτοι ἀριστοὶ; Πολύ

γε. Τί δαί; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὐται ἔσονται βέλτισται; Καὶ τοῦτο, ἔφη, πολύ. "Ἔστι δέ τι πόλει ἄμεινον ἢ γυναικᾶς τε καὶ ἄνδρας ὡς ἀρίστους ἐγγίγνεσθαι; Οὐκ ἔστιν. Τοῦτο δὲ μουσική τε καὶ γυμναστική παραγιγνόμεναι, ὡς ἡμεῖς | διήλθομεν, ἀπεργάζονται; Πῶς δ' οὐ; Οὐ μόνον ἄρα δυνατόν ἀλλὰ καὶ ἄριστον πόλει νόμιμον ἐτίθεμεν. Οὕτως. Ἀποδυτέον δὴ ταῖς τῶν φυλάκων γυναιξίν, ἐπεὶ περ ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται, καὶ κοινωνητέον πολέμου τε καὶ τῆς ἄλλης φυλακῆς τῆς περὶ τὴν πόλιν, καὶ οὐκ ἄλλα πρακτέον· τούτων δ' αὐτῶν τὰ ἐλαφρώτερα ταῖς
 457A γυναιξίν ἢ τοῖς ἀνδράσι δοτέον διὰ τὴν τοῦ γένους ἀσθένειαν. ὁ δὲ γελῶν ἀνὴρ ἐπὶ γυμναῖς γυναιξί, τοῦ βελτίστου ἕνεκα γυμναζομέναις, ἀτελῇ τοῦ γελοίου σοφίας δρέπων καρπόν, οὐδὲν οἶδεν, ὡς ἔοικεν, ἐφ' ᾧ γελᾷ οὐδ' ὅ τι πράττει· κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται, ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν. Παντάπασιν μὲν οὖν.

Τοῦτο μὲν τοίνυν ἔν ὥσπερ κῦμα φῶμεν διαφεύγειν τοῦ γυναικείου περὶ νόμου λέγοντες, ὥστε μὴ παντάπασιν κατα-
 C κλυσθῆναι τιθέντας ὡς δεῖ κοινῇ πάντα ἐπιτηδεύειν τοῖς τε φύλακας ἡμῖν καὶ τὰς φυλακίδας, ἀλλὰ πῃ τὸν λόγον αὐτὸν αὐτῷ ὁμολογεῖσθαι ὡς δυνατόν τε καὶ ὠφέλιμον λέγει; Καὶ μάλα, ἔφη, οὐ σμικρὸν κῦμα διαφεύγεις. Φήσεις γε, ἦν δ' ἐγώ, οὐ μέγα αὐτὸ εἶναι, ὅταν τὸ μετὰ τοῦτο ἴδῃς. Λέγε δὴ, ἴδω, ἔφη. Τούτῳ, ἦν δ' ἐγώ, ἔπεται νόμος καὶ τοῖς ἔμπροσθεν τοῖς ἄλλοις, ὡς ἐγῶμαι, ὅδε. Τίς; Τὰς γυναῖκας ταύτας τῶν
 D ἀνδρῶν τούτων πάντων πάσας εἶναι κοινὰς, ἰδίᾳ δὲ μηδενὶ μηδεμίαν συνοικεῖν· καὶ τοὺς παῖδας αὖ κοινούς, καὶ μήτε γονέα ἔκγονον εἰδέναι τὸν αὐτοῦ μήτε παῖδα γονέα. Πολύ, ἔφη, τοῦτο ἐκείνου μείζον πρὸς ἀπιστίαν καὶ τοῦ δυνατοῦ περὶ καὶ τοῦ ὠφελίμου. Οὐκ οἶμαι, ἦν δ' ἐγώ, περὶ γε τοῦ ὠφελίμου ἀμφισβητεῖσθαι ἄν, ὡς οὐ μέγιστον ἀγαθὸν κοινὰς μὲν τὰς γυναῖκας εἶναι, κοινούς δὲ τοὺς παῖδας, εἴπερ οἶόν τε· ἀλλ' οἶμαι περὶ τοῦ εἰ δυνατόν ἢ μὴ πλείστην ἂν

ἀμφισβήτησιν γενέσθαι. Περὶ ἀμφοτέρων, ἡ δ' ὅς, εὖ μάλ' E
 ἂν ἀμφισβητηθεῖη. Δέγεις, ἦν δ' ἐγώ, λόγων ξύστασιν· ἐγὼ
 δ' ὥμην ἔκ γε τοῦ ἐτέρου ἀποδράσεσθαι, εἰ σοι δόξειεν
 ὠφέλιμον εἶναι, λοιπὸν δὲ δὴ μοι ἔσεσθαι περὶ τοῦ δυνατοῦ
 καὶ μή. 'Αλλ' οὐκ ἔλαθες, ἡ δ' ὅς, ἀποδιδράσκων, ἀλλ'
 ἀμφοτέρων πέρι δίδου λόγον. 'Υφεκτέον, ἦν δ' ἐγώ, δίκην.
 τοσόνδε μέντοι χάρισαί μοι· ἕασόν με! ἐορτάσαι, ὥσπερ οἱ 458A
 ἄργοι τὴν διάνοιαν εἰώθασιν ἐστιᾶσθαι ὑφ' ἑαυτῶν, ὅταν
 μόνοι πορεύωνται. καὶ γὰρ οἱ τοιοῦτοί που, πρὶν ἐξευρεῖν
 τίνα τρόπον ἔσται τι ὧν ἐπιθυμοῦσι, τοῦτο παρέντες, ἵνα μὴ
 κάμνωσι βουλευόμενοι περὶ τοῦ δυνατοῦ καὶ μή, θέντες ὡς
 ὑπάρχον εἶναι ὁ βούλονται, ἤδη τὰ λοιπὰ διατάττουσι καὶ
 χαίρουσι διεξιόντες οἷα δράσουσι γενομένου, ἄργον καὶ ἄλλως
 ψυχὴν ἔτι ἀργοτέραν ποιοῦντες. ἤδη οὖν καὶ αὐτὸς μαλθα- B
 κίζομαι, καὶ ἐκεῖνα μὲν ἐπιθυμῶ ἀναβαλέσθαι καὶ ὕστερον
 ἐπισκέψασθαι, ἢ δυνατά, νῦν δὲ ὡς δυνατῶν ὄντων θεῖς
 σκέψομαι, ἂν μοι παρήης, πῶς διατάξουσιν αὐτὰ οἱ ἄρχοντες
 γιγνόμενα, καὶ ὅτι πάντων ξυμφορώτατ' ἂν εἴη πραχθέντα τῇ
 πόλει καὶ τοῖς φύλαξι. ταῦτα πειράσομαί σοι πρότερα συν-
 διασκοπεῖσθαι, ὕστερα δ' ἐκεῖνα, εἴπερ παρήης. 'Αλλὰ παρήμι,
 ἔφη, καὶ σκόπει.

Οἶμαι τοίνυν, ἦν δ' ἐγώ, εἴπερ ἔσονται οἱ ἄρχοντες ἄξιοι
 τούτου τοῦ ὀνόματος, οἳ τε τούτοις ἐπικούροι κατὰ ταῦτα, C
 τοὺς μὲν ἐβελήσιν ποιεῖν τὰ ἐπιταττόμενα, τοὺς δὲ ἐπιτάξιν,
 τὰ μὲν αὐτοὺς πειθομένους τοῖς νόμοις, τὰ δὲ καὶ μιμουμένους
 ὅσα ἂν ἐκείνοις ἐπιτρέψωμεν. Εἰκός, ἔφη. Σὺ μὲν τοίνυν,
 ἦν δ' ἐγώ, ὁ νομοθέτης αὐτοῖς, ὥσπερ τοὺς ἄνδρας ἐξέλεξας,
 οὕτω καὶ τὰς γυναῖκας ἐκλέξας παραδώσεις καθ' ὅσον οἶόν
 τε ὁμοφυεῖς· οἳ δὲ, ἅτε οἰκίας τε καὶ ξυσσίτια κοινὰ
 ἔχοντες, ἰδίᾳ δὲ οὐδενὸς οὐδὲν τοιοῦτο κεκτημένου, ὁμοῦ δὴ
 ἔσονται, ὁμοῦ δὲ ἀναμειγμένων καὶ ἐν γυμνασίοις καὶ ἐν D
 τῇ ἄλλῃ τροφῇ ὑπ' ἀνάγκης, οἶμαι, τῆς ἐμφύτου ἄξονται
 πρὸς τὴν ἀλλήλων μῖξιν. ἡ οὐκ ἀναγκαῖά σοι δοκῶ λέγειν;
 Οὐ γεωμετρικαῖς γε, ἡ δ' ὅς, ἀλλ' ἐρωτικάις ἀνάγκαις, αἱ

κινδυνεύουσιν ἐκείνων δριμύτεραι εἶναι πρὸς τὸ πείθειν τε καὶ ἔλκειν τὸν πολὺν λεών. Καὶ μάλα, εἶπον, ἀλλὰ μετὰ
 E δὴ ταῦτα, ᾧ Γλαύκων, ἀτάκτως μὲν μίγνυσθαι ἀλλήλοις ἢ ἄλλο ὁτιοῦν ποιεῖν οὔτε ὅσιον ἐν εὐδαιμόνων πόλει οὔτ' ἐάσουσιν οἱ ἄρχοντες. Οὐ γὰρ δίκαιον, ἔφη. Δῆλον δὴ ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς δύναμιν ὅ
 459A τι μάλιστα· εἰεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι. Παντάπασι μὲν οὖν. | Πῶς οὖν δὴ ὠφελιμώτατοι ἔσονται, τόδε μοι λέγε, ᾧ Γλαύκων· ὁρῶ γάρ σου ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικούς καὶ τῶν γενναίων ὀρνίθων μάλα συχνούς· ἄρ' οὖν, ᾧ πρὸς Διός, προσέσχηκός τι τοῖς τούτων γάμοις τε καὶ παιδοποιαῖς; Τὸ ποῖον, ἔφη. Πρῶτον μὲν αὐτῶν τούτων, καίπερ ὄντων γενναίων, ἄρ' οὐκ εἰσὶ τινες καὶ γίγνονται ἄριστοι; Εἰσὶν. Πότερον οὖν ἐξ ἀπάντων ὁμοίως γεννᾷς, ἢ προθυμεῖ
 B ὅ τι μάλιστα ἐκ τῶν ἀρίστων; Ἐκ τῶν ἀρίστων. Τί δ'; ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ ἐξ ἀκμαζόντων ὅ τι μάλιστα; Ἐξ ἀκμαζόντων. Καὶ ἂν μὴ οὕτω γεννᾶται, πολὺ σοι ἡγεῖ χεῖρον ἔσεσθαι τό τε τῶν ὀρνίθων καὶ τὸ τῶν κυνῶν γένος; Ἐγώ, ἔφη. Τί δὲ ἵππων οἶει, ἦν δ' ἐγώ, καὶ τῶν ἄλλων ζώων; ἢ ἄλλη πη ἔχειν; Ἄτοπον μέντ' ἂν, ἢ δ' ὅς, εἴη. Βαβαί, ἦν δ' ἐγώ, ᾧ φίλε ἐταῖρε, ὥς ἄρα σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων, εἴπερ
 C καὶ περὶ τὸ τῶν ἀνθρώπων γένος ὡσαύτως ἔχει. Ἀλλὰ μὲν δὴ ἔχει, ἔφη· ἀλλὰ τί δή; Ὅτι ἀνάγκη αὐτοῖς, ἦν δ' ἐγώ, φαρμάκοις πολλοῖς χρῆσθαι· ἱατρὸν δέ που μὴ δεομένοις μὲν σώμασι φαρμάκων, ἀλλὰ διαίτη ἐθέλουσιν ὑπακούειν, καὶ φαυλότερον ἔξαρκεῖν ἡγούμεθα· ὅταν δὲ δὴ καὶ φαρμακεύειν δέη, ἴσμεν ὅτι ἀνδριοτέρου δεῖ τοῦ ἱατροῦ. Ἀληθῆ· ἀλλὰ πρὸς τί λέγεις; Πρὸς τόδε, ἦν δ' ἐγώ· συχνῶ τῷ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεήσειν
 D χρῆσθαι τοὺς ἄρχοντας ἐπ' ὠφελίᾳ τῶν ἀρχομένων. ἔφαμεν δέ που ἐν φαρμάκου εἶδει πάντα τὰ τοιαῦτα χρήσιμα εἶναι. Καὶ ὁρθῶς γε, ἔφη. Ἐν τοῖς γάμοις τοίνυν καὶ παιδοποιαῖς ἔοικε τὸ ὁρθὸν τοῦτο γίγνεσθαι οὐκ ἐλάχιστον. Πῶς δὴ;

Δεῖ μὲν, εἶπον, ἐκ τῶν ὡμολογημένων τοὺς ἀρίστους ταῖς ἀρίσταῖς συγγίγνεσθαι ὡς πλειστάκις, τοὺς δὲ φαυλοτάτους E ταῖς φαυλοτάταις τοῦναντίον, καὶ τῶν μὲν τὰ ἔκγονα τρέφειν, τῶν δὲ μή, εἰ μέλλει τὸ ποίμνιον ὃ τι ἀκρότατον εἶναι, καὶ ταῦτα πάντα γιγνόμενα λανθάνειν πλὴν αὐτοὺς τοὺς ἄρχοντας, εἰ αὖ ἢ ἀγέλη τῶν φυλάκων ὃ τι μάλιστα ἀστασίαστος ἔσται. Ὁρθότατα, ἔφη. Οὐκοῦν δὴ ἑορταί τινες νομοθετηταί ἔσονται, ἐν αἷς ξυνάξομεν τὰς τε νύμφας καὶ τοὺς νυμφίους, καὶ θυσίαι καὶ ὕμνοι ποιητέοι τοῖς ἡμετέροις ποιηταῖς πρέποντες | τοῖς γιγνομένοις γάμοις· τὸ δὲ πλῆθος 460A τῶν γάμων ἐπὶ τοῖς ἄρχουσι ποιήσομεν, ἵν' ὡς μάλιστα διασώζωσι τὸν αὐτὸν ἀριθμὸν τῶν ἀνδρῶν, πρὸς πολέμους τε καὶ νόσους καὶ πάντα τὰ τοιαῦτα ἀποσκοποῦντες, καὶ μήτε μεγάλη ἡμῖν ἢ πόλις κατὰ τὸ δυνατόν μήτε σμικρὰ γίγνηται. Ὁρθῶς, ἔφη. Κλήροι δὴ τινες, οἶμαι, ποιητέοι κομψοί, ὥστε τὸν φαῦλον ἐκείνον αἰτιάσθαι ἐφ' ἐκάστης συνέρξεως τύχην, ἀλλὰ μὴ τοὺς ἄρχοντας. Καὶ μάλα, ἔφη. Καὶ τοῖς ἀγαθοῖς γέ που τῶν νέων ἐν πολέμῳ ἢ ἄλλοθι B που γέρα δοτέον καὶ ἄθλα ἄλλα τε καὶ ἀφθονεστέρα ἢ ἔξουσία τῆς τῶν γυναικῶν ξυγκοιμήσεως, ἵνα καὶ ἅμα μετὰ προφάσεως ὡς πλείστοι τῶν παιδῶν ἐκ τῶν τοιούτων σπείρωνται. Ὁρθῶς. Οὐκοῦν καὶ τὰ ἀεὶ γιγνόμενα ἔκγονα παραλαμβάνουσιν αἱ ἐπὶ τούτων ἐφηστηκυῖαι ἀρχαὶ εἴτε ἀνδρῶν εἴτε γυναικῶν εἴτε ἀμφοτέρω —, κοιναὶ μὲν γάρ που καὶ ἀρχαὶ γυναιξί τε καὶ ἀνδράσιν. Ναί. Τὰ μὲν δὴ τῶν ἀγαθῶν, δοκῶ, λαβοῦσαι εἰς τὸν σηκὸν οἴσουσι παρά τινος C τροφούς, χωρὶς οἰκούσας ἔν τινι μέρει τῆς πόλεως· τὰ δὲ τῶν χειρόνων, καὶ ἔάν τι τῶν ἐτέρων ἀνάπηρον γίγνηται, ἐν ἀπορρήτῳ τε καὶ ἀδήλῳ κατακρύψουσιν ὡς πρέπει. Εἴπερ μέλλει, ἔφη, καθαρὸν τὸ γένος τῶν φυλάκων ἔσεσθαι. Οὐκοῦν καὶ τροφῆς οὗτοι ἐπιμελήσονται, τὰς τε μητέρας ἐπὶ τὸν σηκὸν ἄγοντες, ὅταν σπαργῶσι, πᾶσαν μηχανὴν μηχανῶ- D μενοι ὅπως μηδεμία τὸ αὐτῆς αἰσθήσεται, καὶ ἄλλας γάλα ἐχούσας ἐκπορίζοντες, ἔάν μὴ αὐταὶ ἱκαναὶ ὦσι, καὶ αὐτῶν

τούτων ἐπιμελήσονται, ὅπως μέτριον χρόνον θηλάσονται, ἀγρυπνίας δὲ καὶ τὸν ἄλλον πόνον τίτθαις τε καὶ τροφοῖς παραδώσουσιν; Πολλὴν ῥαστώνην, ἔφη, λέγεις τῆς παιδοποιίας ταῖς τῶν φυλάκων γυναιξίν. Πρέπει γάρ, ἦν δ' ἐγώ. τὸ δ' ἐφεξῆς διέλθωμεν ὃ προϋθέμεθα. ἔφαμεν γὰρ δὴ ἐξ

E ἀκμαζόντων δεῖν τὰ ἔκγονα γίνεσθαι. Ἀληθῆ. Ἀρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα; Τὰ ποῖα αὐτῶν; ἔφη. Γυναικὶ μὲν, ἦν δ' ἐγώ, ἀρξαμένη ἀπὸ εἰκοσιέτιδος μέχρι τετταρακονταέτιδος τίκτειν τῇ πόλει· ἀνδρὶ δέ, ἐπειδὰν τὴν ὀξυτάτην δρόμου ἀκμὴν παρῇ, τὸ ἀπὸ τούτου γεννᾶν τῇ πόλει μέχρι

461A πεντεκαίπεντηκονταέτους. Ἀμφοτέρων | γοῦν, ἔφη, αὕτη ἀκμὴ σώματός τε καὶ φρονήσεως. Οὐκοῦν ἐάν τε πρεσβύτερος τούτων ἐάν τε νεώτερος τῶν εἰς τὸ κοινὸν γεννήσεων ἄψηται, οὔτε ὅσιον οὔτε δίκαιον φήσομεν τὸ ἀμάρτημα, ὥς παῖδα φιτύοντος τῇ πόλει, ὅς, ἂν λάθῃ, γεννήσεται οὐχ ὑπὸ θυσιῶν οὐδ' ὑπὸ εὐχῶν φύς, ἀς ἐφ' ἐκάστοις τοῖς γάμοις εὖζονται καὶ ἱέρειαι καὶ ἱερεῖς καὶ ξύμπασα ἡ πόλις ἐξ ἀγαθῶν

B ἀμείνους καὶ ἐξ ὠφελίμων ὠφελιμωτέρους αἰετὸς τοὺς ἐκγόνους γίνεσθαι, ἀλλ' ὑπὸ σκότου μετὰ δεινῆς ἀκρατείας γεγονώς. Ὅρθως, ἔφη. Ὁ αὐτὸς δέ γ', εἶπον, νόμος, ἐάν τις τῶν ἔτι γεννώντων μὴ ξυνέρξαντος ἀρχοντος ἀπτηται τῶν ἐν ἡλικίᾳ γυναικῶν· νόθον γὰρ καὶ ἀνέγγυον καὶ ἀνέρον φήσομεν αὐτὸν παῖδα τῇ πόλει καθιστάναι. Ὅρθότατα, ἔφη.

"Ὅταν δὲ δῇ, οἶμαι, αἱ τε γυναῖκες καὶ οἱ ἄνδρες τοῦ γεννᾶν ἐκβῶσι τὴν ἡλικίαν, ἀφήσομέν που ἐλευθέρους αὐτοὺς συγ-

C γίνεσθαι ᾧ ἂν ἐθέλωσι, πλὴν θυγατρὶ καὶ μητρὶ καὶ ταῖς τῶν θυγατέρων παισὶ καὶ ταῖς ἄνω μητρός, καὶ γυναῖκας αὐτὴν πλὴν υἱεὶ καὶ πατρὶ καὶ τοῖς τούτων εἰς τὸ κάτω καὶ ἐπὶ τὸ ἄνω, καὶ ταῦτά γ' ἤδη πάντα διακελευσάμενοι προθυμείσθαι, μάλιστα μὲν μηδ' εἰς φῶς ἐκφέρειν κύημα μηδέ γ' ἔν, ἐὰν γένηται, ἐὰν δέ τι βιάσῃται, οὕτω τιθέναι, ὥς οὐκ οὕσης τροφῆς τῷ τοιούτῳ. Καὶ ταῦτα μὲν γ', ἔφη, μετρίως λέγεται.

D πατέρας δὲ καὶ θυγατέρας καὶ ἃ νῦν δὴ ἔλεγες πῶς δια-

γνώσκονται ἀλλήλων; Οὐδαμῶς, ἦν δ' ἐγώ, ἀλλ' ἀφ' ἧς ἂν
 ἡμέρας τις αὐτῶν νυμφίος γένηται, μετ' ἐκείνην δεκάτῳ μηνὶ
 καὶ ἑβδόμῳ δὴ ἂν γένηται, ἔκγονα, ταῦτα πάντα προσερεῖ
 τὰ μὲν ἄρρενα υἱεῖς, τὰ δὲ θήλεα θυγατέρας, καὶ ἐκεῖνα
 ἐκείνον πατέρα, καὶ οὕτω δὴ τὰ τούτων ἔκγονα παίδων
 παῖδας, καὶ ἐκεῖνα αὖ ἐκείνους πάππους τε καὶ τηθὰς, τὰ
 δ' ἐν ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν ᾧ αἱ μητέρες καὶ οἱ
 πατέρες αὐτῶν ἐγέννων, ἀδελφὰς τε καὶ ἀδελφοὺς, ὥστε, ὃ νῦν
 δὴ ἐλέγομεν, ἀλλήλων μὴ ἅπτεσθαι. ἀδελφοὺς δὲ καὶ ἀδελφὰς ^E
 δώσει ὁ νόμος συνοικεῖν, ἐὰν ὁ κλῆρος ταύτῃ συμπίπτῃ καὶ ἡ
 Πυθία προσαναίρῃ. Ὅρθότατα, ἦ δ' ὅς.

Ἡ μὲν δὴ κοινωνία, ᾧ Γλαύκων, αὕτη τε καὶ τοιαύτη
 γυναικῶν τε καὶ παίδων τοῖς φύλαξί σοι τῆς πόλεως· ὥς
 δὲ ἐπομένη τε τῇ ἄλλῃ πολιτείᾳ καὶ μακρῷ βελτίστη, δεῖ
 δὴ τὸ μετὰ τοῦτο βεβαιώσασθαι παρὰ τοῦ λόγου. ἢ πῶς
 ποιῶμεν; | Οὕτω νῆ Δία, ἦ δ' ὅς. Ἄρ' οὖν οὐχ ἦδε 462A
 ἀρχὴ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτοὺς, τί ποτε τὸ
 μέγιστον ἀγαθὸν ἔχομεν εἰπεῖν εἰς πόλεως κατασκευήν, οὐ δεῖ
 στοχαζόμενον τὸν νομοθέτην τιθέναι τοὺς νόμους, καὶ τί
 μέγιστον κακόν, εἴτα ἐπισκέψασθαι, ἄρα ἂν νῦν δὴ διήλ-
 θομεν εἰς μὲν τὸ τοῦ ἀγαθοῦ ἔχνος ἡμῖν ἀρμόττει, τῷ
 δὲ τοῦ κακοῦ ἀναρμοστέϊ; Πάντων μάλιστα, ἔφη. Ἐχο-
 μεν οὖν τι μείζον κακὸν πόλει ἢ ἐκεῖνο, ὃ ἂν αὐτὴν δια-
 σπᾷ καὶ ποιῇ πολλὰς ἀντὶ μιᾶς; ἢ μείζον ἀγαθὸν τοῦ ^B
 ἂν ξυνδῇ τε καὶ ποιῇ μίαν; Οὐκ ἔχομεν. Οὐκοῦν ἢ μὲν
 ἡδονῆς τε καὶ λύπης κοινωνία ξυνδεῖ, ὅταν ὃ τι μάλιστα
 πάντες οἱ πολῖται τῶν αὐτῶν γιγνομένων τε καὶ ἀπολλυμένων
 παραπλησίως χαίρωσι καὶ λυπῶνται; Παντάπασι μὲν οὖν,
 ἔφη. Ἡ δέ γε τῶν τοιούτων ιδίωσις διαλύει, ὅταν οἱ μὲν
 περιαλγείς, οἱ δὲ περιχαρεῖς γίγνωνται ἐπὶ τοῖς αὐτοῖς παθή-
 μασι τῆς πόλεως τε καὶ τῶν ἐν τῇ πόλει; Τί δ' οὐ; Ἄρ' ^C
 οὖν ἐκ τοῦδε τὸ τοιόνδε γίγνεται, ὅταν μὴ ἅμα φθέγγωνται ἐν
 τῇ πόλει τὰ τοιάδε ῥήματα, τό τε ἐμὸν καὶ τὸ οὐκ ἐμόν; καὶ
 περὶ τοῦ ἀλλοτρίου κατὰ ταῦτα; Κομιδῇ μὲν οὖν. Ἐν

- ἦτινι δὴ πόλει πλείστοι ἐπὶ τὸ αὐτὸ κατὰ ταῦτα τοῦτο λέγουσι τὸ ἐμὸν καὶ τὸ οὐκ ἐμὸν, αὕτη ἄριστα διοικεῖται; Πολύ γε. Καὶ ἦτις δὴ ἐγγύτατα ἐνὸς ἀνθρώπου ἔχει, οἷον ὅταν πονήσῃ δάκτυλός του πληγῇ, πᾶσα ἡ κοινωνία ἡ
- D κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μίαν σύνταξιν τὴν τοῦ ἄρχοντος ἐν αὐτῇ ᾗσθητό τε καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ὅλη, καὶ οὕτω δὴ λέγομεν ὅτι ὁ ἄνθρωπος τὸν δάκτυλον ἀλαγεί· καὶ περὶ ἄλλου ὁποιοῦν τῶν τοῦ ἀνθρώπου ὁ αὐτὸς λόγος, περὶ τε λύπης πονοῦντος μέρους καὶ περὶ ἡδονῆς ραΐζοντος. Ὁ αὐτὸς γάρ, ἔφη· καὶ τοῦτο δ' ἐρωτᾷς, τοῦ τοιοῦτου ἐγγύτατα ἡ ἄριστα πολιτευομένη πόλις οἰκεῖ. Ἐνὸς δὴ, οἶμαι, πάσχοντος τῶν πολιτῶν ὅτιοι ἡ
- E ἀγαθὸν ἢ κακὸν ἢ τοιαύτη πόλις μάλιστά τε φήσῃ ἐαυτῆς εἶναι τὸ πάσχον, καὶ ἡ ξυνησθήσεται ἅπασα ἡ συλλυπήσεται. Ἀνάγκη, ἔφη, τὴν γε εὖνομον. Ὡρα ἂν εἴη, ἦν δ' ἐγώ, ἐπανιέναι ἡμῖν ἐπὶ τὴν ἡμετέραν πόλιν, καὶ τὰ τοῦ λόγου ὁμολογήματα σκοπεῖν ἐν αὐτῇ, εἰ αὕτη μάλιστ' ἔχει εἴτε καὶ ἄλλη τις μᾶλλον. Οὐκοῦν χρή, ἔφη. Τί οὖν; ἔστι μὲν
- 463A | πον καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, ἔστι δὲ καὶ ἐν αὐτῇ; Ἔστιν. Πολίτας μὲν δὴ πάντες οὗτοι ἀλλήλους προσερούσιν; Πῶς δ' οὐ; Ἀλλὰ πρὸς τῷ πολίτας τί ὁ ἐν ταῖς ἄλλαις δῆμος τοὺς ἄρχοντας προσαγορεύει; Ἐν μὲν ταῖς πολλαῖς δεσπότας, ἐν δὲ ταῖς δημοκρατουμέναις αὐτὸ τοῦνομα τοῦτο, ἄρχοντας. Τί δ' ὁ ἐν τῇ ἡμετέρᾳ δῆμος; πρὸς τῷ πολίτας τί τοὺς ἄρχοντάς φησιν εἶναι; Σωτήράς
- B τε καὶ ἐπικούρους, ἔφη. Τί δ' οὗτοι τὸν δῆμον; Μισθοδότας τε καὶ τροφείας. Οἱ δ' ἐν ταῖς ἄλλαις ἄρχοντες τοὺς δῆμους; Δούλους, ἔφη. Τί δ' οἱ ἄρχοντες ἀλλήλους; Ξυνάρχοντας, ἔφη. Τί δ' οἱ ἡμέτεροι; Ξυμφύλακας. Ἐχεις οὖν εἰπεῖν τῶν ἀρχόντων τῶν ἐν ταῖς ἄλλαις πόλεσιν, εἴ τίς τινα ἔχει προσειπεῖν τῶν ξυναρχόντων τὸν μὲν ὡς οἰκείον, τὸν δ' ὡς ἀλλότριον; Καὶ πολλούς γε. Οὐκοῦν τὸν μὲν οἰκείον ὡς ἑαυτοῦ νομίζει τε καὶ λέγει, τὸν δ' ἀλλότριον ὡς οὐχ ἑαυτοῦ;
- C Οὕτως. Τί δὲ οἱ παρὰ σοὶ φύλακες; ἔσθ' ὅστις αὐτῶν ἔχοι

ἂν τῶν ξυμφυλάκων νομίσαι τινὰ ἢ προσειπεῖν ὡς ἀλλότριον;
 Οὐδαμῶς, ἔφη· παντὶ γάρ, ᾧ ἂν ἐντυγχάνῃ τις, ἢ ὡς ἀδελφῷ
 ἢ ὡς ἀδελφῇ ἢ ὡς πατρὶ ἢ ὡς μητρὶ ἢ υἱεὶ ἢ θυγατρὶ ἢ
 τούτων ἐκγόνοις ἢ προγόνοις νομιεῖ ἐντυγχάνειν. Κάλλιστα,
 ἦν δ' ἐγώ, λέγεις. ἀλλ' ἔτι καὶ τόδε εἰπέ· πότερον αὐτοῖς
 τὰ ὀνόματα μόνον οἰκεία νομοθετήσεις, ἢ καὶ τὰς πράξεις
 πάσας κατὰ τὰ ὀνόματα πράττειν, περὶ τε τοὺς πατέρας, ὅσα D
 νόμος περὶ πατέρας αἰδοῦς τε πέρι καὶ κηδεμονίας καὶ τοῦ
 ὑπήκοον δεῖν εἶναι τῶν γονέων, ἢ μήτε πρὸς θεῶν μήτε πρὸς
 ἀνθρώπων αὐτῷ ἄμεινον ἔσεσθαι, ὡς οὔτε ὅσια οὔτε δίκαια
 πράττοντος ἂν, εἰ ἄλλα πράττοι ἢ ταῦτα; αὐταί σοι ἢ
 ἄλλαι φῆμαι ἐξ ἀπάντων τῶν πολιτῶν ὑμνήσουσιν εὐθὺς περὶ
 τὰ τῶν παίδων ὧτα καὶ περὶ πατέρων, οὓς ἂν αὐτοῖς τις
 ἀποφήνῃ, καὶ περὶ τῶν ἄλλων ξυγγενῶν; Αὖται, ἔφη· E
 γελοῖον γὰρ ἂν εἴῃ, εἰ ἄνευ ἔργων οἰκεία ὀνόματα διὰ τῶν
 στομάτων μόνον φθέγγονται. Πασῶν ἄρα πόλεων μάλιστα
 ἐν αὐτῇ ξυμφωνήσουσιν ἐνός τινος ἢ εὖ ἢ κακῶς πράττοντος,
 δ νῦν δὴ ἐλέγομεν τὸ ῥῆμα, τὸ ὅτι τὸ ἐμὸν εὖ πράττει ἢ ὅτι
 τὸ ἐμὸν κακῶς. Ἀληθέστατα, ἦ δ' ὅς. Οὐκοῦν μετὰ | τούτου 464A
 τοῦ δόγματός τε καὶ ῥήματος ἔφαμεν ξυνακολουθεῖν τὰς τε
 ἡδονὰς καὶ τὰς λύπας κοινῇ; Καὶ ὀρθῶς γε ἔφαμεν. Οὐκοῦν
 μάλιστα τοῦ αὐτοῦ κοινωνήσουσιν ἡμῖν οἱ πολῖται, δ δὴ ἐμὸν
 ὀνομάσουσι; τούτου δὲ κοινωνοῦντες οὕτω δὴ λύπης τε καὶ
 ἡδονῆς μάλιστα κοινωνίαν ἔξουσιν; Πολύ γε. Ἄρ' οὖν
 τούτων αἰτία πρὸς τῇ ἄλλῃ καταστάσει ἢ τῶν γυναικῶν τε
 καὶ παίδων κοινωνία τοῖς φύλαξιν; Πολύ μὲν οὖν μάλιστα,
 ἔφη. Ἀλλὰ μὴν μέγιστόν γε πόλει αὐτὸ ὠμολογήσαμεν· B
 ἀγαθόν, ἀπεικάζοντες εὖ οἰκουμένην πόλιν σώματι πρὸς μέρος
 αὐτοῦ λύπης τε πέρι καὶ ἡδονῆς ὡς ἔχει. Καὶ ὀρθῶς γ', ἔφη,
 ὠμολογήσαμεν. Τοῦ μεγίστου ἄρα ἀγαθοῦ τῇ πόλει αἰτία
 ἡμῖν πέφανται ἡ κοινωνία τοῖς ἐπικούροις τῶν τε παίδων καὶ
 τῶν γυναικῶν. Καὶ μάλ', ἔφη. Καὶ μὲν δὴ καὶ τοῖς πρόσθεν
 γε ὠμολογοῦμεν· ἔφαμεν γάρ που οὔτε οἰκίας τούτοις ἰδίας
 δεῖν εἶναι οὔτε γῆν οὔτε τι κτῆμα, ἀλλὰ παρὰ τῶν ἄλλων C

τροφὴν λαμβάνοντας, μισθὸν τῆς φυλακῆς, κοινῇ πάντας ἀναλίσκειν, εἰ μέλλοιεν ὄντως φύλακες εἶναι. Ὅρθως, ἔφη. Ἄρ' οὖν οὐχ, ὅπερ λέγω, τά τε πρόσθεν εἰρημένα καὶ τὰ νῦν λεγόμενα ἔτι μᾶλλον ἀπεργάζεται αὐτοὺς ἀληθινούς φύλακας, καὶ ποιεῖ μὴ διασπᾶν τὴν πόλιν τὸ ἐμὸν ὀνομάζοντας μὴ τὸ αὐτὸ ἀλλ' ἄλλον ἄλλο, τὸν μὲν εἰς τὴν ἑαυτοῦ οἰκίαν ἔλκοντα ὃ τι ἂν δύνηται χωρὶς τῶν ἄλλων κτήσασθαι, τὸν δὲ εἰς τὴν ἑαυτοῦ ἐτέραν οὔσαν, καὶ γυναῖκά τε καὶ παῖδας ἐτέρους,

D ἡδονάς τε καὶ ἀλγηδόνας ἐμποιοῦντας ἰδίῳ ὄντων ἰδίας, ἀλλ' ἐνὶ δόγματι τοῦ οἰκέου περὶ ἐπὶ τὸ αὐτὸ τείνοντας πάντας εἰς τὸ δυνατόν ὁμοπαθεῖς λύπης τε καὶ ἡδονῆς εἶναι; Κομιδῇ μὲν οὖν, ἔφη. Τί δέ; δίκαι τε καὶ ἐγκλήματα πρὸς ἀλλήλους οὐκ οἰχήσεται ἐξ αὐτῶν, ὥς ἔπος εἰπεῖν, διὰ τὸ μηδὲν ἴδιον ἐκτῆσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά; ὅθεν δὴ ὑπάρχει

E τούτοις ἀστασιάστοις εἶναι, ὅσα γε διὰ χρημάτων ἢ παίδων καὶ ξυγγενῶν κτήσιν ἄνθρωποι στασιάζουσιν; Πολλὴ ἀνάγκη, ἔφη, ἀπηλλάχθαι. Καὶ μὴν οὐδὲ βιαίων γε οὐδ' αἰκίας δίκαι δικαίως ἂν εἶεν ἐν αὐτοῖς. ἥλιξι μὲν γὰρ ἡλικας ἀμύνεσθαι καλὸν καὶ δίκαιόν που φήσομεν, ἀνάγκην σωμάτων ἐπιμελεία

465A τιθέντες. Ὅρθως, ἔφη. Καὶ γὰρ τόδε ὀρθὸν ἔχει, ἦν δ' ἐγώ, οὗτος ὁ νόμος. εἴ ποὺ τίς τῷ θυμοῖτο, ἐν τῷ τοιούτῳ πληρῶν τὸν θυμὸν ἡπτον ἐπὶ μείζους ἂν ἴοι στάσεις. Πάνυ μὲν οὖν. Πρεσβυτέρῳ μὴν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάξεται. Δῆλον. Καὶ μὴν ὅτι γε νεώτερος πρεσβύτερον, ἂν μὴ ἄρχοντες προστάττωσιν, οὔτε ἄλλο βιάζεσθαι ἐπιχειρήσει ποτὲ οὔτε τύπτειν, ὥς τὸ εἰκός. οἶμαι δ' οὐδὲ

B ἄλλως ἀτιμάσει· ἱκανῶ γὰρ τῷ φύλακε κωλύοντε, δέος τε καὶ αἰδώς, αἰδώς μὲν ὥς γονέων μὴ ἅπτεσθαι εἴργουσα, δέος δὲ τοῦ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὥς υἱεῖς, τοὺς δὲ ὥς ἀδελφούς, τοὺς δὲ ὥς πατέρας. Ἐυμβαίνει γὰρ οὕτως, ἔφη. Πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἄξουσιν; Πολλήν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινὸν μή ποτε ἢ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους διχοστατήσῃ. Οὐ γὰρ οὖν.

Τά γε μὴν σμικρότατα τῶν καλῶν δι' ἀπρέπειαν ὀκνῶ καὶ C
 λέγειν, ὧν ἀπηλλαγμένοι ἂν εἶεν, κολακείας τε πλουσίων
 [πένητες] ἀπορίας τε καὶ ἀλγηδόνας ὅσας ἐν παιδοτροφίᾳ καὶ
 χρηματισμοῖς διὰ τροφὴν οἰκετῶν ἀναγκαίαν ἴσχουσι, τὰ μὲν
 δανειζόμενοι, τὰ δ' ἐξαρνούμενοι, τὰ δὲ πάντως πορισάμενοι
 θέμενοι παρὰ γυναικῆς τε καὶ οἰκέτας, ταμιεύειν παραδόντες,
 ὅσα τε, ὦ φίλε, περὶ αὐτὰ καὶ οἷα πάσχουσι, δηλὰ τε δὴ
 καὶ ἀγεννή καὶ οὐκ ἄξια λέγειν. Δῆλα γάρ, ἔφη, καὶ τυφλῷ. D
 Πάντων τε δὴ τούτων ἀπηλλάσσονται, ζήσουσί τε τοῦ μακα-
 ριστοῦ βίου ὃν οἱ ὀλυμπιονίκαι ζῶσι μακαριώτερον. Πῆ;
 Διὰ σμικρόν που μέρος εὐδαιμονίζονται ἐκείνοι ὧν τούτοις
 ὑπάρχει. ἢ τε γὰρ τῶνδε νίκη καλλίων, ἢ τ' ἐκ τοῦ δημοσίου
 τροφή τελεωτέρα. νίκην τε γὰρ νικῶσι ξυμπάσης τῆς πόλεως
 σωτηρίαν, τροφῇ τε καὶ τοῖς ἄλλοις πᾶσιν ὅσων βίος δεῖται E
 αὐτοὶ τε καὶ παῖδες ἀναδοῦνται καὶ γέρα δέχονται παρὰ τῆς
 αὐτῶν πόλεως ζῶντές τε καὶ τελευτήσαντες ταφῆς ἀξίας
 μετέχουσιν. Καὶ μάλα, ἔφη, καλά. Μέννησαι οὖν, ἦν δ'
 ἐγώ, ὅτι ἐν τοῖς πρόσθεν οὐκ οἶδα ὅτου λόγος ἡμῖν ἐπέπληξεν
 ὅτι τοὺς φύλακας οὐκ εὐδαίμονας | ποιοῖμεν, οἷς ἔξδν πάντα 466A
 ἔχειν τὰ τῶν πολιτῶν οὐδὲν ἔχοιεν; ἡμεῖς δέ που εἵπομεν
 ὅτι τοῦτο μὲν, εἴ που παραπίπτοι, εἰσαυθὺς σκεψοίμεθα, νῦν
 δὲ τοὺς μὲν φύλακας φύλακας ποιοῖμεν, τὴν δὲ πόλιν ὡς
 οἰοί τ' εἶμεν εὐδαιμονεστάτην, ἀλλ' οὐκ εἰς ἓν ἔθος ἀποβλέ-
 ποντες ἐν αὐτῇ τοῦτο εὐδαιμον πλάττοιμεν; Μέννημαι, ἔφη.
 Τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, εἴπερ τοῦ γε τῶν
 ὀλυμπιονικῶν πολὺ τε καλλίων καὶ ἀμείνων φαίνεται, μή πη B
 κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων
 δημιουργῶν ἢ τὸν τῶν γεωργῶν; Οὐ μοι δοκεῖ, ἔφη. Ἀλλὰ
 μέντοι, ὅ γε καὶ ἐκεῖ ἔλεγον, δίκαιον καὶ ἐνταῦθα εἰπεῖν, ὅτι,
 εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαίμων γίγνεσθαι, ὥστε μηδὲ
 φύλαξ εἶναι, μηδ' ἀρκέσει αὐτῷ βίος οὕτω μέτριος καὶ βέβαιος
 καὶ ὡς ἡμεῖς φαμὲν ἄριστος, ἀλλ' ἀνόητός τε καὶ μεираκιώδης
 δόξα ἐμπεσοῦσα εὐδαιμονίας πέρι ὀρμήσει αὐτὸν διὰ δύναμιν
 ἐπὶ τὸ ἅπαντα τὰ ἐν τῇ πόλει οἰκειοῦσθαι, γινώσεται τὸν

C Ἡσίοδον, ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναι πως ἥμισυ παντός. Ἐμοὶ μὲν, ἔφη, ξυμβούλῳ χρώμενος μενεῖ ἐπὶ τούτῳ τῷ βίῳ. Συγχωρεῖς ἄρα, ἦν δ' ἐγώ, τὴν τῶν γυναικῶν κοινωνίαν τοῖς ἀνδράσιν, ἣν διεληλύθαμεν, παιδείας τε περί καὶ παίδων καὶ φυλακῆς τῶν ἄλλων πολιτῶν, κατὰ τε πόλιν μενούσας εἰς πόλεμόν τε ἰούσας καὶ ξυμφυλάττειν δεῖν καὶ ξυνθηρεῦειν ὥσπερ κύνας, καὶ πάντα πάντῃ κατὰ τὸ δυνατόν
D κοινωνεῖν, καὶ ταῦτα πραττούσας τά τε βέλτιστα πράξειν καὶ οὐ παρὰ φύσιν τὴν τοῦ θήλεος πρὸς τὸ ἄρρεν ἢ πεφύκατον πρὸς ἀλλήλῳ κοινωνεῖν ; Συγχωρῶ, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἐκείνο λοιπὸν διελέσθαι, εἰ ἄρα καὶ ἐν ἀνθρώποις δυνατόν, ὥσπερ ἐν ἄλλοις ζώοις, ταύτην τὴν κοινωνίαν ἐγγενέσθαι, καὶ ὅπῃ δυνατόν ; Ἐφθης, ἔφη, εἰπὼν ἢ ἔμελλον ὑπολήψεσθαι. Περὶ μὲν γὰρ τῶν ἐν τῷ πολέμῳ
E οἶμαι, ἔφην, δῆλον ὃν τρόπον πολεμήσουσιν. Πῶς ; ἢ δ' ὅς.

Ἵτι κοινῇ στρατεύσονται, καὶ πρὸς γε ἄξουσιν τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἄδρῳ, ἔν' ὥσπερ οἱ τῶν ἄλλων δημιουργῶν θεῶνται ταῦτα, ἃ τελεωθέντας δεήσει δημιουργεῖν.
467A πρὸς δὲ τῇ θεᾷ διακονεῖν καὶ ὑπηρετεῖν πάντα τὰ περὶ τὸν πόλεμον, καὶ θεραπεύειν πατέρας τε καὶ μητέρας. ἢ οὐκ ἔισθαι τὰ περὶ τὰς τέχνας, οἷον τοὺς τῶν κεραμῶν παῖδας, ὥς πολὺν χρόνον διακονοῦντες θεωροῦσι πρὶν ἅπτεσθαι τοῦ κεραμεύειν ; Καὶ μάλα. Ἡ οὖν ἐκείνοις ἐπιμελέστερον παιδεύτεον ἢ τοῖς φύλαξι τοὺς αὐτῶν ἐμπειρία τε καὶ θέα τῶν προσηκόντων ; Καταγέλαστον μὲντ' ἂν, ἔφη, εἶη. Ἀλλὰ μὴν καὶ μαχεῖται γε πᾶν ζῶον διαφερόντως παρόντων ὧν
B ἂν τέκη. Ἔστιν οὕτω. κίνδυνος δέ, ὦ Σώκρατες, οὐ σμικρὸς σφαλείσιν, οἷα δὲ ἐν πολέμῳ φιλεῖ, πρὸς ἑαυτοῖς παῖδας ἀπολέσαντες ποιῆσαι καὶ τὴν ἄλλην πόλιν ἀδύνατον ἀναλαβεῖν. Ἀληθῆ, ἦν δ' ἐγώ, λέγεις. ἀλλὰ σὺ πρῶτον μὲν ἡγεῖ παρασκευαστέον τὸ μὴ ποτε κινδυνεύσαι ; Οὐδαμῶς. Τί δ' ; εἴ που κινδυνευτέον, οὐκ ἐν ᾧ βελτίους ἔσονται
C κατορθοῦντες ; Δῆλον δῆ. Ἀλλὰ σμικρὸν οἶε διαφέρειν καὶ οὐκ ἄξιον κινδύνου θεωρεῖν ἢ μὴ τὰ περὶ τὸν πόλεμον παῖδας

τοὺς ἄνδρας πολεμικοὺς ἐσομένους; Οὐκ, ἀλλὰ διαφέρει πρὸς ὃ λέγεις. Τοῦτο μὲν ἄρα ὑπαρκτέον, θεωροὺς πολέμου τοὺς παῖδας ποιεῖν, προσμηχανᾶσθαι δ' αὐτοῖς ἀσφάλειαν, καὶ καλῶς ἔξει· ἡ γάρ; Ναί. Οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν αὐτῶν οἱ πατέρες, ὅσα ἄνθρωποι, οὐκ ἀμαθεῖς ἔσονται ἀλλὰ γνῶμονικοὶ τῶν στρατειῶν ὅσαι τε καὶ μὴ ἐπικίνδυνοι; Εἰκός, ἔφη. Εἰς μὲν ἄρα τὰς ἄξουσιν, εἰς δὲ τὰς εὐλαβή- D σονται. Ὅρθῳς. Καὶ ἄρχοντάς γέ που, ἦν δ' ἐγώ, οὐ τοὺς φαυλοτάτους αὐτοῖς ἐπιστήσουσιν ἀλλὰ τοὺς ἐμπειρία τε καὶ ἡλικία ἱκανοὺς ἡγεμόνας τε καὶ παιδαγωγοὺς εἶναι. Πρέπει γάρ. Ἀλλὰ γάρ, φήσομεν, καὶ παρὰ δόξαν πολλὰ πολλοῖς δὴ ἐγένετο. Καὶ μάλα. Πρὸς τοίνυν τὰ τοιαῦτα, ὦ φίλε, πτεροῦν χρή παιδία ὄντα εὐθύς, ἢν' ἂν τι δέη, πετόμενοι ἀποφεύγωσιν. Πῶς λέγεις; ἔφη. Ἐπὶ τοὺς ἵππους, ἦν δ' E ἐγώ, ἀναβιβαστέον ὥς νεωτάτους, καὶ δεδιδαξομένους ἱππεύειν ἐφ' ἵππων ἀκτέον ἐπὶ τὴν θέαν, μὴ θυμοειδῶν μηδὲ μαχητικῶν ἀλλ' ὃ τι ποδωκεστάτων καὶ εὐηνιωτάτων. οὕτω γὰρ κάλλιστα τε θεάσονται τὸ αὐτῶν ἔργον, καὶ ασφαλέστατα, ἂν τι δέη, σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι. Ὅρθῳς, ἔφη, μοι δοκεῖς | λέγειν.

468A

Τί δὲ δὴ, εἶπον, τὰ περὶ τὸν πόλεμον; πῶς ἐκτέον σοι τοὺς στρατιώτας πρὸς αὐτοὺς τε καὶ τοὺς πολεμίους; ἄρα ὀρθῳς μοι καταφαίνεται ἡ οὐ; Λέγ', ἔφη, ποῖ' ἂν. Αὐτῶν μὲν, εἶπον, τὸν λιπόντα τάξιν ἢ ὅπλα ἀποβαλόντα ἢ τι τῶν τοιούτων ποιήσαντα διὰ κάκην ἄρα οὐ δημιουργόν τινα δεῖ καθιστάναι ἢ γεωργόν; Πάνυ μὲν οὖν. Τὸν δὲ ζῶντα εἰς τοὺς πολεμίους ἀλόντα ἄρ' οὐ δωρεὰν διδόναι τοῖς θέλουσι χρήσθαι τῇ ἄγρᾳ ὃ τι ἂν βούλωνται; Κομιδῇ γε. Τὸν δὲ B ἀριστεύσαντά τε καὶ εὐδοκμήσαντα οὐ πρῶτον μὲν ἐπὶ στρατείας ὑπὸ τῶν συστρατευομένων μεираκιῶν τε καὶ παίδων ἐν μέρει ὑπὸ ἐκάστου δοκεῖ σοι χρῆναι στεφανωθῆναι; ἡ οὐ; Ἐμοιγε. Τί δέ; δεξιωθῆναι; Καὶ τοῦτο. Ἀλλὰ τόδ', οἶμαι, ἦν δ' ἐγώ, οὐκέτι σοι δοκεῖ. Τὸ ποῖον; Τὸ φιλήσαί τε καὶ φιληθῆναι ὑπὸ ἐκάστου. Πάντων, ἔφη, μάλιστα· καὶ

C προστίθῃμί γε τῷ νόμῳ, ἕως ἂν ἐπὶ ταύτης ὧσι τῆς στρατείας, μηδενὶ ἐξεῖναι ἀπαρνηθῆναι δὴν ἂν βούληται φιλεῖν, ἵνα καὶ, εἴαν τις του τύχῃ ἐρῶν ἢ ἄρρενος ἢ θηλείας, προθυμότερος ᾗ πρὸς τὸ τᾶριστεῖα φέρειν. Καλῶς, ἦν δ' ἐγώ. ὅτι μὲν γὰρ ἀγαθῷ ὄντι γάμοι τε ἔτοιμοι πλείους ἢ τοῖς ἄλλοις καὶ αἰρέσεις τῶν τοιούτων πολλάκις παρὰ τοὺς ἄλλους ἔσονται, ἵν' ὃ τι πλείστοι ἐκ τοῦ τοιούτου γίγνωνται, εἴρηται.

D ἦδη. Εἵπομεν γάρ, ἔφη. Ἀλλὰ μὴν καὶ καθ' Ὅμηρον τοῖς τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί. καὶ γὰρ Ὅμηρος τὸν εὐδοκιμήσαντα ἐν τῷ πολέμῳ νώτοισιν Αἴαντα ἔφη διηνεκέεσσι γεραίρεσθαι, ὡς ταύτην οἰκείαν οὔσαν τιμὴν τῷ ἡβῶντί τε καὶ ἀνδρείῳ, ἐξ ἧς ἅμα τῷ τιμᾶσθαι καὶ τὴν ἰσχὺν αὐξήσῃ. Ὁρθότατα, ἔφη. Πεισόμεθα ἄρα, ἦν δ' ἐγώ, ταῦτά γε Ὅμηρῳ. καὶ γὰρ ἡμεῖς ἐν τε θυσίαις καὶ τοῖς τοιούτοις πᾶσι τοὺς ἀγαθοὺς, καθ' ὅσον ἂν ἀγαθοὶ φαίνωνται, καὶ ὕμνοις καὶ οἷς νῦν δὴ ἐλέγομεν τιμήσομεν, πρὸς δὲ

E τούτοις ἔδραις τε καὶ κρέασιν ἰδὲ πλείοις δεπᾶεσιν, ἵνα ἅμα τῷ τιμᾶν ἀσκῶμεν τοὺς ἀγαθοὺς ἄνδρας τε καὶ γυναῖκας. Κάλλιστα, ἔφη, λέγεις. Εἶεν· τῶν δὲ δὴ ἀποθανόντων ἐπὶ στρατείας ὅς ἂν εὐδοκιμήσας τελευτήσῃ ἄρ' οὐ πρῶτον μὲν φήσομεν τοῦ χρυσοῦ γένους εἶναι; Πάντων γε μάλιστα. Ἀλλ' οὐ πεισόμεθα Ἑσιόδῳ, ἐπειδὴν τινες τοῦ τοιούτου γένους τελευτήσωσιν, ὡς ἄρα

469A | οἱ μὲν δαίμονες ἄγνοι ἐπιχθόνιοι τελέθουσιν,
 ἔσθλοί, ἀλεξίκακοι, φύλακες μερόπων ἀνθρώπων;
 Πεισόμεθα μὲν οὖν. Διαπυθόμενοι ἄρα τοῦ θεοῦ, πῶς χρὴ τοὺς δαιμονίους τε καὶ θεοὺς τιθέναι καὶ τίνι διαφόρῳ, οὕτω καὶ ταύτῃ θήσομεν ἢ ἂν ἐξηγῇται; Τί δ' οὐ μέλλομεν;

B Καὶ τὸν λοιπὸν δὴ χρόνον ὡς δαιμόνων, οὕτω θεραπεύσομεν τε καὶ προσκυνήσομεν αὐτῶν τὰς θήκας; ταῦτά δὲ ταῦτα νομιοῦμεν ὅταν τις γῆρα ἢ τινι ἄλλῳ τρόπῳ τελευτήσῃ τῶν ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσιν; Δίκαιον γοῦν, ἔφη.

Τί δέ; πρὸς τοὺς πολεμίους πῶς ποιήσουσιν ἡμῖν οἱ

τρατιῶται; Τὸ ποῖον δὴ; Πρῶτον μὲν ἀνδραποδισμοῦ
 ἔρι, δοκεῖ δίκαιον Ἑλλήνας Ἑλληνίδας πόλεις ἀνδραπο-
 ζεσθαι, ἢ μὴδ' ἄλλη ἐπιτρέπειν κατὰ τὸ δυνατόν καὶ τοῦτο
 ζεῖν, τοῦ Ἑλληνικοῦ γένους φείδεσθαι, εὐλαβουμένους τὴν
 τὸ τῶν βαρβάρων δουλείαν; Ὅλῳ καὶ παντί, ἔφη, διαφέρει
 φείδεσθαι. Μηδὲ Ἑλληνα ἄρα δοῦλον ἐκτῆσθαι μήτε
 οὗτος, τοῖς τε ἄλλοις Ἑλλησιν οὕτω ξυμβουλευεῖν; Πάννυ
 οὖν, ἔφη· μᾶλλον γ' ἂν οὖν οὕτω πρὸς τοὺς βαρβάρους
 ῥέποιντο, ἑαυτῶν δ' ἀπέχοντο. Τί δέ; σκυλεύειν, ἦν δ'
 γώ, τοὺς τελευτήσαντας πλὴν ὅπλων, ἐπειδὴν νικήσωσιν,
 καλῶς ἔχει; ἢ οὐ πρόφασιν μὲν τοῖς δειλοῖς ἔχει μὴ πρὸς
 ὃν μαχόμενον ἵεναι, ὥς τι τῶν δεόντων δρῶντας ὅταν περὶ
 ὃν τεθνεῶτα κυπτάζωσι, πολλὰ δὲ ἤδη στρατόπεδα διὰ τὴν
 αὐτὴν ἀρπαγὴν ἀπώλετο; Καὶ μάλα. Ἀνελεύθερον δὲ
 οὐ δοκεῖ καὶ φιλοχρήματον νεκρὸν συλᾶν, καὶ γυναικείας τε
 αἰ σμικρᾶς διανοίας τὸ πολέμιον νομίζειν τὸ σῶμα τοῦ
 τεθνεῶτος ἀποπταμένου τοῦ ἐχθροῦ, λειοπότης δὲ ᾧ ἐπο-
 ἔμει; ἢ οἶε τι διάφορον δρᾶν τοὺς τοῦτο ποιοῦντας τῶν
 ὁσίων, αἱ τοῖς λίθοις οἷς ἂν βληθῶσι χαλεπαίνουσι τοῦ
 αλόντος οὐχ ἀπτόμεναι; Οὐδὲ σμικρόν, ἔφη. Ἐατέον ἄρα
 ἅς νεκροσυλίας καὶ τὰς τῶν ἀναιρέσεων διακωλύσεις;
 Ἐατέον μέντοι, ἔφη, νῆ Δία. Οὐδὲ μὴν που πρὸς τὰ ἱερὰ
 ἃ ὅπλα οἶσομεν ὥς ἀναθήσοντες, ἄλλως τε καὶ τὰ τῶν
 Ἑλλήνων, ἑάν τι ἡμῖν μέλη τῆς πρὸς τοὺς ἄλλους Ἑλλήνας
 ὁνοίας· μᾶλλον δὲ καὶ φοβησόμεθα μή τι μίasma ἢ πρὸς
 ἑρὸν τὰ τοιαῦτα ἀπὸ τῶν οἰκείων φέρειν, ἑὰν μὴ τι διὴ ὁ
 εὖς ἄλλο λέγῃ. Ὁρθότατα, ἔφη. Τί δέ; γῆς τε τμήσεως
 ἧς Ἑλληνικῆς καὶ οἰκιῶν ἐμπρήσεως ποῖόν τί σοι δράσουσιν
 ἰ στρατιῶται πρὸς τοὺς πολεμίους; Σοῦ, ἔφη, δόξαν ἀπο-
 ραινομένου ἡδέως ἂν ἀκούσαιοι. Ἐμοί μὲν τοίνυν, ἦν δ'
 γώ, δοκεῖ τούτων μηδέτερα ποιεῖν, ἀλλὰ τὸν ἐπέτειον καρπὸν
 κεραιεῖσθαι. καὶ ὧν ἕνεκα, βούλει σοι λέγω; Πάννυ γε.
 φαίνεται μοι, ὥσπερ καὶ ὀνομάζεται δύο ταῦτα ὀνόματα,
 γόλεμός τε καὶ στάσις, οὕτω καὶ εἶναι δύο, ὄντα ἐπὶ δυοῖν

τινοῖν διαφοραῖν. λέγω δὲ τὰ δύο τὸ μὲν οἰκείον καὶ ξυγγενές, τὸ δὲ ἀλλότριον καὶ ὀθνεῖον. ἐπὶ μὲν οὖν τῇ τοῦ οἰκείου ἔχθρᾳ στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος.

C Καὶ οὐδέν γε, ἔφη, ἀπο τρόπου λέγεις. "Οῦρα δὴ καὶ εἰ τόδε πρὸς τρόπου λέγω. φημὶ γὰρ τὸ μὲν Ἑλληνικὸν γένος αὐτὸ αὐτῷ οἰκείον εἶναι καὶ ξυγγενές, τῷ δὲ βαρβαρικῷ ὀθνεῖόν τε καὶ ἀλλότριον. Καλῶς γε, ἔφη. "Ἑλληνας μὲν ἄρα βαρβάροις καὶ βαρβάροις Ἑλλησι πολεμεῖν μαχομένους τε φήσομεν καὶ πολέμιους φύσει εἶναι, καὶ πόλεμον τὴν ἔχθραν ταύτην κλητέον. Ἑλληνας δὲ Ἑλλησιν, ὅταν τι τοιοῦτο δρῶσι, φύσει μὲν φίλους εἶναι, νοσεῖν δ' ἐν τῷ τοιούτῳ τὴν Ἑλλάδα

D καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἔχθραν κλητέον. Ἐγὼ μὲν, ἔφη, ξυγχωρῶ οὕτω νομίζειν. Σκόπει δὴ, εἶπον, ὅτι ἐν τῇ νῦν ὁμολογουμένην στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διαστῇ πόλις, ἂν ἑκάτεροι ἑκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὡς ἀλιτρηιώδης τε δοκεῖ ἢ στάσις εἶναι καὶ οὐδέτεροι αὐτῶν φιλοπόλιδες· οὐ γὰρ ἂν

E ποτε ἐτόλμων τὴν τροφὸν τε καὶ μητέρα κείρειν· ἀλλὰ μέτριον εἶναι τοὺς καρποὺς ἀφαιρεῖσθαι τοῖς κρατοῦσι τῶν κρατουμένων, καὶ διανοεῖσθαι ὡς διαλλαγησομένων καὶ οὐκ ἀεὶ πολεμησόντων. Πολὺν γάρ, ἔφη, ἡμερωτέρων αὕτη ἢ διάνοια ἐκείνης. Τί δὲ δὴ; ἔφην· ἦν σὺ πόλιν οἰκίζεις, οὐχ Ἑλληνὶς ἔσται; Δεῖ γ' αὐτήν, ἔφη. Οὐκοῦν καὶ ἀγαθοὶ τε καὶ ἡμεροὶ ἔσονται; Σφόδρα γε. Ἄλλ' οὐ φιλέλληνες; οὐδὲ οἰκείαν τὴν Ἑλλάδα ἡγήσονται, οὐδὲ κοινωνήσουσιν ὧν περ οἱ ἄλλοι ἱερῶν; Καὶ σφόδρα γε. Οὐκοῦν τὴν πρὸς τοὺς

-471A Ἑλληνας διαφοράν, | ὡς οἰκέλους, στάσιν ἡγήσονται καὶ οὐδὲ ὀνομάσουσι πόλεμον; Οὐ γάρ. Καὶ ὡς διαλλαγησόμενοι ἄρα διοίσονται; Πάνυ μὲν οὖν. Εὐμενῶς δὴ σωφρονιοῦσιν, οὐκ ἐπὶ δουλείᾳ κολάζοντες οὐδ' ἐπ' ὀλέθρῳ, σωφρονιστὰι ὄντες, οὐ πολέμιοι. Οὕτως, ἔφη. Οὐδ' ἄρα τὴν Ἑλλάδα Ἑλληνες ὄντες κεροῦσιν, οὐδὲ οἰκήσεις ἐμπρήσουσιν, οὐδὲ ὁμολογήσουσιν ἐν ἑκάστη πόλει πάντας ἔχθρους αὐτοῖς εἶναι, B καὶ ἀνδρας καὶ γυναῖκας καὶ παῖδας, ἀλλ' ὀλίγους ἀεὶ ἔχθρους

τοὺς αἰτίους τῆς διαφορᾶς. καὶ διὰ ταῦτα πάντα οὔτε τὴν γῆν ἐθελήσουσι κείρειν αὐτῶν, ὡς φίλων τῶν πολλῶν, οὔτε οἰκίας ἀνατρέπειν, ἀλλὰ μέχρι τούτου ποιήσονται τὴν διαφοράν, μέχρι οὗ ἂν οἱ αἵτιοι ἀναγκασθῶσιν ὑπὸ τῶν ἀναιτίων ἀλγούντων δοῦναι δίκην. Ἐγὼ μὲν, ἔφη, ὁμολογῶ οὕτω δεῖν πρὸς τοὺς ἐναντίους τοὺς ἡμετέρους πολίτας προσφέρεισθαι· πρὸς δὲ τοὺς βαρβάρους, ὡς νῦν οἱ Ἕλληνες πρὸς ἀλλήλους. Τιθῶμεν δὴ καὶ τοῦτον τὸν νόμον τοῖς φύλαξι, ὃ μῆτε γῆν τέμνειν μῆτε οἰκίας ἐμπιπράναι; Ὡς μὲν, ἔφη, καὶ ἔχειν γε καλῶς ταῦτά τε καὶ τὰ πρόσθεν.

Ἀλλὰ γάρ μοι δοκεῖς, ὦ Σώκρατες, ἂν τίς σοι τὰ τοιαῦτα ἐπιτρέπη λέγειν, οὐδέποτε μνησθήσεσθαι ὃ ἐν τῷ πρόσθεν παρωσάμενος πάντα ταῦτα εἶρηκας, τὸ ὡς δυνατὴ αὕτη ἡ πολιτεία γενέσθαι καὶ τίνα τρόπον ποτὲ δυνατὴ· ἐπεὶ ὅτι γε, εἰ γένοιτο, πάντ' ἂν εἴη ἀγαθὰ πόλει ἢ γένοιτο, καὶ ἂ σὺ παραλείπεις ἐγὼ λέγω, ὅτι καὶ τοῖς πολεμίοις ἄριστ' ἂν μάχοντο τῷ ἥκιστα ἀπολείπειν ἀλλήλους, γινώσκοντές τε καὶ ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτοῦς, ἀδελφούς, πατέρας, υἱεῖς· εἰ δὲ καὶ τὸ θῆλυ συστρατεύοιτο, εἴτε καὶ ἐν τῇ αὐτῇ τάξει εἴτε καὶ ὅπισθεν ἐπιτεταγμένον, φόβων τε ἕνεκα τοῖς ἐχθροῖς καὶ εἴ ποτέ τις ἀνάγκη βοηθείας γένοιτο, οἶδ' ὅτι ταύτῃ πάντῃ ἅμαχοι ἂν εἴεν· καὶ οἶκοι γε ἂ παραλείπεται ἀγαθὰ, ὅσα ἂν εἴη αὐτοῖς, ὁρῶ· ἀλλ' ὡς ἐμοῦ ὁμολογοῦντος πάντα ταῦτα ὅτι εἴη ἂν καὶ ἄλλα γε μυρία, εἰ γένοιτο ἡ πολιτεία αὕτη, μηκέτι πλείω περὶ αὐτῆς λέγε, ἀλλὰ τοῦτο αὐτὸ ἤδη πειρώμεθα ἡμᾶς αὐτοὺς πείθειν, ὡς δυνατόν καὶ ἡ δυνατόν, τὰ δ' ἄλλα χαίρειν ἑώμεν. | Ἐξαίφνης γε σύ, 472A ἦν δ' ἐγώ, ὥσπερ καταδρομὴν ἐποιήσω ἐπὶ τὸν λόγον μου, καὶ οὐ συγγιγνώσκεις στραγγευσομένῳ. Ἰσως γὰρ οὐκ οἶσθα ὅτι μόγις μοι τῶ δύο κύματε ἐκφυγόντι νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐνάγεις, ὃ ἐπειδὰν ἴδῃς τε καὶ ἀκούσῃς, πάνυ συγγνώμην ἔξεις, ὅτι εἰκότως ἄρα ὥκνουν τε καὶ ἐδεδόκηκε οὕτω παράδοξον λέγειν λόγον τε καὶ ἐπιχειρεῖν διασκοπεῖν. Ὅσῳ ἂν, ἔφη, τοιαῦτα πλείω λέγῃς, ἥττον B

ἀφεθήσει ὑφ' ἡμῶν πρὸς τὸ μὴ εἶπειν πῇ δυνατὴ γίγνεσθαι αὕτη ἡ πολιτεία. ἀλλὰ λέγε καὶ μὴ διάτριβε.

Οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν τόδε χρή ἀναμνησθῆναι, ὅτι ἡμεῖς ζητοῦντες δικαιοσύνην οἷόν ἐστι καὶ ἀδικίαν δεῦρο ἤκομεν. Χρή· ἀλλὰ τί τοῦτό γ'; ἔφη. Οὐδέν· ἀλλ' ἐὰν εὕρωμεν οἷόν ἐστι δικαιοσύνη, ἄρα καὶ ἄνδρα τὸν δίκαιον ἀξιῶσομεν μηδὲν δεῖν αὐτῆς ἐκείνης διαφέρειν, ἀλλὰ πανταχῇ
 C τοιοῦτον εἶναι οἷον δικαιοσύνη ἐστίν; ἡ ἀγαπήσομεν, ἐὰν ὅτι ἐγγύτατα αὐτῆς ἢ καὶ πλείστα τῶν ἄλλων ἐκείνης μετέχῃ; Οὕτως, ἔφη· ἀγαπήσομεν. Παραδείγματος ἄρα ἕνεκα, ἦν δ' ἐγώ, ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον, εἰ γένοιτο, οἷος ἂν εἴη γενόμενος, καὶ ἀδικίαν αὖ καὶ τὸν ἀδικώτατον, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου,
 D ἀναγκαζώμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν, ὅς ἂν ἐκείνοις ὅτι ὁμοιότατος ἦ, τὴν ἐκείνοις μοῖραν ὁμοιοτάτην ἔξειν, ἀλλ' οὐ τούτου ἕνεκα, ἵν' ἀποδείξωμεν ὡς δυνατὰ ταῦτα γίγνεσθαι. Τοῦτο μὲν, ἔφη, ἀληθὲς λέγεις. Οἷε ἂν οὖν ἡττόν τι ἀγαθὸν ζωγράφον εἶναι ὅς ἂν γράψας παράδειγμα οἷον ἂν εἴη ὁ κάλλιστος ἄνθρωπος καὶ πάντα εἰς τὸ γράμμα ἱκανῶς ἀποδοὺς μὴ ἔχῃ ἀποδείξαι ὡς καὶ δυνατὸν γενέσθαι τοιοῦτον ἄνδρα; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Τί οὖν; οὐ καὶ ἡμεῖς, φαμέν, παρά-
 E δειγμα ἐποιοῦμεν λόγῳ ἀγαθῆς πόλεως; Πάνυ γε. Ἡττόν τι οὖν οἷε ἡμᾶς εὖ λέγειν τούτου ἕνεκα, ἐὰν μὴ ἔχωμεν ἀποδείξαι ὡς δυνατὸν οὕτω πόλιν οἰκῆσαι ὡς ἐλέγετο; Οὐ δῆτα, ἔφη. Τὸ μὲν τοίνυν ἀληθές, ἦν δ' ἐγώ, οὕτως· εἰ δὲ δὴ καὶ τοῦτο προθυμηθῆναι δεῖ σὴν χάριν, ἀποδείξαι πῇ μάλιστα καὶ κατὰ τί δυνατότατ' ἂν εἴη, πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδειξιν τὰ αὐτὰ διομολόγησαι. Τὰ ποῖα; Ἄρ'
 473A οἷόν τέ τι | πραχθῆναι ὡς λέγεται, ἡ φύσιν ἔχει πράξιν λέξεως ἡττον ἀληθείας ἐφάπτεσθαι, κὰν εἰ μὴ τῷ δοκεῖ; ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως ἢ οὐ; Ὁμολογῶ, ἔφη. Τοῦτο μὲν δὴ μὴ ἀνάγκαζέ με, οἷα τῷ λόγῳ διήλθομεν, τοιαῦτα παντά-
 πασι καὶ τῷ ἔργῳ δεῖν γιγνόμενα ἀποφαίνειν· ἀλλ', ἐὰν οἷοί

τε γενώμεθα εὔρεῖν ὡς ἂν ἐγγύτατα τῶν εἰρημένων πόλις οἰκή-
 σειεν, φάναι ἡμᾶς ἐξευρηκέναι ὡς δυνατὰ ταῦτα γίγνεσθαι ἂ
 σὺ ἐπιτάττεις. ἢ οὐκ ἀγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν
 γὰρ ἂν ἀγαπῶην. Καὶ γὰρ ἐγώ, ἔφη. Τὸ δὲ δὴ μετὰ τοῦτο, B
 ὡς ἔοικε, πειρώμεθα ζητεῖν τε καὶ ἀποδεικνύναι, τί ποτε νῦν
 κακῶς ἐν ταῖς πόλεσι πράττεται δι' ὃ οὐχ οὕτως οἰκοῦνται,
 καὶ τίνος ἂν σμικροτάτου μεταβαλόντος ἔλθοι εἰς τοῦτον τὸν
 τρόπον τῆς πολιτείας πόλις, μάλιστα μὲν ἐνός, εἰ δὲ μή,
 δυοῖν, εἰ δὲ μή, ὃ τι ὀλιγίστων τὸν ἀριθμὸν καὶ σμικροτάτων
 τὴν δύναμιν. Παντάπασι μὲν οὖν, ἔφη. Ἐνὸς μὲν τοίνυν, C
 ἦν δ' ἐγώ, μεταβαλόντος δοκοῦμέν μοι ἔχειν δεῖξαι ὅτι μετα-
 πέσοι ἂν, οὐ μέντοι σμικροῦ γε οὐδὲ ῥαδίου, δυνατοῦ δέ.
 Τίνος; ἔφη. Ἐπ' αὐτὸ δὴ, ἦν δ' ἐγώ, εἴμι ὃ τῷ μεγίστῳ
 προσεικάζομεν κύματι. εἰρήσεται δ' οὖν, εἰ καὶ μέλλει γέλῳτι
 τε ἀτεχνῶς ὥσπερ κύμα ἐκγελῶν καὶ ἀδοξία κατακλύσειν.
 σκόπει δὲ ὃ μέλλω λέγειν. Λέγε, ἔφη. Ἐὰν μή, ἦν δ' ἐγώ,
 ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλῆς D
 τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ
 ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ξυμπέσῃ, δύναμὶς τε πολιτικῇ
 καὶ φιλοσοφίᾳ, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ' ἑκάτερον
 αἱ πολλαὶ φύσεις ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν
 παῦλα, ᾧ φίλε Γλαῦκων, ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ
 ἀνθρωπίνῳ γένει, οὐδὲ αὕτη ἡ πολιτεία μή ποτε πρότερον E
 φυῇ τε εἰς τὸ δυνατόν καὶ φῶς ἡλίου ἴδῃ, ἦν νῦν λόγῳ
 διεληλύθαμεν. ἀλλὰ τοῦτό ἐστιν, ὃ ἐμοὶ πάλαι ὄκνον ἐντίθησι
 λέγειν, ὁρῶντι ὡς πολὺ παρὰ δόξαν ῥηθήσεται· χαλεπὸν γὰρ
 ἰδεῖν, ὅτι οὐκ ἂν ἄλλη τις εὐδαιμονήσειεν οὔτε ἰδία οὔτε
 δημοσία. Καὶ ὅς, Ὡ Σώκρατες, ἔφη, τοιοῦτον ἐκβέβληκας
 ῥήμά τε καὶ λόγον, ὃν εἰπὼν ἡγοῦ ἐπὶ σὲ πάνυ πολλούς τε
 καὶ οὐ φαύλους νῦν οὕτως, οἷον ῥίψαντας τὰ ἱμάτια, | γυμνοὺς 474A
 λαβόντας ὃ τι ἐκάστῳ παρέτυχεν ὄπλον, θεῖν διατεταμένους
 ὡς θαυμάσια ἐργασομένους· οὓς εἰ μὴ ἀμυνεῖ τῷ λόγῳ καὶ
 ἐκφεύξει, τῷ ὄντι τωθαζόμενος δώσεις δίκην. Οὐκοῦν σύ μοι,
 ἦν δ' ἐγώ, τούτων αἷτιος; Καλῶς γ', ἔφη, ἐγὼ ποιῶν. ἀλλά

τοί σε οὐ προδώσω, ἀλλ' ἀμυνῶ οἷς δύναμαι. δύναμαι δὲ εὐνοίᾳ τε καὶ τῷ παρακελεύεσθαι, καὶ ἴσως ἂν ἄλλου του
 B ἐμμελέστερόν σοι ἀποκρινοίμην. ἀλλ' ὥς ἔχων τοιοῦτον βοήθον πειρῶ τοῖς ἀπιστοῦσιν ἐνδείξασθαι ὅτι ἔχει ἢ σὺ λέγεις. Πειρατέον, ἦν δ' ἐγώ, ἐπειδὴ καὶ σὺ οὕτω μεγάλην ξυμμαχίαν παρέχει. ἀναγκαῖον οὖν μοι δοκεῖ, εἰ μέλλομέν
 πη ἐκφεύξεσθαι οὓς λέγεις, διορίσασθαι πρὸς αὐτοὺς τοὺς φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι δεῖν ἄρχειν, ἵνα διαδήλων γενομένων δύνηται τις ἀμύνεσθαι, ἐνδεικνύμενος ὅτι
 τοῖς μὲν προσήκει φύσει ἅπτεσθαι τε φιλοσοφίας ἡγεμονεύειν
 C τ' ἐν πόλει, τοῖς δ' ἄλλοις μήτε ἅπτεσθαι ἀκολουθεῖν τε τῷ ἡγουμένῳ. "Ωρα ἂν εἴη, ἔφη, ὀρίζεσθαι. "Ἴθι δὴ, ἀκολουθήσον μοι τῇδε, εἰς αὐτὸ ἀμῇ γέ πη ἱκανῶς ἐξηγησώμεθα. "Αγε, ἔφη. "Αναμιμνήσκειν οὖν σε, ἦν δ' ἐγώ, δεήσει, ἢ μέμνησαι ὅτι δν ἂν φῶμεν φιλεῖν τι, δεῖ φανῆναι αὐτόν, εἰς ὁρθῶς λέγεται, οὐ τὸ μὲν φιλοῦντα ἐκείνου, τὸ δὲ μή, ἀλλὰ πᾶν στέργοντα; "Αναμιμνήσκειν, ἔφη, ὥς ἔοικε, δεῖ· οὐ γὰρ
 D πᾶν γε ἐννοῶ. "Ἄλλω, εἶπον, ἔπρεπεν, ὦ Γλαῦκων, λέγειν ἃ λέγεις· ἀνδρὶ δ' ἐρωτικῷ οὐ πρέπει ἀμνημονεῖν ὅτι πάντες οἱ ἐν ὥρᾳ τὸν φιλόπαιδα καὶ ἐρωτικὸν ἀμῇ γέ πη δάκνουσί τε καὶ κινουσί, δοκοῦντες ἄξιοι εἶναι ἐπιμελείας τε καὶ τοῦ ἀσπάζεσθαι. ἢ οὐχ οὕτω ποιεῖτε πρὸς τοὺς καλοὺς; ὁ μὲν, ὅτι σιμός, ἐπίχαρις κληθεὶς ἐπαινεθήσεται ὑφ' ὑμῶν, τοῦ δὲ τὸ γρυπὸν βασιλικόν φατε εἶναι, τὸν δὲ διὰ μέσου τούτων
 E ἐμμετρώτατα ἔχειν, μέλανας δὲ ἀνδρικοὺς ἰδεῖν, λευκοὺς δὲ θεῶν παῖδας εἶναι· μελιχλῶρους δὲ καὶ τοῦνομα οἶει τινὸς ἄλλου ποίημα εἶναι ἢ ἔραστοῦ ὑποκοριζομένου τε καὶ εὐχερῶς φέροντος τὴν ὠχρότητα, εἰς ἐπὶ ὥρᾳ ἦ; καὶ ἐν λόγῳ πάσας
 475A προφάσεις προφασίζεσθαι τε | καὶ πάσας φωνὰς ἀφίετε, ὥστε μηδένα ἀποβάλλειν τῶν ἀνθούτων ἐν ὥρᾳ. Εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν ὅτι οὕτω ποιούσι, συγχωρῶ τοῦ λόγου χάριν. Τί δέ; ἦν δ' ἐγώ· τοὺς φιλοῖνους οὐ τὰ αὐτὰ ταῦτα ποιοῦντας ὀρᾶς; πάντα οἶνον ἐπὶ πάσης προφάσεως ἀσπαζομένους; Καὶ μάλα. Καὶ μὴν φιλοτίμους

γε, ὡς ἐγῶμαι, καθορᾶς ὅτι, ἂν μὴ στρατηγήσαι δύνωνται, τριττυαρχοῦσι, κἂν μὴ ὑπὸ μειζόνων καὶ σεμνοτέρων τιμᾶσθαι, ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν, ὡς B ὅλως τιμῆς ἐπιθυμηταὶ ὄντες. Κομιδῇ μὲν οὖν. Τοῦτο δὴ φάθι ἢ μή· ἄρα ὃν ἂν τινος ἐπιθυμητικὸν λέγωμεν, παντὸς τοῦ εἵδους τούτου φήσομεν ἐπιθυμεῖν, ἢ τοῦ μὲν, τοῦ δὲ οὐ; Παντός, ἔφη. Οὐκοῦν καὶ τὸν φιλόσοφον σοφίας φήσομεν ἐπιθυμητὴν εἶναι, οὐ τῆς μὲν, τῆς δ' οὐ, ἀλλὰ πάσης; Ἀληθῆ. Τὸν ἄρα περὶ τὰ μαθήματα δυσχεραίνοντα, ἄλλως C τε καὶ νέον ὄντα καὶ μήπω λόγον ἔχοντα τί τε χρηστὸν καὶ μή, οὐ φήσομεν φιλομαθῇ οὐδὲ φιλόσοφον εἶναι, ὥσπερ τὸν περὶ τὰ σιτία δυσχερῇ οὔτε πεινῇν φαμέν οὔτ' ἐπιθυμεῖν σιτίων, οὐδὲ φιλόσιτον ἀλλὰ κακόσιτον εἶναι. Καὶ ὁρθῶς γε φήσομεν. Τὸν δὲ δὴ εὐχερῶς ἐθέλοντα παντὸς μαθήματος γεέσθαι καὶ ἀσμένως ἐπὶ τὸ μαθάνειν ἰόντα καὶ ἀπλήστως ἔχοντα, τοῦτον δ' ἐν δίκῃ φήσομεν φιλόσοφον· ἢ γάρ; Καὶ ὁ Γλαῦκων ἔφη. Πολλοὶ ἄρα καὶ ἄτοποι ἔσονται σοι D τοιοῦτοι. οἳ τε γὰρ φιλοθεάμονες πάντες ἔμοιγε δοκοῦσι τῷ καταμανθάνειν χαίροντες τοιοῦτοι εἶναι, οἳ τε φιλήκοοι ἀτοπώτατοί τινές εἰσιν ὡς γ' ἐν φιλοσόφοις τιθέναι, οἳ πρὸς μὲν λόγους καὶ τοιαύτην διατριβὴν ἐκόντες οὐκ ἂν ἐθέλοιεν ἐλθεῖν, ὥσπερ δὲ ἀπομεμισθωκότες τὰ ὦτα ἐπακοῦσαι πάντων χορῶν περιθέουσι τοῖς Διονυσίοις οὔτε τῶν κατὰ πόλεις οὔτε τῶν κατὰ κώμας ἀπολειπόμενοι, τούτους οὖν πάντας καὶ ἄλλους τοιούτων τινῶν μαθητικούς καὶ τοὺς τῶν τεχνυδρίων E φιλοσόφους φήσομεν; Οὐδαμῶς, εἶπον, ἀλλ' ὁμοίους μὲν φιλοσόφοις.

Τοὺς δὲ ἀληθινούς, ἔφη, τίνας λέγεις; Τοὺς τῆς ἀληθείας, ἣν δ' ἐγώ, φιλοθεάμονας. Καὶ τοῦτο μὲν γ', ἔφη, ὁρθῶς· ἀλλὰ πῶς αὐτὸ λέγεις; Οὐδαμῶς, ἣν δ' ἐγώ, ῥαδίως πρὸς γε ἄλλον· σὲ δὲ οἶμαι ὁμολογήσειν μοι τὸ τοιόνδε. Τὸ ποῖον; Ἐπειδὴ ἐστὶν ἐναντίον καλὸν αἰσχυρῷ, δύο αὐτῷ εἶναι. Πῶς δ' οὐ; 476A Οὐκοῦν ἐπειδὴ δύο, καὶ ἐν ἐκάτερον; Καὶ τοῦτο. Καὶ περὶ δικαίου καὶ ἀδίκου καὶ ἀγαθοῦ καὶ κακοῦ καὶ πάντων τῶν

εἰδὼν περί ο αὐτὸς λόγος, αὐτὸ μὲν ἐν ἑκαστον εἶναι, τῇ δὲ τῶν πράξεων καὶ σωμάτων καὶ ἀλλήλων κοινωνία πανταχοῦ φανταζόμενα πολλὰ φαίνεσθαι ἑκαστον. Ὅρθως, ἔφη, λέγεις. Ταύτῃ τοίνυν, ἣν δ' ἐγώ, διαιρῶ, χωρὶς μὲν οὖς νῦν δὴ ἔλεγες φιλοθεάμονάς τε καὶ φιλοτέχνους καὶ πρακτικούς, B καὶ χωρὶς αὐτῶν περὶ ὧν ὁ λόγος, οὖς μόνους ἂν τις ὀρθῶς προσείποι φιλοσόφους. Πῶς, ἔφη, λέγεις; Οἱ μὲν που, ἣν δ' ἐγώ, φιλήκοοι καὶ φιλοθεάμονες τὰς τε καλὰς φωνὰς ἀσπάζονται καὶ χροὰς καὶ σχήματα καὶ πάντα τὰ ἐκ τῶν τοιούτων δημιουργούμενα, αὐτοῦ δὲ τοῦ καλοῦ ἀδύνατος αὐτῶν ἢ διάνοια τὴν φύσιν ἰδεῖν τε καὶ ἀσπασασθαι. Ἔχει γὰρ οὖν δὴ, ἔφη, οὕτως. Οἱ δὲ δὴ ἐπ' αὐτὸ τὸ καλὸν δυνατοὶ ἰέναι τε καὶ ὁρᾶν καθ' αὐτὸ ἄρα οὐ σπάνιοι ἂν C εἶεν; Καὶ μάλα. Ὁ οὖν καλὰ μὲν πράγματα νομίζων, αὐτὸ δὲ κάλλος μήτε νομίζων μήτε, ἂν τις ἡγήται ἐπὶ τὴν γνῶσιν αὐτοῦ, δυνάμενος ἔπεσθαι, ὄναρ ἢ ὕπαρ δοκεῖ σοι ζῆν; σκόπει δέ. τὸ ὀνειρώττειν ἄρα οὐ τόδε ἐστίν, ἐάν τε ἐν ὕπνῳ τις ἐάν τ' ἐγρηγορῶς τὸ ὅμοιον τῷ μὴ ὅμοιον ἄλλ' αὐτὸ ἡγήται εἶναι ᾧ ἔοικεν; Ἐγὼ γοῦν ἂν, ἣ δ' ὅς, φαίην ὀνειρώττειν τὸν τοιοῦτον. Τί δέ; ὁ τάναντία τούτων ἡγούμενός τέ τι αὐτὸ καλὸν καὶ δυνάμενος καθορᾶν καὶ αὐτὸ καὶ τὰ D ἐκείνου μετέχοντα, καὶ οὔτε τὰ μετέχοντα αὐτὸ οὔτε αὐτὸ τὰ μετέχοντα ἡγούμενος, ὕπαρ ἢ ὄναρ αὐτὸ καὶ οὗτος δοκεῖ σοι ζῆν; Καὶ μάλα, ἔφη, ὕπαρ. Οὐκοῦν τούτου μὲν τὴν διάνοιαν ὥς γινώσκοντος γνώμην ἂν ὀρθῶς φαίμεν εἶναι, τοῦ δὲ δόξαν ὥς δοξάζοντος; Πάνυ μὲν οὖν. Τί οὖν, ἐὰν ἡμῖν χαλεπαίνει οὗτος, ὃν φαμεν δοξάζειν ἄλλ' οὐ γινώσκειν, καὶ ἀμφισβητῇ ὥς οὐκ ἀληθῆ λέγομεν, ἔξομέν τι παραμυθεῖσθαι αὐτὸν καὶ πείθειν ἡρέμα, ἐπικρυπτόμενοι ὅτι οὐχ E ὑγιαίνει; Δεῖ γέ τοι δὴ, ἔφη. Ἴθι δὴ, σκόπει τί ἐροῦμεν πρὸς αὐτόν. ἢ βούλει ὧδε πυνθανώμεθα παρ' αὐτοῦ, λέγοντες ὥς εἴ τι οἶδεν οὐδεὶς αὐτῷ φθόνος, ἀλλ' ἄσμενοι ἂν ἴδοιμεν εἰδότα τι. ἀλλ' ἡμῖν εἰπέ τόδε· ὁ γινώσκων γινώσκει τί ἢ οὐδέν; σὺ οὖν μοι ὑπὲρ ἐκείνου ἀποκρίνου. Ἀποκρινοῦμαι,

ἔφη, ὅτι γινώσκει τί. Πότερον ὃν ἢ οὐκ ὃν; "Οὐ· πῶς
 γὰρ | ἂν μὴ ὃν γέ τι γνωσθεῖη; Ἰκανῶς οὖν τοῦτο ἔχομεν, 477A
 καὶ εἰ πλεοναχῇ σκοποῖμεν, ὅτι τὸ μὲν παντελῶς ὃν παν-
 τελῶς γνωστόν, μὴ ὃν δὲ μηδαμῇ πάντῃ ἀγνωστόν; Ἰκανώ-
 τατα. Εἶεν· εἰ δέ δή τι οὕτως ἔχει ὥς εἶναι τε καὶ μὴ εἶναι,
 οὐ μεταξὺ ἂν κέοιτο τοῦ εἰλικρινῶς ὄντος καὶ τοῦ αὐτοῦ μηδαμῇ
 ὄντος; Μεταξύ. Οὐκοῦν ἐπεὶ ἐπὶ μὲν τῷ ὄντι γνώσις ἦν,
 ἀγνωσία δ' ἐξ ἀνάγκης ἐπὶ μὴ ὄντι, ἐπὶ τῷ μεταξὺ τούτῳ B
 μεταξὺ τι καὶ ζητητέον ἀγνοίας τε καὶ ἐπιστήμης, εἴ τι
 τυγχάνει ὃν τοιοῦτον; Πάνυ μὲν οὖν. Ἄρ' οὖν λέγομέν τι
 δόξαν εἶναι; Πῶς γὰρ οὐ; Πότερον ἄλλην δύναμιν ἐπι-
 στήμης ἢ τὴν αὐτήν; Ἄλλην. Ἐπ' ἄλλῳ ἄρα τέτακται
 δόξα καὶ ἐπ' ἄλλῳ ἐπιστήμη, κατὰ τὴν ἄλλην δύναμιν
 ἑκατέρα τὴν αὐτῆς. Οὕτω. Οὐκοῦν ἐπιστήμη μὲν ἐπὶ τῷ
 ὄντι πέφυκε γινῶναι ὥς ἔστι τὸ ὃν; μᾶλλον δὲ ὧδέ μοι δοκεῖ
 πρότερον ἀναγκαῖον εἶναι διελέσθαι. Πῶς; Φήσομεν δυνάμεις C
 εἶναι γένος τι τῶν ὄντων, αἷς δὴ καὶ ἡμεῖς δυνάμεθα ἃ
 δυνάμεθα καὶ ἄλλο πᾶν ὃ τί περ ἂν δύνηται, οἷον λέγω
 ὄψιν καὶ ἀκοὴν τῶν δυνάμεων εἶναι, εἰ ἄρα μανθάνεις ὃ βού-
 λομαι λέγειν τὸ εἶδος. Ἀλλὰ μανθάνω, ἔφη. Ἄκουσον δὴ
 ὃ μοι φαίνεται περὶ αὐτῶν. δυνάμεως γὰρ ἐγὼ οὔτε τινὰ
 χρόαν ὁρῶ οὔτε σχῆμα οὔτε τι τῶν τοιούτων οἷον καὶ ἄλλων
 πολλῶν, πρὸς ἃ ἀποβλέπων ἔνια διορίζομαι παρ' ἑμαυτῷ τὰ
 μὲν ἄλλα εἶναι, τὰ δὲ ἄλλα. δυνάμεως δ' εἰς ἐκείνο μόνον
 βλέπω ἐφ' ᾧ τε ἔστι καὶ ὃ ἀπεργάζεται, καὶ ταύτῃ ἐκάστην D
 αὐτῶν δύναμιν ἐκάλεσα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην
 καὶ τὸ αὐτὸ ἀπεργαζομένην τὴν αὐτὴν καλῶ, τὴν δὲ ἐπὶ
 ἑτέρῳ καὶ ἕτερον ἀπεργαζομένην ἄλλην. Τί δὲ σύ; πῶς
 ποιεῖς; Οὕτως, ἔφη. Δεῦρο δὴ πάλιν, ἦν δ' ἐγώ, ᾧ ἄριστε.
 ἐπιστήμην πότερον δυνάμιν τινα φῆς εἶναι αὐτήν, ἢ εἰς τί
 γένος τίθης; Εἰς τοῦτο, ἔφη, πασῶν γε δυνάμεων ἐρῶμενε-
 στάτην. Τί δέ, δόξαν εἰς δύναμιν ἢ εἰς ἄλλο εἶδος οἴσομεν; E
 Οὐδαμῶς, ἔφη. ᾧ γὰρ δοξάζειν δυνάμεθα, οὐκ ἄλλο τι ἢ
 δόξα ἔστιν. Ἀλλὰ μὲν δὴ ὀλίγον γε πρότερον ὠμολόγεις μὴ

- τὸ αὐτὸ εἶναι ἐπιστήμην τε καὶ δόξαν. Πῶς γὰρ ἂν, ἔφη, τό γε ἀναμάρτητον τῷ μὴ ἀναμαρτήτῳ ταύτῳ ποτέ τις νοῦν ἔχων τιθεῖ; Καλῶς, ἦν δ' ἐγώ, καὶ δῆλον, ὅτι ἕτερον
- 478A ἐπιστήμης δόξα | ὁμολογεῖται ἡμῖν. Ἔτερον. Ἐφ' ἐτέρῳ ἄρα ἕτερόν τι δυναμένη ἐκατέρα αὐτῶν πέφυκεν. Ἀνάγκη. Ἐπιστήμη μὲν γέ που ἐπὶ τῷ ὄντι, τὸ ὄν γινῶναι ὥς ἔχει; Ναί. Δόξα δέ, φαμέν, δοξάζειν; Ναί. Ἡ ταύτῳ ὅπερ ἐπιστήμη γινώσκει; καὶ ἔσται γνωστὸν τε καὶ δοξαστὸν τὸ αὐτό; ἢ ἀδύνατον; Ἀδύνατον, ἔφη, ἐκ τῶν ὁμολογημένων, εἴπερ ἐπ' ἄλλῳ ἄλλῃ δύναμις πέφυκε, δυνάμεις δὲ ἀμφοτέραί ἐστων, δόξα τε καὶ ἐπιστήμη, ἄλλῃ δὲ ἐκα-
- B τέρα, ὥς φαμέν. ἐκ τούτων δὴ οὐκ ἐγχωρεῖ γνωστὸν καὶ δοξαστὸν ταύτῳ εἶναι. Οὐκοῦν εἰ τὸ ὄν γνωστόν, ἄλλο τι ἂν δοξαστὸν ἢ τὸ ὄν εἴη; Ἄλλο. Ἀρ' οὖν τὸ μὴ ὄν δοξάζει; ἢ ἀδύνατον καὶ δοξάσαι τὸ μὴ ὄν; ἐννόει δέ. οὐχ ὁ δοξάζων ἐπὶ τι φέρει τὴν δόξαν; ἢ οἶόν τε αὐτὸς δοξάζειν μὲν, δοξάζειν δὲ μὴδέν; Ἀδύνατον. Ἀλλ' ἐν γέ τι δοξάζει ὁ δοξάζων; Ναί. Ἀλλὰ μὴν μὴ ὄν γε οὐχ ἐν τι, ἀλλὰ
- C μὴδὲν ὀρθότατ' ἂν προσαγορεύοιτο. Πάνυ γε. Μὴ ὄντι μὴν ἄγνοϊαν ἐξ ἀνάγκης ἀπέδομεν, ὄντι δὲ γινώσιν. Ὅρθως, ἔφη. Οὐκ ἄρα ὄν οὐδὲ μὴ ὄν δοξάζει. Οὐ γάρ. Οὔτε ἄρα ἄγνοια οὔτε γινῶσις δόξα ἂν εἴη. Οὐκ ἔοικεν. Ἀρ' οὖν ἐκτὸς τούτων ἐστὶν ὑπερβαίνουσα ἢ γινώσιν σαφηνεία ἢ ἄγνοϊαν ἀσαφεία; Οὐδέτερα. Ἀλλ' ἄρα, ἦν δ' ἐγώ, γνώσεως μὲν σοι φαίνεται δόξα σκοτωδέστερον, ἀγνοίας δὲ φανότερον; Καὶ πολὺ γε,
- D ἔφη. Ἐντὸς δ' ἀμφοῖν κείται; Ναί. Μεταξὺ ἄρα ἂν εἴη τούτοις δόξα. Κομιδῇ μὲν οὖν. Οὐκοῦν ἔφαμεν ἐν τοῖς πρόσθεν, εἴ τι φανείη οἶον ἅμα ὄν τε καὶ μὴ ὄν, τὸ τοιοῦτον μεταξὺ κείσθαι τοῦ εἰλικρινῶς ὄντος τε καὶ τοῦ πάντως μὴ ὄντος, καὶ οὔτε ἐπιστήμην οὔτε ἄγνοϊαν ἐπ' αὐτῷ ἔσεσθαι, ἀλλὰ τὸ μεταξὺ αὐτῶν φανέν ἀγνοίας καὶ ἐπιστήμης; Ὅρθως. Νῦν δέ γε πέφανται μεταξὺ τούτοις ὃ δὴ καλοῦμεν δόξαν.
- E Πέφανται. Ἐκεῖνο δὴ λείποιτ' ἂν ἡμῖν εὑρεῖν, ὥς ἔοικε, τὸ ἀμφοτέρων μετέχον, τοῦ εἶναί τε καὶ μὴ εἶναι, καὶ

οὐδέτερον εἰλικρινὲς ὀρθῶς ἂν προσαγορευόμενον, ἵνα, ἐὰν φανῇ, δοξαστὸν αὐτὸ εἶναι ἐν δίκῃ προσαγορεύωμεν, τοῖς μὲν ἄκροις τὰ ἄκρα, τοῖς δὲ μεταξύ τὰ μεταξύ ἀποδιδόντες. ἢ οὐχ οὕτως; Οὕτως. Τούτων δὴ ὑποκειμένων λεγέτω μοι, φήσω, καὶ ἀποκρινέσθω | ὁ χρηστός, ὃς αὐτὸ μὲν καλὸν καὶ 479A
ιδέαν τινὰ αὐτοῦ κάλλους μηδεμίαν ἡγεῖται ἀεὶ μὲν κατὰ ταῦτα ὡσαύτως ἔχουσαν, πολλὰ δὲ [τὰ] καλὰ νομίζει, ἐκεῖνος ὁ φιλοθεάμων καὶ οὐδαμῇ ἀνεχόμενος, ἂν τις ἐν τῷ καλὸν φῇ εἶναι καὶ δίκαιον, καὶ τᾶλλα οὕτω. τούτων γὰρ δὴ, ὦ ἄριστε, φήσομεν, τῶν πολλῶν καλῶν μὴν τι ἔστιν, ὃ οὐκ αἰσχρὸν φανήσεται; καὶ τῶν δικαίων, ὃ οὐκ ἄδικον; καὶ τῶν ὁσίων, ὃ οὐκ ἀνόσιον; Οὐκ, ἀλλ' ἀνάγκη, ἔφη, καὶ καλὰ B
πῶς αὐτὰ καὶ αἰσχροὶ φανῆναι, καὶ ὅσα ἄλλα ἐρωτᾷς. Τί δέ; τὰ πολλὰ διπλάσια ἡττόν τι ἡμίσεα ἢ διπλάσια φαίνεται; Οὐδὲν. Καὶ μεγάλα δὴ καὶ σμικρὰ καὶ κοῦφα καὶ βαρέα μὴ τι μᾶλλον ἢ ἂν φήσωμεν, ταῦτα προσρηθήσεται ἢ τάναντία; Οὐκ, ἀλλ' ἀεὶ, ἔφη, ἕκαστον ἀμφοτέρων ἔξεται. Πότερον οὖν ἔστι μᾶλλον ἢ οὐκ ἔστιν ἕκαστον τῶν πολλῶν τοῦτο, ὃ ἂν τις φῇ αὐτὸ εἶναι; Τοῖς ἐν ταῖς ἐστιάσεσιν, ἔφη, ἐπαμφο-
τερίζουσιν ἔοικε; καὶ τῷ τῶν παιδῶν αἰνίγματι τῷ περὶ τοῦ C
εὐνούχου τῆς βολῆς περὶ τῆς νυκτερίδος, ᾧ καὶ ἐφ' οὗ αὐτὸν αὐτὴν αἰνίττονται βαλεῖν· καὶ γὰρ ταῦτα ἐπαμφοτερίζειν, καὶ οὕτ' εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτῶν δυνατόν παγίως νοῆσαι, οὔτε ἀμφοτέρα οὔτε οὐδέτερον. Ἐχεις οὖν αὐτοῖς, ἦν δ' ἐγώ, ὃ τι χρήσει, ἢ ὅποι θήσεις καλλίω θέσιν τῆς μεταξύ οὐσίας τε καὶ τοῦ μὴ εἶναι; οὔτε γὰρ που σκοτω-
δέστερα μὴ ὄντος πρὸς τὸ μᾶλλον μὴ εἶναι φανήσεται, οὔτε D
φανότερα ὄντος πρὸς τὸ μᾶλλον εἶναι. Ἀληθέστατα, ἔφη. Εὐρήκαμεν ἄρα, ὡς ἔοικεν, ὅτι τὰ τῶν πολλῶν πολλὰ νόμιμα καλοῦ τε πέρι καὶ τῶν ἄλλων μεταξύ που κυλινδεῖται τοῦ τε μὴ ὄντος καὶ τοῦ ὄντος εἰλικρινῶς. Εὐρήκαμεν. Προωμολογή-
σαμεν δέ γε, εἴ τι τοιοῦτων φανείη, δοξαστὸν αὐτὸ ἀλλ' οὐ γνωστὸν δεῖν λέγεσθαι, τῇ μεταξύ δυνάμει τὸ μεταξύ πλανητὸν ἀλίσκόμενον. Ὡμολογήκαμεν. Τοὺς ἄρα πολλὰ καλὰ θεω- H

μένους, αὐτὸ δὲ τὸ καλὸν μὴ ὁρῶντας μὴδ' ἄλλω ἐπ' αὐτὸ ἄγοντι δυναμένους ἔπεσθαι, καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μὴ, καὶ πάντα οὕτω, δοξάζειν φήσομεν ἅπαντα, γινώσκειν δὲ ὧν δοξάζουσιν οὐδέν. Ἀνάγκη, ἔφη. Τί δὲ αὖ τοὺς αὐτὰ ἕκαστα θεωμένους καὶ αἰεὶ κατὰ ταῦτα ὡσαύτως ὄντα; ἄρ' οὐ γινώσκειν ἄλλ' οὐ δοξάζειν; Ἀνάγκη καὶ ταῦτα. Οὐκοῦν καὶ ἀσπάζεσθαι τε καὶ φιλεῖν τούτους μὲν
 480A ταῦτα φήσομεν ἐφ' οἷς γνῶσις ἐστίν, | ἐκείνους δὲ ἐφ' οἷς δόξα; ἢ οὐ μνημονεύομεν, ὅτι φωνάς τε καὶ χροάς καλὰς καὶ τὰ τοιαῦτα ἔφαμεν τούτους φιλεῖν τε καὶ θεᾶσθαι, αὐτὸ δὲ τὸ καλὸν οὐδ' ἀνέχεσθαι ὥς τι ὄν; Μемνήμεθα. Μὴ οὖν τι πλημμελήσομεν φιλοδόξους καλοῦντες αὐτοὺς μᾶλλον ἢ φιλοσόφους; καὶ ἄρα ἡμῖν σφόδρα χαλεπανοῦσιν, ἂν οὕτω λέγωμεν; Οὐκ, ἂν γ' ἐμοὶ πείθωνται, ἔφη· τῷ γὰρ ἀληθεῖ χαλεπαίνειν οὐ θέμις. Τοὺς αὐτὸ ἄρα ἕκαστον τὸ ὄν ἀσπαζομένους φιλοσόφους ἄλλ' οὐ φιλοδόξους κλητέον; Παντάπασι μὲν οὖν.

NOTES.

BOOK I.

327A. Κατέβην χθὲς εἰς Πειραιᾶ.

"Divinam huius exordii simplicitatem iam veteres multum celebraverunt."—Stallb. On Plato's method of introducing his subject, the artistic rather than the scientific, see Introduction, Name and Aim of *Republic*.

The story goes that after Plato's death, among his remains a tablet was found with these, the four opening words of the *Republic*, written in a variety of different orders.

Dion. Hal. *de Comp. Verb.*, vol. v. p. 209 (Reiske). 'Ο δὲ Πλάτων τοὺς ἑαυτοῦ διαλόγους κτενίζων καὶ βοστρυχίζων καὶ πάντα τρόπον ἀναπλέκων οὐ διέλιπεν ὀγδοήκοντα γεγωνῶς ἔτη, γνῶρισμα δὲ τούτου τὰ τε ἄλλα καὶ δὴ καὶ τὰ περὶ τὴν δέλτον ἣν τελευτήσαντος αὐτοῦ λέγουσιν εὑρεθῆναι, ποικίλως μετακειμένην τὴν ἀρχὴν τῆς Πολιτείας ἔχουσιν τήνδε κατέβην χθὲς εἰς Πειραιᾶ μετὰ Γλαῦκωνος τοῦ Ἀρίστωνος.

The story is repeated by Quintilian, *Inst.* viii. 6. 64, in a passage which is worth quoting entire. "Nec aliud potest sermonem facere numerosum quam opportuna ordinis permutatio, neque alio ceris Platonis inventa sunt quattuor illa verba quibus in illo pulcherrimo operum in Piraeum se descendere significat plurimis modis scripta, quam quod eum quoque maxime facere experiretur." It is also quoted in the miscellaneous compiler Diogenes Laertius, iii. 37, on the authority of Euphorion and Panaetius. It is found, however, in no earlier or better authority than Dionysius, though possibly known to Cicero, *v. De Sen.* v. 13, quoted below.

Like many other such stories about the great personages of antiquity, it may or may not be true, but it is certainly "well found," and may fairly be used, as Dionysius himself

employs it, to point the criticism that Plato's superexcellent style was not attained without conscious trouble, but that he was a most laborious and fastidious composer.

That the ancients, masters as they were of style, did not believe in felicitous scribbling, is confirmed by many such stories, both in Greek and Latin, *e.g.*, Sophocles' accounts of his attainment of his own third period of "golden mediocrity" (Plut. *de Prof. Virt. Sent.*, p. 79 B); and the well-known story of Demosthenes transcribing Thucydides eight times (Lucian *adv. Indoct.*, c. 4); in Latin, Horace's criticism upon Lucilius, *Satt.* i. 4. 9 *et seqq.*, i. 10. 9, etc.; and his own precepts in the *Ars Poet.* v. 388 etc.; or the account of Virgil's laborious method in the Suetonian life § 22, ed. Nettleship. Cp. Quintil. x. 3. 8, and Aul. Gell. 17. 10. In modern days we have the instances of Pope and Gray, to mention no others, in our own language, and we may remember, with Carlyle, Goethe's remark about himself, that he "had nothing sent him in his sleep, no page of his but he knew well how it came there"; or Sheridan's famous, if unparliamentary, dictum about easy writing. Cp. Carlyle, *Misc. Essays*, 'Sir Walter Scott,' vol. vi. p. 74, People's Edition.

To found any argument on the statement in Dion. Hal., *ὀγδοήκοντα ἔτη*, also found in Cicero, "uno et octogesimo anno scribens est mortuus," *De Sen.* v. 13, as to the time of life at which Plato wrote the *Republic*, is obviously beside the mark. It is sufficiently interesting that he lived till eighty or more, and wrote to the last. Cp. also Sen. *Ep.* 58, 31, where the story is improved, and makes him die on his eighty-first birthday; Augustin, *Civ. Dei.* viii. 11, etc.

Χθές. The dialogue is represented as being repeated by Socrates, the day after it actually took place at the house of Cephalus, to the same company, with one more added, who afterwards conduct the dialogue of the *Timaeus*, that is to say, to Timaeus, Hermocrates, Critias, and another unnamed hearer.

We have then (1) the actual day of the Bendideia; (2) the day occupied in repeating the dialogue of the *Republic*; (3) the day consumed in the dialogue of the *Timaeus*.

The actual date of this Bendideia is perhaps not very important. Proclus, who professes to fix it, introduces a sad confusion, for in his commentaries on the *Timaeus*, after giving a clear account of the three days, *Εἰς Τιμαῖον* A. 3E,

which, indeed, anyone cannot fail to extract from the *Timaeus* and *Republic*, and saying distinctly, "they therefore meet to listen and talk (*i.e.*, for the *Timaeus* dialogue) on this day, the third from the meeting in the Peiraeus," he goes on in ch. 9B to say that all are agreed that the Bendideia took place on the 19th Thargelion, therefore the *Timaeus* ὑποκείτο ἀν τῇ εἰκάδι, τοῦ αὐτοῦ μηνός, the next day, not the next day but one, an obvious and gross error.

Later on, 27A, he makes confusion worse confounded by saying, That the Panathenaea in any case followed upon the Bendideia the commentators tell us, and Aristoteles the Rhodian testifies, that the Bendideia in the Peiraeus were performed on the 20th Thargelion, and that the feast of Athene followed, which would put the *Timaeus*, not on the 20th or 21st, but on the 22nd. And, as if this was not bad enough, he introduces the question whether the Panathenaea, on the day of which the *Timaeus* is supposed to be held, are the greater Panathenaea or the lesser.

The Scholiast here, agreeing with Proclus' "commentators," gives the 19th Thargelion as the day. And this day, if we want any, we may be content to accept. ἀ δὲ (τὰ Παναθήναια) τοῖς Βενδιδαίοις καλουμένοις εἶπετο, τούτων δὲ Θοῤῃκες ἐκοινώνουν, ἐπεὶ καὶ Βένδης παρ' αὐτοῖς ἡ Ἀρτεμις καλεῖται, καὶ αὕτη τιμωμένη κοινῇ παρ' ἀμφοῖν. ταῦτα δὲ ἐτελεῖτο Θαρρηλίῳ ἐννάτῃ ἐπὶ δέκα.

μετὰ Γλαῦκωνος τοῦ Ἀρίστωνος. See note on the *Dramatis Personae*.

τῇ Θεῷ. What goddess? There can be no reasonable doubt that Βένδης (or Βενδῖς), that is to say Artemis under her Thracian name, is meant, although various interpreters have understood the words to refer to Athene. "Perperam scholiastes alique Pallada intelligunt"—Stallb. But the Scholiast is saved by the ambiguity of his language, which speaks of the feast as the Panathenaea, but afterwards goes on to speak of the Βενδίδεια separately. That the feast was the Βενδίδεια is shown by the passage at the end of this book (p. 354)—ταῦτα δὲ σοι ἔφη εἰσιτάσθω ἐν τοῖς Βενδιδαίοις. Βένδης we know from several sources to have been a Thracian name for Artemis. 1. The Scholiast quoted above. 2. Hesychius, Βένδης ἡ Ἀρτεμις. 3. Lucian, *Iup. Tragoed.* 8 mentions the name Βένδης as that of a barbarian goddess. 4. *Timaeus*, Ruhnken, p. 62. In an inscription, *Corp. Inscr.* 2034, we get the name

of a victor *Βενδίδωρος*. So *C. I.* 496, *Βενδιδώρα*, corresponding to the better known *Ἀρτεμιδώρα*. There seems to have been a temple of Bendis, as well as one of Artemis, at Munychium, *Xen. Hell.* ii. 4. 11.

ἅτε νῦν πρῶτον ἄγοντες. When the Bendideia actually did come in from Thrace to Athens, we have no evidence to show. Bergk, *Attic. Comoed. Rell.* pp. 76, 81, attempts to fix the date about Ol. 84. 1, i.e., 444 B.C., or Ol. 83. 1. Here again we cannot argue at all as to the date of the *Republic*, actual or ideal. See *Introduction*.

Πομπή. A solemn procession, a pageant, especially religious (such as that depicted on the frieze of the Parthenon, P.).

Θράκες. Athens had for a long time considerable relations with Thrace. Amphipolis was founded 437 B.C., and about B.C. 430 they were drawn closer than usual by the alliance with Sitalces. See *Thuc.* ii. 29. But there was probably always a considerable resident Thracian population at Athens. It is noticeable, too, that the *λαμπάδιον*, or torch, of the torch race, appears on the reverse of the coins of Amphipolis, the great Athenian centre in Thrace.

Β. προσενξάμενοι δὲ καὶ θεωρήσαντες. “*Duas causas ponit suae in Piraeum profectionis, pietatem et religionem, et studium spectandi, utraque philosopho convenit.*”—Muretus.

πρὸς τὸ ἄστυ, ‘(back) to town.’ Regular expression for Athens—the old town as distinguished from the Piraeus. Cp. *Symp.* 172 A, etc. It is also used (1) for Athens as town opposed to Attica as country, e.g., *Ar. Nub.* 47, etc., and (2) for Athens generally, as town opposed to πόλις, the old city, citadel, or ἀκρόπολις, e.g., *Thuc.* ii. 15.

μου λαβόμενος τοῦ ἱματίου, not, of my cloak, but, of me by my cloak. Cp. *Madvig, Gk. Synt.*, 57. Rem.

αὐτός. ‘His master.’ The regular expression used by followers of their chieftains, slaves of their masters, wives of husbands, children of parents, also by pupils of their teacher, e.g., *Ar. Nub. v.* 218.

ΣΤ. *φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ;*

ΜΑΘ. *αὐτός; Σ. τίς αὐτός; ΜΑΘ. Σωκράτης.*

It is the *Ipsē* of the well-known *Ipsē dixit*, *αὐτὸς ἔφα*, the

watchword of the Pythagoreans. For full account see L. & S.

οὗτος. 'Yonder he is coming up behind.'

ἀλλὰ περιμένετε, ἀλλὰ περιμενοῦμεν. A playful and realistic repetition of the actual words. "Be pleased to wait, we will be pleased to wait."

c. Πολέμαρχος καὶ Ἀδείμαντος, κ.τ.λ. See Introd. on *Dramatis Personae*.

ὥς ἀπὸ τῆς πομπῆς. 'Evidently coming away from the pageant.'

ὅσοι ἐσμέν. 'You see "our strength" do you.'

Οὐκοῦν ἔτι ἐν λείπεται. Well then there remains still a third course. All the editions give thus οὐκοῦν. But it seems almost more natural to put the stress on the οὐκ, οὐκουν—Is there not still a third course? The fact is that the meaning of the combination οὐκ οὖν must always be determined by the context. Elmsley even proposed to give up the distinction and write οὐκ οὖν divisim always—V. Elms. *HerACL.* 256, and cp. Paley's *Greek Particles*, p. 58. On ellipse of apodosis, v. Goodwin, *M. T.* § 53, 2, for comment on this passage.

ὥς τοίνυν μὴ ἀκουσομένων, οὕτω διανοεῖσθε. Consider then that we shan't listen, literally, since then (as you must know) we shall not hear, so make up your minds. V. Goodwin, *M. T.*, § 113, note 10c. (The negative μὴ rather than οὐ depends on the imperative form of the sentence.) In 470E we have οὐ.

328A. λαμπάς, literally a torch, hence a torch-race, *Fackelrennen*, also called more fully λαμπαδονχία, λαμπαδηφορία, λαμπαδοδρομία. Of this sport there seem to have been both a simple form, in which three foot runners, each with a torch, contended, and a more complicated form in which perhaps more than one series of runners or horsemen, as here, contended. The more complicated form has supplied to literature a splendid simile for the race of life. Cp. Plato *Legg.* vi. 776B, γεννῶντάς τε καὶ ἐκτρέφοντας παῖδας, καθάπερ λαμπάδα τὸν βίον παραδιδόντας ἄλλοις ἐξ ἄλλων, with Lucretius' better known imitation, the felicitous motto of Dr. Whewell's *Inductive Sciences*,

"Inque brevi spatio mutantur saecula animantum,

Et quasi cursores vitae lampada tradunt."—*Lucr.* ii. 78.

λαμπάδια. The diminutive, 'Little torches.'

παννυχίδα ποιήσουσι. 'Will hold a watch night.' *παννυχίς*, Lat. *pervigilium*, *vigilia*. They were generally held in honour of the mystic Chthonian deities, Demeter, Dionysus, etc., to which Artemis Bendis belonged (En.).

μὴ ἄλλως ποιεῖτε. 'Don't say us nay, don't refuse'—a regular expression. Cp. *infra*, 338A, *μὴ οὖν ἄλλως ποίει*, and again 369B.

Β. Λυσίαν. This is of course the orator Lysias. See *Introductio* on *Dramatis Personae*.

Θρασύμαχον. See *Introductio* on *Dramatis Personae*. The words *καὶ δὴ καὶ* ('and we ought not to admit') indicate the important part he is to play.

Χαρμαντίδην. Charmantides and Clitophon are *umbræ* of Thrasymachus, his "tail." Clitophon cuts in (*ὑπολαμβάνει*) once, p. 340.

Κέφαλος. See *Introductio* on *Dramatis Personae*.

c. διὰ χρόνου, literally, 'at an interval of time.' 'Twas some time since I had seen him.' So of space, *διὰ δέκα ἐπαλξεῶν πύργοι ἦσαν*, Thuc. iii. 21, 2, at every ten battlements.

ἐωράκη. This form of the first person of the pluperfect is given by the first hand of Par. A. Both forms in *η* and *ειν* are found in the mss. of Plato, but the latter is almost certainly a late introduction of the copyists, for the better the ms. is acknowledged to be, the more frequently do the forms in *η* occur in its pages. "The forms known to late Greek were those which now rule in our texts, and it is to the pestilent habit which late transcribers had of altering texts to suit their own age, that this wholesale corruption of our manuscripts is to be ascribed."—Rutherford, *New Phrynichus*, p. 229. See the whole excellent and lively account of the matter there, especially pp. 234, 5. Eustathius speaks distinctly of the first person (1946, 22): *Παραδίδωσι γὰρ Ἡρακλείδης ὅτι Ἀττικοὶ τοὺς τοιοῦτους ὑπερσυντελικούς* (pluperfects) *ἐν τῷ ἦτα μόνῳ περατοῦσιν*, *ἤδη λέγοντες καὶ ἐνενοήκη, καὶ ἐπεποιήκη· καὶ οὕτω φησὶ Παναίτιος ἔχειν τὰς γραφὰς παρὰ Πλάτωνι.* So Photius also, *Ruth. N. P.* 235.

ἐστεφανωμένος. This was usual in sacrificing ("quod et ex antiquis marmoribus videre est."—Muretus). Engelmann

quotes Athen. xv. 674E: ὡς εὐανθέστερον γὰρ καὶ κεχαρισμένον μᾶλλον τοῖς θεοῖς παραγγέλλει.

προσκεφάλαιον, as its derivation obviously shows, meant originally a cushion or pillow for the head, e.g., Ar. *Plut.* 542, ἀντὶ δὲ προσκεφαλαίου | λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ, but came later to mean any cushion or pillow, so for sitting on, especially a boat cushion. Cratin. *Ωρ.* 18, quoted *Pollux.* x. 40. Here it means a cushion placed upon the bare *δίφρος* for Cephalus to sit upon.

δίφρος. A general word for a seat or chair. 1. The seat or standing board of a chariot. 2. A seat, couch.

αὐλή. A square open space surrounded with pillars in the middle of the Greek house. In the centre of it stood the altar of Ζεὺς ἑρκείος, where Cephalus had been sacrificing. All round were the chambers, the entrance to which was through the colonnade. A large Greek house had two such peristyles, in the front the ἀνδρωνίτις, in the back the γυναικωνίτις. Engelm. It corresponded then to the *impluvium* of the Roman house. See Vitruv. vi. 10.

παρ' αὐτόν, after ἐκαθεζόμεθα, in which motion to is implied. We sat down, so as to be by him.

κύκλῳ. There seems to have been a special part of the house where seats were arranged in a semicircle. Cic. *Lael.* i. § 2, "memini eum in hemicyclio sedentem in eum sermonem incidisse." But at the same time the position is a natural one anywhere.

"O bliss when all in circle drawn
About him, heart and ear were fed,
To hear him, as he lay and read
The Tuscan poets on the lawn."

In Memoriam, clxxxix.

Cf. Latin *circulus*, for a company. See Bekk. *Gall.* p. 262, Exedrae.

οὐ δὲ θαμίζεις. See Nitsch. *ad Odyss.* vol. ii. p. 18. Par. A has οὐδέ, which Stallb. keeps, interpreting, ne ventitas quidem ad nos, hoc est, raro sane domum nostram frequentas; and Engelm., Du kommst auch gar nicht oft zu uns. And this seems the sense required, "You don't come at *all* often," "It's *very* seldom you come." It would be very well given by οὔτι, the word used in the Homeric formula, appearing in Hephaestus' address to Thetis, and in Calypso's speech to

Hermes, which Plato may have had in his mind, *παρὸς γε μὲν οὐ τι θαμίξεις*, *Pl.* xviii. 385, 6, *Od.* v. 88. Ast. therefore proposed to read *οὐ τι*. On *θαμίξεις καταβαίνων*, *v.* Goodwin, *M. T.* § 112. 2.

οὐδὲν ἄν σε ἔδει. Stallb. has a long note to justify *ἄν*. But surely none is needed. 'For if I were still in strength to come to the city, there would have been no need for you to come here.' At the same time it is true, and perhaps noteworthy, that *ἄν* is generally omitted in such expressions, *v.* Madvig, *G. S.* 118a.

Δ. τοῖσδε τοῖς νεανίαις. The vulgate reading kept by the Zürich editions and Engelm. But Stallb. gives *νεανίσκοις* from a number of second-rate mss. and Stobaeus, and this seems more elegant and forcible. 'These young people' (*i.e.*, my sons).

Ε. ἐπὶ γήραος οὐδῶ, a phrase found repeatedly in Homer and the early epic poetry. *Pl.* xxii. 60, xxiv. 487, *Od.* xv. 246, *cf.* also Herod. iii. 14. 12, *Hymn. in Aphrod.* 106, Hesiod, *Op.* 329. The Scholiast explains on *Pl.* xxii. 60, *ἐπὶ τῇ τοῦ γήραος ἐξόδῳ*, at the portal of exit, hence, on the threshold in act to leave, and so it must be understood.

χαλεπὸν τοῦ βίου. This periphrastic expression with the genitive, an improvement upon the simple *χαλεπὸν*, is perfectly easy to understand, though perhaps a little hard to explain. It is found both with the singular and the plural of the adjective, *ἀμήχανον ἂν εἶη εὐδαιμόνιας*, *Apol.* p. 41c (which shows that Ast.'s curious view that the adjective is masculine is untenable). *ἄτοπα αὐτῷ καταφαίνεται τῆς σμικρολογίας*, *Theaet.* p. 175A. The well-known *ἀνολβα βουλευμάτων*, *Soph. Ant.* 1265. Stallbaum's explanation, "Nimirum neutrum absolute dictum est pro *χαλεπὸν τι* qui usus et longe frequentissimus," seems the best if we want any. "Does it seem to you a hard bit of life?" "Does it seem hard, hard in the way of having to live it, that's to say." Schneider ingeniously connects the genitive with *τοῦτο*. This part of life, do you think it hard? Render, "Is it hard to live, difficult in the living, or how do you report of it?"

329A. *τὴν παλαιὰν παροιμίαν*, *scil.* *ἡλιξ ἡλικά τέρπει*, *Ar. Rhet.* i. 11, a form of the more general "birds of a feather flock together," or "like to like," an old and universal maxim, found, *e.g.*, in Homer, *Od.* xvii. 218, *ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς*

ὡς τὸν ὁμοῖον. παλαιὰν παροιμίαν. τὴν κολοῖδς ποτὶ κολοῖδν ἰξάνει, κ.τ.λ.—Schol. Cicero reproduces this passage, *De Senectute*, iii. 1, “Principium libri de senectute e primo Platonis πολιτειῶν prope ad verbum conversum esse, nemo paulum modo humanior nescit.”—Muret. *Var. Lect.* vii. 15. Cicero translated a good deal from Plato, especially the *Timaeus*, the *Protagoras*, and several portions of the *Republic* and *Phaedrus*. Jowett praises the rendering of the *Timaeus* (note at end of Jowett's *Introd. to Timaeus*, vol. iii. p. 597) as being “very faithful and a remarkable monument of Cicero's skill in managing the difficult and untractable Greek.” The Greek here is not difficult or untractable, but Cicero's skill in style is equally displayed. Those who care for style will consult the passages for themselves.

ξυνιόντες. ‘Getting together.’ So mss. Ast., and after him Stallb., thinks it necessary to correct to the obvious ξυνόντες, “when they are together.” But surely Plato might say either, especially as he has just said *συνερχόμεθα*.

B. τὰς τῶν οἰκείων προπηλακίσεις, double genitive. ‘The taunts of their friends (aimed) at old age.’

ὑμνοῦσιν. ‘They are ever harping upon.’

ἐπεπόνθη. So Par. A, in the first hand, original text; a corrector has added *ειν* in the margin. See note on *ἐωράκη*, p. 328.

Σοφοκλεῖ. This story of Sophocles is repeated with some slight variations in Athenaeus xii. 510, in the same form as that here; in Plutarch, *Moralia*, pp. 788D, 525A and elsewhere. It is translated by Cicero, *De Sen.* c. xiv. It is a story which is quite in keeping with the traditional character of Sophocles, and also with the other stories told of him by Athenaeus and others. It may very well be true, though unverifiable. See Lessing's *Leben Sophocl.* s. 154.

C. ἐπειδὰν αἱ ἐπιθυμίαι. So Par. A. The introduction of γάρ (*ἐπειδὰν γάρ*) from inferior mss. makes the construction much simpler, and it may very well have dropped out. But the reading of Par. A without the γάρ is quite intelligible if we make two parallel apodoses. ‘For all find great peace when all realize the experience of Sophocles.’

παύσονται κατατείνουσαι καὶ χαλάσωσι. ‘Cease to strain, and slacken.’ Intransitively. So Stallb. and L. & S. Muretus

and Ast. would make χαλάσσει transitive, 'cease to strain us and set us loose.' The word is used in both ways, though the trans. more common. For intrans. cp. Eur. *Ion*. 637, εἵκειν χαλῶντα τοῖς κακίοισιν; Soph. *O. C.* 203, ὦ τλάμων ὅτε νῦν χαλᾷς; and absol., χαλάσει ὁ παγετός, *Hipp. Aer.* 285.

[ἔστι] is certainly superfluous, and hardly grammatical, yet not so impossible as to be condemned with absolute certainty.

D. τῶν πρὸς τοῖς οἰκείοις. 'The difficulties with relatives.'

εὐκολοι. 'Easy tempered,' like Sophocles, whose typical epithet was εὐκολος; (Sophocles the bonhomme, the Goethe of antiquity, ohne Hast und ohne Rast). ὁ δ' εὐκολος μὲν ἐνθάδ' εὐκολος δ' ἐκεῖ, *Ar. Ran.* 82. The original meaning is εὐκολος, eupeptic. The comic poet Anaxandrides has almost reproduced Plato's language here. *Frag. Inc.* 53 (Kock).

ἔτι λέγειν αὐτὸν ἐκίνουν. "I introduced Aristotle's doctrine in his art of poetry of the κάθαρσις τῶν παθημάτων, the purging of the passions, as the purpose of tragedy. But how are the passions to be purged by terror and pity? said I, with an assumed air of ignorance, to incite him to talk, for which it was often necessary to employ some address.—Johnson. Why, sir, you are to consider what is the meaning of purging in the original sense." Boswell, Johnson, *aetat.* 69.

E. τοῖς γὰρ πλουσίοις πολλὰ παραμύθια. Muretus ingeniously points out that this may very well have been a verse, τοῖς πλουσίοις πόλλ' ἔστι τὰ παραμύθια, but no such verse, nor anything like it, is found.

τῷ Σεριφίῳ. *The Seriphian* in the story. Σέριφος, now Seripho, is a rocky barren islet in the group of the Cyclades. It gained an evil notoriety in later classical days, as a place of banishment for imperial victims. So *Juv.* vi. 564.

"Cui vix in Cyclada mitti
contigit et parva tandem caruisse Seripho."

and x. 170.

"Aestuat infelix angusto limite mundi
ut Gyrae clausus scopulis parvaque Seripho."

Cf. Tac. *A.* iv. 21. This same story about Themistocles is told by Herod. viii. 125, and by Plut. *Themist.* 18, and *Moralia* p. 185. Herod. tells it of an inhabitant not of Seriphus but of an islet, Belbina, in the Saronic Gulf, a still more infinitesimal and insignificant birthplace.

330B. Ποῦ' ἐπεκτησάμην. What have I added? or, more fully to bring out the irony, 'Added? Why, what is it I have added?' Compare use of ὁ ποῖος, τὸ ποῖον.

Λυσανίας. Groen van Prinsterer very ingeniously suggests the leaving out one syllable of this name, making it *Λυσίας*. In this way the grandfather's name would be repeated in the grandson, *Λυσίας*, the orator. As is well-known, for the "πάππος to be ὁμώνυμος," was common in Greece, *e.g.*,

Niceratus	Lysis	Xanthippus	Nicomachus.
Nicias	Democritus	Pericles	Aristoteles.
Niceratus	Lysis	Xanthippus	Nicomachus.

But *Λυσανίας* is the ms. reading.

c. διπλῇ ἢ οἱ ἄλλοι...καὶ κατὰ τὴν χρείαν. With this reading we must understand the words, not in the ordinary loose sense of "twice as much," but strictly in a double, that is, in a second way beyond the others. Plato goes on to explain they love their money as parents love their children and poets their poems. "They are keen about it, I say, in this way (ταύτῃ δὴ σπουδάζουσιν), as about a product of their own, and also, secondly, in view of its use (κατὰ τὴν χρείαν), the way in which others love it (ἵπερ οἱ ἄλλοι)."

Led away by the interpretation of διπλῇ natural at first sight, viz., twice as much, the inferior mss. have inserted an οὐ, οὐ κατὰ τὴν χρείαν. 'They love it twice as much, for just as poets love their poems, etc., in this (double) way they love it, and not merely for its use as ordinary people do.' And this reading and rendering has been adopted by many scholars from Ficinus and Cornarius, to Bekker, Davies and Vaughan. But the reading without οὐ is just one of those readings at first sight more difficult, to which Griesbach's canon applies. 'Praeferatur aliis lectio cui subest sensus apparenter falsus qui vero re penitus examinata verus esse deprehenditur.'

The general idea about love of offspring, physical or mental, is, of course, very trite. Perhaps the most striking expressions of it are those which all commentators quote from Aristotle's *Eth. Nic.* iv. 1, ἐλευθεριώτεροι δὲ εἶναι δοκοῦσιν οἱ μὴ κτησάμενοι ἀλλὰ παραλαβόντες τὴν οὐσίαν, ἀπειροί τε γὰρ τῆς ἐνδείας, καὶ πάντες ἀγαπῶσι μᾶλλον τὰ αὐτῶν ἔργα ὥσπερ οἱ γονεῖς καὶ ποιηταί. *Ibid.* ix. 7, 3, ὑπεραγαπῶσι γὰρ οὗτοι (οἱ ποιηταί) τὰ οἰκεία ποιήματα στέργοντες ὥσπερ τέκνα; also ix. 7. 7.

Δ. τελευτήσκειν. 'That he is going to die.' Engelm. thinks τελευτήσκειν must mean "that he will die," and therefore that something like ἐν βραχεῖ, or μετ' ὀλίγον has dropped out before it. But surely this is unnecessary.

περὶ ὧν, i.e., περὶ τούτων περὶ ὧν.

Ε. ἐνθάδε, ἐκεῖ. 'Here and there,' regular Greek expression for "this world and the next." Cp. Aristophanes' line about Sophocles quoted *supra*, 329D.

ὑποψίας δ' οὖν κ.τ.λ. 'Anyhow he *certainly* becomes full of suspicion and fear.' There is no need either to omit δ' or correct into the almost synonymous, but much more common, γ' οὖν or γοῦν. The fact is δ' οὖν and γοῦν, γ' οὖν, should be considered together. V. Paley, *Gk. Particles*, pp. 55, 57.

μετὰ κακῆς ἐλπίδος. The converse phrase occurs in the beautiful passage about "The good man in a wicked world," p. 496E. τὸν τε ἐνθάδε βίον βίωσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς ἐλπίδος ἰλεῖς τε καὶ εὐμενῆς ἀπαλλάσσεται, κ.τ.λ., the whole of which forms a pretty pendant to this.

331A. δικάως (καὶ ὁσίως). The word on which the whole of the *Republic* turns, δικαιοσύνη, is thus here introduced apparently quite casually. The first definition is given and rejected in an equally incidental way a little below, p. 331D, οὐκ ἄρα οὗτος ὁρος ἔστι δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἃ ἀν λαβῇ τις ἀποδιδόναι. See *Introduction*, Name and Aim of *Republic*.

γλυκεῖα οἱ καρδίαν, etc. "For that is a charming saying of his, that whoso leads his life in justice and holiness, sweet hope cherishing his heart, nurse of age, is his fere, hope that best pilot to the wayward mood of man. Yes, there is a marvellous beauty in his words." The passage is from some lost work of Pindar. Some editors endeavour to arrange it metrically, the most recent and approved attempt being that of Hartung.

συναορεῖ, ἀπαξ λεγόμενον from συνήγορος, σύν αἰέρω = accompanies.

Β. τὸ γὰρ μηδὲ ἄκοντα. 'For that a man should neither unwittingly deceive or cheat any, nor again should owe either to God some sacrifice or to man money, and so thereupon (ἐπειτα) depart to the other world in fear,—to (the

realization of) this end, the possession of wealth contributes in a very large measure.'

ἀλλά γε ἐν ἑνὶ ἄνθ' ἐνός. 'Putting or weighing one thing against another,' more loosely, "but one thing with another." Stallb. transposes γε—ἀλλ' ἐν γε, following Stobaeus, and perhaps rightly, as the collocation ἀλλά γε does not appear to be found.

N.B.—Socrates' objections to Cephalus. His first objection seems rather quibbling, and so indeed do many of Socrates' objections. Partly this is to be set down to the dramatic display of Socrates' skill in intellectual fence (the *παιτεία* of Plato), cp. *infra*; partly we have to remember the stage of thought to which such objections belong. Logic in its beginning was mixed with puzzles such as those of Achilles and the tortoise, dialectic with quibbles, morals with casuistry. The essential had not disengaged itself from the non-essential.

c. τὴν δικαιοσύνην. First definition of justice. See *supra*. 1. To tell the truth, and give back what one has received. Insufficient. 2. Slightly altered, Simonides' definition. To render to each man what is owing to him, also insufficient.

d. Πάνυ γε, ἢ δ' ὅς. 'That he is, said he, laughing.' γελάσας, aorist, not with past sense, regular tense in such expressions. Cephalus here retires gracefully, leaving the argument to be carried on by Polemarchus. On this graceful retirement Cicero remarks, *Epp. ad Att.* iv. 16. He is defending his own practice in the conduct of his own dialogue, *de Republica*, by quoting the example of Plato. "Quod in iis libris quos laudas, personam desideras Scaevolae, non eam temere dimovi, sed feci idem, quod in πολιτεία deus ille noster Plato... Credo Platonem vix putasse satis consonum fore si hominem id aetatis in tam longo sermone diutius retinisset." (The whole passage is most prettily expressed and should be read.) But Cicero's explanation is perhaps hardly the whole. There is beside the mere physical consideration of his years, an innate propriety in making Cephalus withdraw to his devotions, when discussion and doubt come in, and not "confuse with shadowed hint, a life that leads melodious days." To alter one word we may say, Maxima debetur senibus reverentia.

e. Σιμωνίδην. This is of course the Solomon of Greek proverbial philosophy, the well-known Simonides of Ceos, one of

the chief of Gnomie poets, the same who supplies Plato with a text in the Protagoras, 359, etc.

θεῖος ἀνὴρ. There is here a minute textual question. ἀνὴρ reading of best mss., ὁ ἀνὴρ of inferior. ἀνὴρ, compromise of Stallb. and others. But ἀνὴρ is good enough. The correction if made must be explained.

332A. ἀπαιτοῖ with ὁπότε, of indef. frequency (despite τότε), "then whenever he may demand it." Madvig corrects ἀπαιτεῖ, but Zürich edition, for a wonder, does not adopt. We might ask why not ἀπαιτοῖη, but so *supra*, εἰ μανείς ἀπατοῖ. On the general question, see Rutherford's *N. P.* pp. 442, 443, etc. Madvig's corr. avoids both difficulties.

Β. ἤνιξατο. 'Spoke in riddles as poets use.' Spoke in a parable, J. αἰνίττομαι, αἰνίγμα, apparently from αἶνος, a tale, a story, so especially a dark tale or saying. αἰνίσσεσθαι ἔπεα, Hdt. v. 56, to speak riddling verses. Cp. "the words of the wise and their dark sayings," *Prov.* i. 6.

Γ. τὸ προσῆκον ἐκάστω ἀποδιδόναι. The τὸ with ἀποδιδόναι. Ast. restored (?) from Cod. Reg. τὸ τὸ προσῆκον! it is hardly necessary to say such a collocation is avoided by good writers.

ἀλλὰ τί οἶε; Ἔφη. Ὡς πρὸς Διός. This is Madvig's correction adopted by Baier. With it we must adopt his explanation. But, what do you think? He said, Yes (affirmavit, Mdvig.), making ἔφη a separate sentence. Par. A has ἀλλὰ τί οἶε; ἔφη Ὡς πρὸς, and so Stallb. with a stop at ἔφη, Why, what *else* do you think, said he, i.e., you agree of course. Engelm. more simply, Aber was meinst du dazu, sprach er. What's your opinion, said he. J. and D. V. are rather paraphrastic. Ast. simplifies by excision, ἀλλὰ τι οἶε πρὸς Διός, ἦν δ' ἐγώ. If we are to treat the passage thus, why not go farther and read, ἀλλὰ τι οἶε ἦν δ' ἐγώ, εἰ οὖν τις αὐτὸν ἤρετο. Πρὸς Διός, ὦ Συμωνίδη? We may perhaps notice that it is just the subtleties of Platonic style, especially the play of the particles, which seem to give the copyists most trouble.

Ε. ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ ξυμμαχεῖν. 'In offensive warfare, and in fighting with allies.' ἐν τῷ προσπολεμεῖν καὶ ξυμμαχεῖν, a natural variant, has found favour with some

scholars, Stephanus and Ast. It is obviously wrong, for defensive warfare is quite out of place. But the repetition of the article is necessary with *προσπολεμεῖν*, for the two verbs must be kept distinct.

333A. *Πεττῶν*. *Πεττεία* included a variety of games, like our draughts, chess, fox and geese, the foreign Mühle, Gobang, etc., the main principles being the same, but the complexity different. In some form, probably simple, it was a very old game. It appears in the *Odyssey*, i. 107, οἱ μὲν ἔπειτα | πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον, κ.τ.λ., and on the Egyptian monuments. In the classical days of Greece there were at least two forms. 1. The *πεντέγραμμα πεσσά*, in which each side had five lines with a piece on each, between being a centre line called *ιερά* (*γραμμή*), and corresponding in importance to our back line. So *κινεῖν τὸν ἐφ' ἑρας* meant to be reduced to extremities, to take a desperate move; cp. Theocr. vi. 18, καὶ τὸν ἀπὸ γραμμᾶς κινεῖ λίθον, with Fritzsche's note. The *locus classicus* is Pollux, *On.* 91. 97, q.v. 2. The game of cities or *πόλεις*. The board was called *πλίνθιον*, either side of it being the *πόλις* of either player. The pieces which were called *κύνες*, or dogs, were of two different colours (*scil.* white and black), and the art of the game was for two pieces of one colour to take one piece of the other, Pollux *l.l.* At Rome similar games were the *ludus latrunculorum*, the game of robbers, and *duodecim scriptorum*, of the twelve lines. See Bekker's *Gallus*, excursus ii. sc. x. p. 502. Muretus quotes a passage of Cicero, in which he translates *πεττεία* into *duodecim scriptorum*. Cicero, *Hortens* (ap. *Non Marcell.*), "Itaque tibi concedo, quod in duodecim scriptis solemus, ut calculum reducas, si te alicuius dati paenitet," being a translation of Plato, *Hipparch.*, Ἀλλὰ μὴν καὶ ὥσπερ πεττεύων, ἐθέλω σοι ἐν τοῖς ἔργοις ἀναθέσθαι ὃ τι βούλει τῶν ἐφημένων, ἵνα μὴ οἷη ἐξαπατᾶσθαι. Perhaps no one now is likely to make the mistake of Marsilius Ficinus, and confuse *πεττοί* with *ἀστράγαλοι*, dice or dices. *κοινωνήματα* might seem to imply that *πεττεία* admitted of more than one player on a side, cp. four-handed chess. But *κοινωνήμα* has a wider meaning than partnership, and means any communication, mutual transaction between man and man, and that seems to be the meaning implied lower down, 333c.

C. ὅταν παρακαταθέσθαι καὶ σῶν εἶναι, *scil.* δέξαι ἀργύριον.

παρακατατίθεσθαι is only used in middle, as deponent, to deposit or entrust; so 'when it is necessary to deposit money, and that it should be safe.'

Ε. *χρήσιμον ὃν τυγχάνει*, by a natural Platonic construction *ad sensum* *χρήσιμον ὃν* is substituted for *χρήσιμος οὖσα*. Baiter unnecessarily writes *χρήσιμον μόνον ὃν*.

καὶ λαθεῖν οὗτος δεινότατος ἐμποίησας. Reading thus *ἐμποίησας* there is of course no difficulty. 'Surely, then, whoever is clever at guarding against a disease, he too will be most clever at concealment in engendering it, *i.e.*, at engendering or introducing it secretly or by stealth.' Unfortunately, however, the best mss. give, not *ἐμποίησας*, but *ἐμποιῆσαι*, quite a different matter. Can anything then be made of *ἐμποιῆσαι*? 1. Schneider boldly considers it equivalent to *λαθὼν ἐμποιῆσαι* or *λαθεῖν ἐμποίησας*, but surely this is hardly Greek. 2. Boeckh. very ingeniously proposes to take *λαθεῖν* closely with *φυλάσασθαι*, thus *φυλάσασθαι καὶ λαθεῖν*, and interpret, to guard against and to elude or shirk a disease—*Cavere sibi a morbo morbumque fallere, devitare*—and this has found favour with many scholars, *e.g.*, D. V., and J. 3. Bekker introduces *μὴ παθεῖν* from the inferior mss., but this has hardly any recommendation, and is doubtless either a conjecture or a gloss. 4. Muretus cuts *λαθεῖν* out altogether. But it introduces the idea of *κλέψαι*, *κλέπτῃς* just below. The correction *ἐμποίησας* is very obvious, but not more than fairly satisfactory. Editors then need hardly quarrel over the credit of having suggested it. "Emendationem, etiam a Madvigio probatam, falso sibi vindicavit Stallbaumius." *Adnotatio Critica*.—Zürich Ed.

334A. *τὰ τῶν πολεμίων κλέψαι καὶ βουλευματα καὶ τὰς ἄλλας πράξεις*. Quasi furari hostium consilia, 'to steal the designs of the enemy.' The general effect of this punning use of *κλέψαι* is very well given by J., "To steal a march on the enemy." Engelmann pointing out that the notions of stealing, cozening, and deceiving are united in *κλέπτειν*, quotes Xenophon, *Hipparch.* v. 2, *χρὴ δὲ μηχανητικὸν εἶναι τοῦ μὴ τὰ τῶν πολεμίων μόνον κλέπτειν ἐπίστασθαι*. Cp. also military use of *κλοπή*, surprise of a post, Xen. *An.* iv. 6. 16.

B. *Αὐτόλυκος*, the very wolf, the type of crafty greed and overreaching. So Homer, *Od.* xix. 394, makes him the grandfather, on the mother's side, of the crafty Odysseus,

and the darling of the god of thieves, Hermes. Cp. Apollodor. i. 8. 16, and Ovid, *Metam.* xi. 313—

Alipedis de stirpe dei, versuta propago
nascitur Autolycus, furtum ingeniosus ad omne :
qui facere assuerat, patriae non degener artis,
candida de nigris et de candentibus atra.

We may be inclined to ask where Shakespeare, with little Latin and less Greek, got Autolycus. "My father named me Autolycus, who being as I am littered under Mercury, was likewise a snapper-up of unconsidered trifles"—*The Winter's Tale*.

αὐτὸν πάντας ἀνθρώπους κεκάσθαι. The words in Hom. *Od.* xix. 395, are

Μητρὸς ἐῆς πατέρ' ἐσθλὸν δς ἀνθρώπους ἐκέκαστο
κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν.

The best mss., Par. A etc., give αὐτὸν πάντας, correctly following the Homeric construction of κεκάσθαι, but the inferior mss give some of them ὑπὲρ πάντας, others εἰς πάντας, and some even κεκρᾶσθαι. These are obviously the corrections of persons who did not understand the construction of κεκάσθαι. The error then is a very typical one, showing how mss. became corrupted.

ὠφελεῖν μὲν τοὺς φίλους ἢ δικαιοσύνη. The sequence is not absolutely grammatical, we must repeat δοκεῖ with ὠφελεῖν. Not so, he said, but I don't know now what I said. This, however, I still think—I think that justice aids its friends and injures its foes.

D. μηδαμῶς implies an imperative or its equivalent. 'Heaven forbid, Socrates.'

E. πονηροὶ γὰρ αὐτοῖς εἰσίν. 'For they have bad friends.' Stallb. and several others after him render, For in their eyes (*Ipsorum iudicio*) they are bad, but this is beside the mark.

335A. προσθεῖναι τῷ δικαίῳ ὡς τὸ πρῶτον ἐλέγομεν. 'You would have us make an addition to justice as we proposed.' So Madvig with Faesi and Ast. But the ms. reading is τῷ δικαίῳ ἢ ὡς, which must be rendered, with a question, Would you have us make an addition, or shall we say as we said before? understanding λέγειν after κελεύεις. This seems well enough and obviates the necessity of departing from the mss.

Ε. τοῦτο δὲ δὴ νοεῖ αὐτῷ. 'And if *this* means to him.'

οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών. The imperfect here is used idiomatically. The idiom is thus stated by Goodwin, *M. and T.* § 11. Note 6—"The imperfect sometimes expresses a fact which is either the result of a discussion, or one just recognized as a fact, having been previously denied, overlooked, or misunderstood." Cp. Madvig, *Greek Syntax*, 113. 3. Here then, 'He is not after all wise.' (It is now seen that all the time he was not wise.) The usage is found as early as Homer. Goodwin quotes *Od.* xiii. 209—

οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι
ἦσαν Φαιήκων ἡγήτορες.

They are not after all as I thought they were; and Ar. *Av.* 280, Οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ.

Βίαντα. Bias of Priene, one of the seven sages. He "flourished" about the earlier part of the sixth century. Diog. Laert. gives a collection of his gnomic sayings, *D. L.* i. 82-88.

Πιπτακός of Mitylene, another of the seven sages, b. 652, d. 569 B.C. He was distinguished in many ways as a soldier, statesman, philosopher, and poet. After assisting in overthrowing the tyrants of Mitylene, he became αἰσυμνήτης, the chosen man of the people, but in this office was himself represented as a tyrant, and is specially famous as being the butt of perhaps the oldest political ballad in existence, an ἐπιμύλιος ὠδή, of which the famous fragment is still preserved, "Ἄλει μύλα, ἄλει· καὶ γὰρ Πιπτακὸς ἄλει, μεγάλας Μυτιλᾶνας βασιλεύων. Bergk, *Anthol.* 538. 43.

σοφῶν τε καὶ μακαρίων ἀνδρῶν. 'Or any other sage and saint.' μακαρίων. Ast., 'happy because dead before these evil days of their traducers.' Stallb. simply, 'felicitous,' 'clever.' μάκαρ and its derivatives μακάριος, μακαρία, μακαρίτης very often connote the idea of bliss after death, the blessed dead. But the word originally meant only blessed. (1) In Homer the constant epithet of the gods, μάκαρες θεῶν *passim*, usually in plural. (2) Blessed, *felix*, ὦ μάκαρ Ἀτρεΐδῃ, *Il.* iii. 182, cp. xxiv. 377. So Pind. μάκαιρα Θήβα. (3) Especially in the phrase μακάρων νῆσοι, the isles of the blessed dead, first in Hes. *Op.* 169, then Pindar, *O.* ii. 128. So μακαρία, bliss, a comic euphemism for ἐς κόρακας, ἀπαγ' ἐς μακαρίαν, "to glory,"

Ar. *Eq.* 1151. *μακάριος* more often has the simple sense of happy, like *μάκαρ* 2, but also occasionally of well to do, or dead. *μακαρίτης*, on the other hand, usually of the happy dead, like *μάκαρ* 3, Aesch. *Pers.* 633, and in late writers a regular expression for lately dead; the French *feu*. *ὁ μακαρίτης σου πάτηρ*, Luc. *d. Meretr.* vi. 1, your late father. Theocr. ii. 70, *καὶ μ' ἂ θευχαρίδα θράσσα τροφὸς ἂ μακαρίτης* (though Fritzsche *Μακαρίτης*). With *μάκαρ* etc., compare Latin *beatus*. (1) Rich, well to do. "Noli nobilibus, noli conferre beatis." (2) Blessed, or dead. Am. xxv. 3. 2, "quam cum beatum fuisse Sallustius respondisset, intellexit occisum." It is noticeable that Cicero, ap. *Aug. Trin.* xiv. 9, renders *μακάρων νήσοι* by *beatorum insulae*. *Beatulus*, Pers. iii. 103, seems to allude to both meanings. *Beatae memoriae*, of blessed memory, Hier. *Ep. ad Marc.* 24.

336A. *Περιάνδρου*. Periander, the well-known tyrant of early Greek story. The typical despot of the age of despots. He succeeded Cypselus at Corinth about 625 B.C. He also usually finds a place among the seven sages, and is said by Diog. Laert. to have written a long didactic or gnostic poem, consisting of what were called *ὑποθήκαι*.

Ξέρξης. Needs no comment.

Περδίκκου. There are three kings of Macedonia of this name, but the most famous, to whom doubtless allusion is here made, is the second, the father of Archelaus. He died about 413 B.C.; the date of the commencement of his reign is unknown.

Ἰσμενίου. Ismenias the Theban, a notorious Theban traitor of the age just after the Peloponnesian war. Xenophon, *Hell.* iii. 5. 1, tells us that he took a bribe of fifty talents from Tithraustes, successor of Tissaphernes, to excite sedition against the Lacedaemonians (perhaps a pardonable crime). This was in Ol. 96. 1, or 396 B.C. At Coronea he was a general on the Boeotian side. He was finally put to death Ol. 99. 3, or 382 B.C., by the Lacedaemonians at the era of their occupation of the Cadmea, v. Xen. *Hell.* v. 2. 36. Plato then mentions him as a rich, powerful, but unprincipled leader of the recent past, putting him with the despots of history, as we might say, Borgia, or Frederick, or the Czar Nicolas, or Napoleon III. He must have been dead some short time at any rate before he could be so mentioned,

so that these words could hardly have been written before 382 B.C. See Introduction. It should be noted that Boeckh., who puts the imaginary date of the *Republic* about 410 B.C., has to pronounce the mention of Ismenias an anachronism.

B. ἀντιλαμβάνεσθαι τοῦ λόγου. 'To grab the argument, in stead of, or against us.'

συστρέψας ἑαυτὸν ὥσπερ θηρίον. Crouching for a spring, gathering himself up, "se colligens," Vergil, *A.* xii. 491, like the lion in Hom. *Il.* xx. 168, ἐάλη τε χανών. ὥσπερ τὰ θηρία συστρέψαντα ἑαυτὰ μάχεται—Demetrius *de Eloc.* § 8 (Schn.).

ἤκεν, from ἤκω. Imperfect. 'He made at us.'

δείσαντες διεπτοήθημεν, were scared and startled, were all in a fright and a flutter. διεπ. a poetical word, found in *Od.* xviii. 340, and Eur. *Bacch.* 304.

εἰς τὸ μέσον φθεγξάμενος. 'Roaring at the company generally.' "Schrie mitten in uns hinein und rief."—Eng. So Herm., "omnes simul increpans."

C. εὐηθίζεσθε. 'Play the fool.'

ὑποκατακλινόμενοι, "knocking under," J., lit. succumbing to, originally of a wrestler allowing himself to be beaten, Plut. ii. 58F.

ὑμῖν αὐτοῖς, as we should say, "on purpose."

φιλοτιμοῦ ἐλέγχων. φιλοτ. in this sense usually with infinitive, but the meaning is probably much the same. Don't be so keen about confuting.

D. ὅπως μοι μὴ ἐρεῖς. 'Mind you don't say' For this well-known elliptic use of ὅπως, see Goodwin, *M. T.* § 45. 7a, or any good grammar.

ὑθλους τοιούτους. 'Such twaddle, such babblements.' The word would appear etymologically to mean talk, gossip, from ὑδέω, connected with ὕμνος. The expression γραῶν ὑθλος, old wives' fables, *Theaet.* 176B, is well-known.

εἰ μὴ πρότερος ἑώρακε αὐτὸν ἢ ἐκείνος ἐμέ. The allusion amusingly introduced here, is to the popular superstition that a man meeting a wolf, and not seeing the wolf before he

himself is seen by it, is struck dumb, *Geopon.* xv. 1. p. 1380, Nicl. It is found of course in Verg. *Ecl.* ix. 53—

“Vox quoque Moerim

Iam fugit ipsa, lupi Moerim videre priores;”

which is again an echo of Theocr. xiv. 22—

οὐ φθεγξῆ; λύκον εἶδες, ἔπαιξέ τις.

Explained by Pliny, *N. H.* viii. 34. Engelmann thinks the idea has survived in the modern superstition of the evil eye. The allusion in Ter. *Adelph.* 537 is not the same, “Lupus in fabula”=wolf will eat you. For form ἐωράκη, given by best mss., see *supra*, 328c.

Ε. οἶον γε σύ. ‘Think, my friend (that we’re most keen), but, I take it, we want the ability.’ This reading is fairly simple. The best mss., Par. A., Vat. Θ., Ven. II., etc., however agree in giving οἶον τε σύ. The correction of τε to γε, involving the infinitesimal change of two similar letters, T. Γ, is Bekker’s. There can be little doubt we are justified in adopting it. Stallb. however adopts a reading μὴ οἶον σύ, from Par. DK and Mon., and for a wonder he is followed by Jowett. This is probably merely a repetition of μὴ οἶον *supra*. Stallb. indeed defends it on this very ground, saying that Plato having written, “For pray don’t think that if we had been seeking gold, we should have willingly knocked under to each other in the search, but that it is because we are merely seeking justice, a treasure more precious than gold, we thus idiotically give in to one another, and are not keen above all things that it should be discovered,” would then continue, “Don’t think so, I say,” not “Do think so, I say.” But there is an ellipse after οἶον. *N.B.*—The renderings of D. V. and J. are both very loose here. A simplification would be to read οἶει. “You do think so, but I imagine it’s impossible.”

337A. ἀνεκάγχασε μάλα σαρδάνιον. ‘He laughed aloud, a bitter or mocking (sardonic) laugh,’ ἀνακαγχάζειν, to laugh out aloud. Cp. Euthyd. 300D, μέγα πάνυ ἀνακαγχάσας. καγχάζειν, Lat. *cachinnari*, to laugh aloud, especially scornfully or mockingly. Cp. καχχαλάω. The true Attic form is καχάζειν, and as Par. A (e collatione mea) gives ἀνεκάχασε, it is difficult to see why the sticklers for exact mss. spelling who write ἐωράκη etc., do not edit ἀνεκάχασε here. See Dind. on Soph. *Aj.* 199, and cp. καχάσμος, Rav. ms., Ar. *Nub.* 1073.

σαρδάνιον. The expression is first found in Hom. *Od.* xx. 302. *μείδησε δὲ θυμῷ|σαρδάνιον μάλα τοῖον.* He smiled in his heart ever so bitterly. Evidently a proverbial expression, though whence derived is doubtful. The notion of bitterness seems to have been attached to it, and a “canting” derivation from Σάρδω was natural. Hence later writers speak of Σαρδόνιος γέλως, and suppose a bitter plant of Sardinia *σαρδόνιον*. Virgil, *more suo*, unites the two in his

“Sardonis amarior herbis,” *Ecl.* vii. 41.

But whether the original phrase was *σαρδάνιον* or *σαρδόνιον* is not clear. La Roche on *Od.* xx. 302, says it is uncertain which the Alexandrians preferred; *σαρδώνιος* and *σαρδιανός*, probably an error, are also found. After Homer and Plato the expression is not found until late, e.g., *Anthol. Pal.* v. 179,

τὶ μάταια γέλῳσ καὶ σιμὰ σεσηρῶς
μυχθίζεις, τάχα πον σαρδάνιον γελάσεις.

Cp. *Anthol. Plan.* 86,

γέλασόν με· τὰ δ' εὐκῆλος πεφυλάξο
σίνεσθαι, μὴ καὶ σαρδάνιον γελάσης.

Polybius xvii. 7, ὑπομειδιάσας σαρδάνιον. Cicero *Ad Fam.* vii. 25, has “Ridere γέλωτα σαρδόνιον.” Lucian *Jur. Tr.* 16, τὸν σαρδώνιον ἐπιμωμεύων. Asin. 24, σαρδώνιον γελῶντες. If we are to attempt to derive the word, the connection with *σαίρω* *σέσηρα*, is most probable. Cf. *σαρκάζω*, *σαρκασμός*. Phot. and Suid. say there is also *σαρδάζειν* = *μετὰ πικρίας γελᾶν*. Muretus collects a number of testimonies equally futile and worthless, except to prove the *solidarité*, that is to say, the inveterate mechanical plagiarism of ancient commentators. The scholia on this passage are long, full, amusing, and mostly worthless. They preserve some extraordinarily irrelevant nonsensical tales about the Sardinians burying their fathers alive. Each man takes a stick and beats his own father and drives him into the pit prepared for him, till the old men welcome death with a “sardonic smile” as the lesser of two evils. [The general interpretation, however, of the Scholiast is, roughly speaking, perhaps correct, *παροιμία ἐπὶ τῶν ἐπ' ὀλέθρῳ τῷ σφῶν αὐτῶν γελώντων*, but does not quite fit the earlier uses.—E.]

337A. οὐκ ἐθελήσοις, εἰρωνεύσοιο. For the optative *vide* Goodwin, *M. T.*, § 74. 1.

B. ἀποκρινοῖτο, future optat. after secondary tense, representing future indicative of direct discourse. Goodwin *M. T.*, l.l. ἀποκρίνοιτο therefore wrong.

C. Εἶεν, ἔφη. ὥς δὴ ὅμοιον τοῦτο ἐκείνῳ. 'Bah, said he, how like the cases are.' Ironical use of ὥς δὴ. Cp. *Gorg.* 468E, ὥς δὴ σύ, ὦ Σώκρατες, οὐκ ἂν δέξαιο ἐξείναι σοι ποιεῖν ὃ τι δοκεῖ σοι ἐν τῇ πόλει μᾶλλον ἢ μή. 'How unwilling you would be, Socrates, to accept (if it were offered you) the power of doing just what you liked in the city.' Cp. use of οἶα δὴ, ἄτε δὴ.

ἀποκρινεῖ for vulgate ἀποκρινῇ, the better form restored from the better mss. It is more likely that the mss. varied, and became corrupted later in points like this, than that Plato used both forms. Therefore we should, probably, always adopt this form. Cp. note on ἐωράκη, *supra*.

D. τὶ ἀξιοῖς παθεῖν; The judicial formula was τὶ ἀξίως εἰμι παθεῖν ἢ ἀποτίσαι, the one referring to bodily penalty, the other to payment of a fine, *Apol. Socr.* 36B, (N.B., the ἀποτίσαι in ἀποτίσον *infra*). So here, What sentence do you think you deserve? What ought to be your sentence?

Οὐκοῦν ἐπειδάν μοι γένηται. 'I will when I have any.' Madvig explains this as being literally, shall it not be when? ἐπειδάν, exactly the Scotch Whenever=as soon as.

εἰσόισομεν. 'We'll contribute,' cp. εἰσφορά. We have here of course a side hit at that well-known sin of the professional sophist, that he took pay for teaching. Cp. vi. 493A. Aristoph. in *Clouds* brings the accusation against Socrates himself—*Nub.* 98, ἀργύριον ἦν τις διδῶ. For some shrewd, if unconventional remarks on Socrates' Quixotry in this matter, see *Essays and Phantasies*, James Thomson, p. 224.

E. ἀπειρημένον αὐτῷ [εἶη]. εἶη requires an εἰ before, which may possibly be extracted from μὴ εἰδώς. 'In the first place, he not knowing (=if he did not know); and, secondly, if it were forbidden him.' But it may have been introduced by some one who did not understand ἀπειρημένον alone. As a matter of fact, ἀπειρημένον alone, accusative absolute, is simple enough. "It having been forbidden him." Stallb. says εἶη ought plainly to be cut out, "Delendum esse plane persuasum habemus." He does not, however, cut out but retains it.

338A. μή ἄλλως ποίει. See *supra*, 328A, note.

προσποιεῖτο φιλονικεῖν πρὸς τὸ ἐμέ εἶναι, etc. 'He pretended to be keen for me to be the answerer, the one to answer.'

C. τὸ τοῦ κρείττονος συμφέρον. This definition of justice is also found in the *Laws*, iv. p. 714c, and was perhaps a well-known one.

Πουλυδάμας. A famous Thessalian athlete, victor at Olympia, Ol. 93. 1. = 408 B.C. The name according to Stallb. is Thessalian in form, but this is the form in which it occurs in Homer's *Il.* xxii. 100, Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει. Cp. Πουλυτίων, Eryx. 394B. The best note on Πουλυδάμας is the Greek one of the Scholiast, οὗτος ὁ Πουλυδάμας ἀπὸ Σκοτούσσης ἦν πόλεως Θεσσαλίας, διασημότατος παγκρατιαστής, ὑπερμεγέθης, ὅς ἐν Πέρσαις παρ' Ὡχῷ γενόμενος τῷ βασιλεῖ λέοντας ἀνείλε καὶ ὠπλισμένους γυμνὸς κατηγωνίσατο. He is mentioned by Plutarch, Suidas, Photius, and other compilers, while Pausanias tells us, vii. 27. 6, that in his day a statue was still to be seen at Olympia with the inscription ὦ τροφὲ Πουλυδάμαντος ἀνικάτου Σκοτέσσα. This statue, according to Lucian, *Concil. Deor.* 12, was considered to have the miraculous power of curing fevers. What is more interesting to us is that it is possibly still in existence. It appears quite possible that a bronze statue of an athlete discovered at Rome on Feb. 8, 1885, is the Pausanias of Lysippus.

παγκρατιαστής, a practiser of the παγκράτιον, that is, the complete contest or combination of boxing and wrestling. ὁ παγκράτιον ἀγωνιζόμενος· ἔστι δὲ τοῦτο ἀγὼν τις ἐξ ἀτελοῦς πάλης καὶ ἀτελοῦς πυγμῆς συγκείμενος.—Schol.

D. Βδελυρὸς γὰρ εἰ, ὦ Σώκρατες. 'That's a dirty trick, Socrates.' βδελυρός, a dirty beast, a brute (der. from βδέω), a very strong coarse word, suitable to the lips of Thrasymachus, as here depicted.

κακουργήσais. 'Damage, play the mischief with.'

339A. πρόσσεστι δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος. However there is, of course, the addition there of the words "of the stronger," αὐτόθι in your reply.

σμικρά γε ἴσως. 'A very small addition doubtless.' Said ironically.

B. συμφέρον γέ τι εἶναι. Cobet thinks it necessary to correct to συμφέρον ἐν γέ τι.

D. ἀ σὺ λέγεις, ἔμοιγε δοκῶ. Scil. λέγειν.

E. ἀρα τότε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτως δίκαιον εἶναι ποιεῖν τὸναντίον ἢ δὲ σὺ λέγεις; Is it not a necessity then, Thrasy-machus, that this (you speak of) should turn out so, that it is right to do the very opposite of what you say? So Stallb., and after him D. and V. and Engelmann. Jowett is very paraphrastic. Madvig thinks it necessary to correct *συμβαίνειν* into *συμβαίνει*. “Nonne consequitur ut necessarium sit ipsum contrarium quam quod tu dicis iustum facere.”

340A. Τὸ γὰρ τὰ κελευόμενα. These are the words of Clitophon.

C. τοῦτο ἦν δὲ ἐβούλου λέγειν, etc. The construction here is not the most direct possible, but sufficiently Platonic, nor need we adopt Bonitz' transposition. (See *Zeitsch. f. d. Ost. Gym.* 1865, Heft. 9. S. 647f.)

D. λέγομεν τῷ ῥήματι οὕτως. ‘We're by way of saying; we say in common parlance.’

341A. Εἶεν, ἦν δ' ἐγώ, ὦ Θ. εἶεν, particle specially used in passing on to the next point. German Gut, our Good. A good illustration of meaning of *εἶεν* will be found *infra*, p. 350E.

εἷ μὲν οὖν οἶδα. ‘Nay, I'm quite sure of it (I don't merely think so).’ Good instance of force of *μὲν οὖν*.

οὐδέν γέ σοι πλέον ἔσται. ‘You shan't get anything by it.’ Regular use of *πλέον*.

B. οὔτε μὴ λαθὼν βιάσασθαι τῷ λόγῳ δύναιο. ‘You shall neither do me a damage secretly (at unawares), λαθὼν, nor will you be able with open violence to coerce me by your argument.’ So D. and V., “to overpower me by open argument,” and Eng., “noch dürftest du offen durch die Rede mich über-wältigen können.” Scholars as early as Ficinus and Stephanus have impatiently corrected *μὴ* into *μήν*, or excised it altogether. “Sed putide.”

τὸν ὡς ἔπος εἰπεῖν ἢ τὸν ἀκριβεῖ λόγῳ. ‘The ruler roughly speaking, or in the strict sense of the word.’ Ὡς ἔπος εἰπεῖν, 1. So to speak = as they say. 2. So to speak = approximately.

οὐδέν σου παρίεμαι. ‘I ask no mercy or quarter.’ παρήμι, active, to let go, to forgive, concede; middle, to get let go, to get forgiven. Cp. Eur. *Med.* 892, παριέμεσθα καὶ φάμεν κακῶς

φρονεῖν, 'We ask forgiveness'; but the construction is rare, and the genitive here is apparently unparalleled.

c. οὐ μὴ οἴός τ' ᾗς. For general construction of οὐ μὴ, see any good grammar. It may be noticed that the construction with the present tense is very rare.

ξυρεῖν λέοντα. A natural proverb, so Lat. *Radere* or *tondere leonem*, our "beard the lion in his den." Curiously enough it does not occur often in Greek lit., the parallels quoted being from Lucian, *Cynic* 14, and Aristid. *Or. Plat.* ii. 143, where the writer has this passage in his mind, ὅρα μὴ λέοντα ξυρεῖν ἐπιχειρῶμεν οὐ Θρασύμαχον συκοφαντεῖν ἐπιχειροῦντες, ἀλλὰ κωμωδεῖν Περικλέα. It is often quoted by the late *Paroemiographi*. The Schol. explains Παροιμία ἐπὶ τῶν καθ' ἑαυτῶν τι ἢ ἀδύνατα ποιεῖν ἐπιχειροῦντων λεγομένη.

οὐδὲν ὦν καὶ ταῦτα. 'Though you were no good at that too.' καὶ ταῦτα is commonly used in the sense of "and that too," "moreover," to heighten what has been said, e.g., *infra* 420A, ναὶ ᾗν δ' ἐγὼ, καὶ ταυτά γ' ἐπισίτιοι. This order, however, in which καὶ ταῦτα comes quite at the end is almost unparalleled.

342A. Τί δὲ δὴ; αὐτὴ ἡ ἰατρικὴ ἐστὶ πονηρά, ἢ ἄλλη τις τέχνη ἐσθ' ὅ τι προσδεῖται τινος ἀρετῆς. 'How then? Is medicine itself defective, or (with) any other art is there any respect in which it is wanting in a certain additional virtue?' So St., D. and V., and E. Steph., however, thought fit to punctuate and read thus, ἢ ἄλλη τις τέχνη; καὶ ἐσθ' ὅτι προσδεῖται, and Jowett, for a wonder, seems to follow him. But is the art of medicine or any other art, faulty or deficient in any quality, in the same way that the eye may be deficient in sight, etc.

ἐπ' αὐτοῖς. 'Bei ihnen,' 'with them,' 'as far as they are concerned.' For the use of ἐπὶ here, cp. *infra* v. 447B, ἐπὶ τῷ ὄντι, covering the field of being.'

B. ἐπὶ τὴν αὐτῆς πονηρίαν τὸ συμφέρον σκοπεῖν. 'As against its own vice, that is, to consider its interest'—the last words being epexegetic.

αὐτὴ δὲ ἀβλαβὴς καὶ ἀκέραιός, κ.τ.λ. 'But it is itself pure and undefiled as a true art, so long, that is to say, as it is in each case in all exactness and entirety true to its real nature, lit., is exactly and wholly what it is.'

343A. εἰς τοῦναντίον περιεστήκει. 'Had come right round to the very opposite, had been completely reversed.' περι-ίστασθαι, to come round, to turn out, especially for the worse. ἐς τοῦτο περιέστη ἡ τύχη, Thuc. iv. 12. See L. and S.

τί δέ, ἦν δ' ἐγώ. Stallb. gives (τί) δαί, the more familiar and colloquial Attic form, 'why ever?'

ὅτι τοι. τοι from το, originally demonstrative, restricts and excludes by individualizing—σέ τοι σέ κρίνω, Soph. *El.* 1445. Hence specially frequent in gnomes, maxims, reflections, = sure enough—κάρτα τοι φιλοκτιστον γυνή, *Aj.* 577.

κορυζῶντα. 'Drivelling.' 'She permits you to drivel.' Scilicet, κόρυζα, μύξα, βλέννα, λέμφος, stuporis indicium habebatur...et quis non meminit Horatiani illius de Lucil., *Satir.* 1. 4. 8, *Emunctae naris, durus componere versus?*—Stallb.

ὅς γε αὐτῇ. 'Because you cannot distinguish for her shepherd and sheep.' αὐτῇ, ethic dat., but D. and V. go too far in rendering, "In consequence of her neglect."

B. ὅτι δὴ τί μάλιστα. 'Why particularly, said I?'

C. οὕτω πόρρω εἰ περί. 'So far out are you with regard to.' Herwerden doubts this construction with πόρρω. It is not paralleled, but seems as possible in Greek as in English.

ὅτι ἡ μὲν δικαιοσύνη, etc. 'That justice and what is just are, in reality, our neighbour's advantage; but our own, that is to say, the subordinate and servant's hurt.'

D. ἐν τοῖς πρὸς ἀλλήλους συμβολαίοις. 'In contracts with one another, where the just man enters into partnership with the unjust.'

εἰσφοραί. The εἰσφορά was not an ordinary regular tax, but, like our income tax in its first intention, a special contribution levied for an emergency, particularly the emergency of war. See Boeckh. *Œc. Ath.* i. 653.

ἀπὸ τῶν ἴσων. 'On an equal amount of property.'

λήψεις. When there is anything to receive. According to Engel., not merely special contributions, such as σιτοδοσίαι, θεωρικόν, ἡλιαστικόν, δικαστικόν, ἐκκλησιαστικόν, but also every kind of disbursement from the public treasury.

Ε. *μοχθηροτέρως*. This form may be called irregular, but is not uncommon. Stallb. gives a number of examples, *ἐνδεστέρως*, *ἀγριοτέρως*, *μαλθακωτέρως*, *ἀγροικωτέρως*, *μειζόνως*, etc.

344Α. *τοὺς ἀδικῆσαι οὐκ ἂν ἐθέλοντας*. 'Those who would not be willing to commit an injury if they could.'

ἔστι δὲ τοῦτο τυραννίς. Unlike the regular Latin idiom, which makes the pronoun agree with the noun in apposition. *Est haec tyrannis*. But both constructions are found in both languages. Soph. *Aj.* 114, *ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν*.

ἱερὰ καὶ ὅσια. *ὅσιος*, sanctioned by the divine law, hence (1) holy, sacred, *τὰ ὅσια καὶ δίκαια*, things of divine and human ordinance; (2) permitted or sanctioned, hence opp. to *ἱερά*, profane. *ἱερὰ καὶ ὅσια*, as here, things sacred and profane. See L. and S. The Schol. explains, *ὅσια τὰ βέβηλα, εἰς ἃ ἔστιν εἰσιέναι... ὅσια χρήματα τὰ μὴ ἱερά*.

Β. *οἱ κατὰ μέρη ἀδικοῦντες*. Those who commit these several offences, these offences severally, or singly, opposed to *ξυλλήβδην supra*, and *τὴν ὅλην ἀδικίαν infra*. *Κατὰ μέρος*, originally part by part, i.e., by turns, e.g., *ἢ κατὰ μέρος ἢ κατὰ γένος*, by turn or by hereditary right, *Ar. Pol.* iii. 15. 2. So here, *singillatim*, severally, one by one, first one and then the other, as the Schol. explains, *τὸ ἐξῆς οὕτως*. *κατὰ μέρος* is, of course, also sometimes used as opposed to *τὸ καθόλον*, *Ar. Rhet.* i. 2. 15. *τὸ κατὰ μέρος*, a particular proposition, but D. and V. are hardly right in rendering, "Partial offenders in this class of crimes."

ἐπειδὴν δέ τις δουλώσεται, κέκληνται. A Platonic consecution, *ad sensum*. As usual, a correction has been proposed to make everything duly regular and grammatical; *εὐδαίμονος καὶ μακαρίου κέκληται*, but this is too gross to have found favour.

ἱκανῶς γιγνομένη. 'Sufficiently developed.'

Δ. *ἀθρόον καὶ πολύν*. 'The continuous and copious drench of his argument,' literally, his argument in a continuous and copious drench; the adjectives being, of course, predicative. *ἀθρόος*, originally, in a crowd or heap, altogether, continuous, incessant, unbroken. *κατήριπεν ἀθρόος*, he fell all of a heap. *ἀθρόον πίνειν*, to drink at a draught.

οἶον ἐμβαλὼν λόγον. 'What a shaft of argument is this you have shot into us.' There can be little doubt that Plato

means this metaphor here It is one he affects. Cp. *Theaet.* 165D, ἃ ἐλλοχῶν ἂν πελταστικός ἀνὴρ μισθοφόρος ἐν λόγοις ἐρόμενος ...ἐμβαλὼν ἂν εἰς τὸ ἀκούειν...ἤλεγχεν ἂν ἐπέχων καὶ οὐκ ἀνιέις. *Protag.* 342E, ὥσπερ δεινὸς ἀκοντίστης. *Symp.* 189B, βαλὼν γε φάναι ὧ Ἀριστόφανες οἷε ἐκφεύξεσθαι; Jowett, however, appears to take it in the derived sense of "inspiring," for he renders, "Thrasymachus, I said to him, excellent man, how suggestive are your words!" This would be somewhat like the Homeric ἐμβαλεῖν ἱμερον, μένος, but Homer has too ἐμβαλεῖν νεῖκος, and of course ἐμβαλεῖν νηΐ κέραννον, etc. "Acriter vel acute dicta elegantius cum telis comparantur."—Stallb.

E. Ἐγὼ γάρ, etc. For do I think, said Thrasymachus, that the matter is not so? You would appear to think so, or else not to care at all for us, nor to take any heed whether we shall live the better or the worse for being ignorant of what you say you know. This gives the most natural and strongest sense to ἦτοι, making it balance an understood alternative. ἦ οἶεσθαι τοῦτο ἄλλως ἔχειν.

ἦτοι emphasizes the more probable alternative, "You either think so or rather (or certainly) you care very little." Cp. the well-known instance, *Thuc.* ii. 40. The old punctuation was without a question at ἔχειν—"For I do not agree with you," and so J., and D. and V.

345A. οὗτοι κακῶς σοι κείσεται. You will find it no bad investment. *Dictio proverbialis*, "a good turn is money well laid out." Cp. *Thuc.* i. 129, κείσεται σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ εἰσαεὶ ἀνάγραπτος.—Stallb.

B. εἰς τὴν ψυχὴν φέρων ἐνθῶ τὸν λόγον. 'Shall I take and thrust my argument into your soul?' Put the proof bodily into your soul.—J.

c. φυλάξαι ἀκριβῶς. 'Adhere rigidly to.'

μέλλοντα ἐστιάσσεσθαι. 'Intending to have a feast.'

τὸ ἀποδόσθαι ὥσπερ χρ. 'To the selling of them like a money maker.'

D. οὐ δῆπου. '(Whereas) I take it, the true shepherd's art cares only, etc.'

οὕτω δὲ ᾧμην. δέ is the reading of the oldest and best mss. δῆ, which is, of course, much easier, is also found, and is adopted by Ast., Stallb., Engel. With δέ, for

this reason then I thought it necessary just now for us to agree.

E. Μὰ Δί' οὐκ, *scil.* οἶμαι. 'I don't think it, I tell you, but I'm certain.' Cp. *supra* 341.

ὥς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην. 'Considering that it is not they themselves but the ruled who will be benefited by the rule.' Accusative absolute. Cp. Soph. *O. T.* 101, ὥς τόδ' αἶμα χειμάζον πόλιν, and Eur. *Phoen.* 1460. The construction is more frequently with the future as here. Cp. Madvig *G. S.* 183, *R.* 1.

346A. ἐπεὶ τοσόνδε εἰπέ. 'For tell us thus much.' For this idiomatic use of ἐπεὶ, cp. Soph. *O. T.* 390, ἐπεὶ φερ' εἶπε ποῦ σὺ μάντις εἰ σαφής;

παρὰ δόξαν. 'Contrary to your (real) opinion, *Gegen deine Ansicht*, Eng. Cp. 350E *infra*. παρὰ δόξαν usually means, of course, contrary to opinion generally, or expectation.

B. διὰ τὸ ξυμφέρειν. The best mss. give διὰ τὸ ξυμφέρον, and so Stallb. *scil.* εἶναι. The meaning is, of course, the same.

C. κοινῇ τινὶ τῷ αὐτῷ προσχώμενοι. 'From their common use in addition of some one and the same thing.'

φάμεν δέ γε. 'And we hold that the craftsmen being benefited by their earning wages, results to them (the craftsmen) from their additional use of the art of wages.' Literally and following the Greek order, That their being benefited, the craftsmen, that is—

E. μεταχειρίζεσθαι ἀνορθοῦντα. 'To undertake to correct,' literally, 'by way of correcting.'

347A. ὦν δὴ ἔνεκα, μισθὸν δεῖν. Mss. ὦι, some editors οὔ. δεῖν, as though Plato had written not ὥς ἔοικε, but simply ἔοικε. A slight Platonic looseness of writing. 'And for this reason, as it seems, they who are to be willing to take office must have some recompense provided.' This attraction, as Stallb. calls it, is not confined to Plato. Cp. Aesch. *Pers.* 189, Hdt. iv. 5, etc.

τοῖς μέλλουσιν ἐθελήσιν ἄρχειν. One of the *correct* constructions of μέλλω, for, according to Phrynichus, the Attic writers used only the *present* or *future* infinitive with μέλλω, never the aorist. Rutherford, *New Phryn.* p. 420, *et seqq.*

shows, that in comedy, this rule is found to be fairly exactly followed, the aorist being found only in about 4 per cent. of the passages.

ἐν μισθοῦ μέρει. 'In the category of payments.'

B. τὸ φιλότιμόν τε καὶ φιλάργυρον εἶναι ὄνειδος. Both here and lower down, when he says that good men will not seek office, and that it is dishonourable to accept power willingly without being compelled, Plato's language must probably not be too strictly pressed. The sense of public spirit, the feeling that "the government must be carried on," and that it was an honour to serve, varied at different times; but we must not condemn Plato, who is here dramatically supporting a thesis, as being insensible to public spirit. If we do we introduce a grave inconsistency into the latter part of the *Republic*.

αὐτοὶ ἐκ τῆς ἀρχῆς. *Ipsi ad suum arbitrium*, Ast., i.e., helping themselves to it; there is no need to correct to αὐτόν.

C. τῆς δὲ ζημίας μεγίστη. N.B. attraction, with an adjective denoting magnitude. Cp. πολλήν τῆς χώρας, Xen. *Cyr.* iii. 2. 2, and Madv. *G. S.* 50, *R.* 3.

ἔρχονται ἐπὶ τὸ ἄρχειν. 'Come to office.'

E. πότερον αἰρεῖ καὶ ποτέρως ἀληθεστέως. After Ast.'s restoration. The mss. give ποτέρως αἰρεῖ καὶ πότερον ὥς. Stallb. keeps this in his text, though approving of Ast.'s reading in note. There can hardly be any doubt that this is an instance of a valid correction, the words having been transposed through accident or ignorance.

348A. ἂν δυνάμεθά πη ἐξευρεῖν. 'If we can find a method.'

ἀντικατατείναντες. Literally, stretching by pulling against one another. 'If we contend and speak argument against argument.'

C. εἰκός γ', ἔφη. 'It so likely, isn't it?' Ironically.

D. γενναῖαν εὐήθειαν. Jowett's "sublime simplicity" very well renders the spirit of this phrase. Both words have a wide associated connotation. It may be in place to review them here. γενναῖος, of course, from γεν, γίγνομαι. Latin *gen*, *gigno*, etc. In simplest sense, suitable to our birth. *Il.* v. 253, οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι. Hence I. Highborn, Latin

generosus. 2. = *generosus*, in the derived sense, generous. 3. Excellent, *e.g.*, γενναῖα σῦκα, or *infra* 372B, μάζας γενναίας, noble puddings. A very good parallel to its use here may be found in the γενναῖον ἐν τι ψευδομένους of 415B. εὐήθεια. εὐήθης. 1. Good hearted, simple, in the sense of open, guileless. 2. Simple in the sense of silly, *e.g.*, the well-known. κακοηθής ὢν τοῦτο παντελῶς εὐήθες ᾤήθης, Dem. 228. 26. Cp. *infra*, iii. p. 400D, οὐχ ἦν ἄνοιαν οὖσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν. The whole phrase then=noble or generous simplicity, *i.e.*, stupidity, folly, egregious good nature.—D. and V. It is one of those epigrammatic perversions in which the sophists expressed their philosophy of life. It was one of the sins at the door of teachers like Thrasymachus that they fell in with and encouraged that cynical tendency which grew with the political downfall and disintegration of Greece—the tendency noted by Thucydides earlier, and Xenophon later, as characteristic of this age. Cp. Thuc. iii. 82, 3 (Corcyrean sedition), καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοσύνῃ, the whole chapter being a development of this text. Cp. *infra*, 83, τὸ εὐηθές οὐ τὸ γενναῖον μετέχει, καταγελασθὲν ἠφανίσθη; and also the wonderfully drawn character of Meno the Thessalian, Xenophon, *Anab.* II. vi. 22, ᾤετο τὸ ἀπλοῦν καὶ ἀληθές τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι.

349A. ἀτεχνῶς. A word much affected by Plato, (1) originally=artlessly, *e.g.*, Xen. *M.* iii. 11. 7; then, merely, (2) simply, absolutely, Latin *plane*. There are two words: ἀτεχνῶς, as here, from ἀτεχνής, and ἀτέχνως from ἀτεχνος, = inartistically, empirically. The two are distinguished by the Scholiasts *ad* Aristoph. *Plut.* 109. Cp. Stallb. *Plat. Gorg.* 501A.

B. ἀστεῖος, properly 'witty,' from ἀστυ, like *urbanus* (*urbis*); so, pleasant, agreeable. He would not be the charming piece of simplicity he is. As the Schol. remarks, here it obviously means ridiculous, though, by right, it signifies intelligent, pleasant, and charming. νῦν ἀντὶ τοῦ γελοιώδους ὁ ἀστεῖος κέεται, σημαίνει δὲ καὶ τὸν εὐσύνετον καὶ εὐπρόσωπον καὶ χαρίεντα.

πλεονεκτεῖν, to overget, to overreach. As D. and V. remark there is obviously a play upon words. πλεονεκτεῖν meaning, 1. to exceed, overpass the bounds of right; 2. to overreach,

i.e., cheat. Roughly speaking, for a quibble the argument is clear enough, and need not be called "unintelligible."—D. and V. According to Schneider, "Totum hunc locum bene explicuit Proclus comm. in Alcib., vol. iii. p. 508, ed. Cousin." He who consults Proclus, however, will probably be rather disappointed. All he says is, "The στοιχεῖον, principle (?) of the just man is τοῦ μὲν ὁμοίου πλεονεκτεῖν μὴ βούλεσθαι, τοῦ δὲ ἀνομοίου. Now the just man does not wish to get more than the just, but only than the unjust. Therefore the just man is ἐπιστήμων, and is just διὰ φρόνησιν ἀλλ' οὐ δι' εὐήθειαν."

D. Πῶς γὰρ οὐ μέλλει. 'For surely he who is of such and such a character must resemble those who are of that character, while he who is not will not resemble them. Certainly. Each one of them then is really of such a character as are those whom he resembles.' Cp. *infra*, 350B.

ἀλλὰ τί μέλλει. 'Why, what would you have?' literally, what else is likely to happen?

350A. περὶ πάσης δὲ ὅρα. 'And consider with regard to every sort of knowledge and ignorance, whether you think that any man of knowledge whatever would be inclined to choose to do or say more than another man of knowledge, and not just exactly the same as any other man, who is like himself, the same end being in view.'

c. ἀλλὰ μὴν ὡμολογοῦμεν. 'Well and further surely,' or, 'and then further surely, we admitted.' Ἀλλὰ μὴν, used as an adversative when the argument is extended and something added on. V. Shilleto *ad Dem. de F. L.* § 92.

D. τότε καὶ εἶδον ἐγώ. Then I actually saw, what I never yet had seen before, Thrasymachus blushing. "Elegans usus voculae καὶ sic positae de re inexpectata quo sensu nostrates dicunt werkelijk."—Herwerden.

E. δημηγορεῖν. You'd say I was haranguing, *Ich spielte den Volksredner*. δημηγορεῖν, to speak as a δημήγορος, *i.e.*, popular orator, so, to speak *ad captandum*, talk claptrap. A good instance of the word in derived and applied sense, *Theaet.* 162D, ὦ γενναῖοι παῖδες τε καὶ γέροντες, δημηγορεῖτε συγκαθεζόμενοι θεούς τε ἐς τὸ μέσον ἄγοντες.

εἰεν ἔρῳ καὶ κατανεύσομαι καὶ ἀνανεύσομαι. 'I'll say yes, yes (*i.e.*, go on), and will nod and shake my head.' For εἰεν

see *supra*, 341A. *κατανεύσομαι καὶ ἀνανεύσομαι*, literally, I'll throw my head down, in token of assent (our nodding, so also *ἐπινεύω*, e.g. 351c), and up, in token of dissent. For the Greeks expressed dissent, not as we do by shaking the head from side to side, but by throwing it back. So too the Romans, e.g., *renuo* opposed to *annuo*. This is said to be still the method in south Europe. Darwin has some most interesting remarks on the subject in his *Expression of the Emotions*, p. 273, where the negative movements are explained as a survival of throwing back, or shaking the head to reject unpleasant food.

351B. *πόλιν φαίης ἄν*. 'Would you say of a city, that it was unjust, and that it unjustly attempted to enslave, or actually had reduced to slavery other cities, and kept many of them in slavery and subjection to itself?'

μανθάνω. 'I (begin to) see.'

C. *εὖ γε σὺ ποιῶν*. 'And you're quite right (in doing so).'

A regular phrase for answering, "and quite right too." The verb must be found in the context; here *scil.* *εὖ γε σὺ ποιῶν ἐχαρίζου*. So *infra*, where the construction is more *ad sensum*, you're quite right to admit it and avoid disagreement. Cp. Ar. *Pax*. 285, and *ὁρθῶς γε λέγων σύ*, *Gorg.* 451c.—Stallb.

ἄλλο τι ἕθνος. 'Any other lot (of men).' *ἕθνος*, used generally for a number of people, tribe, class, the American "crowd." So Latin *natio*, Cic. *pro Mur.* 33, 69, *natio candidatorum*, also in *Pison.* 23, 55, and *Phaedrus* ii. 5.

οὐ μᾶλλον. 'Won't they be all the more able.'

E. *μὴν μὴ ἀπολεῖ*. 'Will it, think you, lose its own force, surely not? Will it not rather keep it all the same? Let us suppose it will keep it all the same.' The effect of the somewhat curious combination, *μὴν μὴ* (*μὴ οὖν μὴ*), is to ask the question very strongly. Cp. *infra*, 505c, and v. *Madv. G. S.* Appendix, § 267.

352B. *εὖωχοῦ τοῦ λόγου, θαρρῶν*. 'Feast on your argument, and don't be afraid.'

ὅτι μὲν γὰρ καὶ σοφώτεροι. For the explanation of this *ὅτι* go on down to *ταῦτα...μανθάνω*. For that the just are evidently wiser and better, and more capable, that this is so, I understand.




οὓς φάμεν, τοῦτο λέγομεν. The construction here is somewhat *ad sensum*. 'But indeed when we speak of men as ever yet having acted vigorously in concert, in this we are not speaking quite accurately.'

C. ἀλλὰ δῆλον, etc. 'But it is clear that they possessed a certain justice which made them not do injustice to one another at any rate, as well as to objects of their attack—a justice, in virtue of which they accomplished what they accomplished, they went, moreover, to do their unjust deeds only half villanized by injustice, since men utterly debased, and absolutely unjust, are absolutely incapable of accomplishing anything.' The general sense is quite clear, the only difficulty lies in ἀδικία ἡμιμόχθηροι ὄντες, of which the above seems to be the best rendering. So E., "Sie machten sich aber an das Ungerechte durch die Ungerechtigkeit halb schlecht geworden." Ἀδικία might possibly go with ὤρμησαν ἐπὶ τὰ ἀδικά. D. and V. have a curious rendering, and "it is obvious" that their injustice partly disabled them, even in the pursuit of their unjust ends, since those who are complete villains and thoroughly unjust are also thoroughly unable to act, which surely introduces a curious *non sequitur*, i.e., that their injustice made them partly good—not as Plato says, "that their remnants of justice made them *only* partly bad."

μήτοι καὶ ἀλλήλους γε. The force of μήτοι γε seems to be, 'certainly not one another at any rate,' 'at least not one another,' so render—'which made them injure at least not one another along with the objects of their attack.' An excellent and much clearer instance of its force will be found *infra*, 388C, μήτοι θεοὺς γε ποιεῖν...εἰ δ' οὖν θεοὺς, μήτοι τὸν γε μέγιστον τῶν θεῶν.

E. ἀκούσαις. The ἄν is carried over from ἄν ἴδοις, *supra*. Cp. 382E.

353A. μαχαίρα. A carving knife, a dirk or large knife worn by the Homeric heroes, in addition to and side by side with the ξίφος. μάχαιρα, | ἧ οἱ παρ ξίφεος μέγα κούλεον αἰὲν ἄωρτο. Later on, a short sword. In Xen. a bent sabre, opposed to the straight ξίφος. L. and S. must be wrong here in explaining, a knife for pruning trees—the whole point being that μάχαιρα, like the σμίλη, is not meant for the special use of the δρέπανον, though it would be possible so to misapply it.

σμίλη. 'A chisel.' σμίλη seems to be a somewhat general word, but in its special sense = (1) a chisel, a scooping and not a cutting instrument. This is shown by Ar. *Thesm.* 779, ἀγε δὴ πινάκων ξεστῶν δέλτοι δέξασθε σμίλης ὀλκοὺς, the furrows or grooves of the chisel. So it means (2) a graving tool, a sculptor's chisel, Anth. *P. T.* 429. Later on a surgeon's knife, Poll. iv. 181; a shoemaker's, Plat. *Alc.* i. 129c; a penknife, Anth. *P. T.* 67; and in *Gorg.* v. 35. 1, even a vinedresser's knife. The σμίλη and the τομεύς are also shoemakers' tools. According to the Scholiast the σμίλη being a cutting instrument with a straight  bottom, ὄργανον τμητικόν ισόπεδον τὴν βάσιν ἔχον, , whereas the τομεύς has the bottom rounded and , so both words are used, Plat. *Alc.* i. 129c, ὥσπερ σκυτοτόμος τέμνει που τομεῖ καὶ σμίλη καὶ ἄλλοις ὄργανοις. It may then here = a shoemaker's knife, but more probably has the general sense of a chisel. But obviously it does not mean a vinedresser's knife here, for some inappropriate and not appropriate instrument is implied: so that L. and S. are again wrong and repeat their mistake with regard to μαχαίρα.

κάλλιστα τῶν ἄλλων. A good passing instance of the well-known Greek idiom, found in the opening chapters of Thucydides, and *passim* in Greek literature.

B. ἴωμεν δὲ ἐπὶ τὰ αὐτὰ πάλιν. 'Let us go back to the same point again.' ἔναι ἐπὶ, to address oneself to, to approach, a frequent expression in Plato's dialogues.

D. ὁ ἄλλω τῶν ὄντων οὐδ' ἂν ἐνὶ πράξει. 'The soul has a function which you could accomplish with no other single thing on earth.'

ἔσθ' ὅτῳ ἄλλῳ ἢ ψυχῇ...ἴδια ἐκείνης. The inferior mss. have ἐκείνου, which seems natural. Is there any other thing, but the soul, we can assign these properties to and say they are its (*i.e.*, the other thing's) own peculiar possessions? There is no other thing. But Par. A has ἐκείνης, which Stallb. keeps. We must then with Schneider and Madvig interpret ἢ not as "than," but as "or," *non quam sed an*. Is there anything else (we can attribute them to), or must we by rights assign them to the soul, etc.

354A. Βενδιδείοις. Cp. *supra*, 327A.

ὑπὸ σοῦ. 'Thanks to you.'

οὐ μέντοι. 'However, I've not had such a very good feast, but that's my fault and not yours.'

B. οἱ λίχνοι. 'Greedy guests, greedy diners.'

τοῦ ἀεὶ παραφερομένου. Each dish as it comes round, ἀεὶ, from time to time. Every passing dish. "Παραφέρεσθαι et παρατίθεσθαι, dicuntur de cibis et mensis ut Latine apponere, neque opus est ut cum Casaubono ad Ath. T. iii. 363, in περιφερομένου corrigamus."—Stallb.

πρὶν δὲ τὸ πρῶτον, etc. τὸ δίκαιον ὃ τί ποτ' ἐστίν. We have here stated in so many words the starting point of the *Republic*. See *Introduction*, and cp. *supra*, 331A.

C. ὅποτε μὴ οἶδα. For when, *i.e.*, since, I don't know. ὅποτε, here in a causal sense. V. Madv. *G. S.* 127, *R.* 1 and Appendix § 313.

σχολῇ εἶσομαι. 'I shall be slow to learn.' 'It will be a long time before I know.' σχολῇ, slowly, literally, at leisure. The history of the word σχολή is interesting. Derived from σχε, ἔχω, σχήσω, originally it=a holding, a cessation. So rest, leisure, then learned leisure; so learned discussion, a lecture, then a school. σχολῇ (1) leisurely, so, late; (2) hardly at all, scarcely. See L. and S., *sub voc.*

BOOK II.

357A. τὸ δ' ἦν ἄρα. 'It was, as it turned out, merely the prelude.' This combination occurs frequently in Plato, *e.g.*, *infra*, iv. 443c, *Tim.* 51c, *Symp.* 198b, etc., and is also found in Sophocles' *Trach.* v. 1172. *κἀδόκουν πράξειν καλῶς | τὸ δ' ἦν ἄρ οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.* It well illustrates the force of both ἄρα and the imperfect in such idioms as οὐκ ἦν σοφός, book i. p. 335E.

Γλαύκων ἀνδρείοτατος. See character of Glaucon.

τὴν ἀπόρρησιν. The retirement, retreat, defaulting, best explained in the words of Pollux—Πλάτων δὲ ἀπόρρησιν τὴν ἀπαγόρευσιν καὶ τὸ ἀπαγορεύειν οἷον τὸ ἀποκαμεῖν. ἀπειπεῖν, ἀπαγορεύειν, ἀπειρηκέναι are all used in the sense of "crying off," "desisting from fatigue," "failing."

B. δοκεῖν πεπεικέναι ἢ ὡς ἀληθῶς πείσαι. 'To appear to have persuaded, or, in real truth, to persuade.' Ast., however, makes ἢ than, finding a comparative force in βούλει, do you prefer.

ἄρα σοι δοκεῖ τοιόνδε τι εἶναι ἀγαθόν. The division of the kinds of good here was compared as early as Muretus, *q.v.*, with the well-known passage in the *Ethics* of Aristotle, *Eth. Nic.* i. 7. 4.

ἀβλαβεῖς καὶ μηδέν. So Par. A and most of the mss. The reading involves a slight want of grammatical consecution, but the meaning is plain. Such as are harmless, and nothing follows on them, instead of καὶ δι' ὅσας μηδέν. Stallb., *kān μηδέν γίγνηται*, even if, although, but the meaning is inappropriate.

C. τί δέ; 'And next, is there not a second which we like?'

ἐπίπονα. 'Irkesome.'

358A. ἀδικία δ' ἐπαινέται. These words are wanting in Par. A and in several mss., and Hermann condemns them as the manifest interpolation of a sciolist, but Stallb. keeps them, accounting for their omission by saying "Error ex homoeoteleuto ortus, verba ipsa ab interpolationis suspicione libera."

ἐγώ τις, ὡς ἔοικε, δυσμαθής. 'I'm a poor scholar, it would seem.'

B. ὥσπερ ὄφεις κληθηθῆναι. The power of music to charm or fascinate snakes, which may be witnessed any day in India, was well known to the ancients. Cp. "They are like the deaf adder that stoppeth her ear; which will not listen to the voice of charmers, charming never so wisely"—Psalm lviii. 4, 5; Virgil's "Frigidus in pratis cantando rumpitur anguis."—*Ecl.* viii. 71; Tibullus i. 8, 20, "Cantus et iratae detinet anguis iter." We may question whether Glaucon had ever seen a snake so charmed. Those who like a fine old fruity comment on a curious passage will be rewarded if they will consult Muretus' remarks on this place. He quotes a list of classical authorities and then remarks, "Haec omnia contemni possent, sed obstare videtur quod scriptum est," Psalm lviii., which he gives from the Vulgate. Even the authority of Scripture does not quite convince him. "Nihilominus tamen credo talium carminum nullam esse vim. Nam omne agens naturale agit per contactum. Praeter naturam autem solus Deus facit, qui facit mirabilia solus," etc. Perhaps the phenomenon of the wilfully deaf adder which he goes on to describe as burying one ear in the dust, and stopping the other with her tail, will hardly be supported by modern science; but the influence of music, not on snakes only, but on other reptiles, is well known.

ἐπανανέωσομαι. 'I will revive again,' a ἀπαξ λεγ.

C. οὐχ ὡς ἀγαθόν. Scil. ὅν, but there is no need to insert the participle, Goodwin, *M. T.*, § 109, note 6.

(πολὺ ἀμείνων) ἄρα. 'As they would have it.'

D. κατατείνας ἐρῶ. 'I will speak with emphasis, or stress.'

E. οἶόν τε. Scil. ἐστι. Par. A has τί ὅν τε. Herm. τί οἶόν τε.

πεφυκέναι γὰρ δή, κ.τ.λ. N.B. emphasis. 'For naturally they say.' For the matter of the whole of this passage, compare *Gorgias*, 483, *Protag.* 337. One great mark of the Sophists, in which they really differed from Socrates, was their moral and intellectual "opportunism." They preached all things "provisional."

359B. οὐδ' ἂν ἐνί. Regular phrase, cp. 353D.

C. εἰς ταὐτὸν ἰόντα 'Has the same aims as.'

νόμῳ δὲ βία παράγεται. 'But law draws it forcibly aside to the honouring of equality.'

D. τῷ [Γύγου] τοῦ Λυδοῦ προγόνῳ. So Par. A and most of the mss. 'To the ancestor of Gyges the Lydian.' But in book x. 612B, the ring is spoken of as the ring of Gyges himself, εἰαν τ' ἔχῃ τὸν Γύγου δακτύλιον, and this is followed by Cicero, *de Off.* iii. 9 and other writers. Herodotus in his well-known account of Gyges and the wife of King Candaules, gives another version of the same story of an adulterer coming to the throne. Various endeavours, therefore, have naturally been made to reconcile this passage with the others, or to find Gyges, and not his ancestor, in this passage. 1. Schneider, keeping the mss. reading, supposes an older and prior Gyges. 2. Ast. excises τῷ προγόνῳ. 3. Hermann, following Wiegand, and himself followed by our editors, prefers to sacrifice rather Γύγου. But who is then ὁ Λυδός? The natural use of such an epithet is as in Κύρος ὁ Πέρσης. If it could be anyone it must be Croesus, but we have no evidence that he was so alluded to. 4. Stallbaum adopts from a few inferior mss. the reading Γύγῃ and excises τοῦ Λυδοῦ προγόνῳ. There seems little doubt that the text requires Gyges, which we can hardly give up without an equivalent, and it is pretty clear that some confusion has been introduced. Possibly the original reading was the most natural ΤΟΤ ΓΥΓΟΤ ΤΟΤ ΑΥΔΟΤ. Some one thinking the dative required after γενέσθαι and to balance αὐτοῖς altered to τῷ Γύγῃ. Either he forgot to alter τοῦ Λυδοῦ, or else the two readings became now confused, giving τῷ Γύγῃ τοῦ Λυδοῦ, Gyges the son of the Lydian. Then came a later corrector who knew the story, and that Gyges was the first of the line, and inserted προγόνῳ. Hence the variants, τῷ Γύγου of the best mss. and τῷ Γύγῃ. Possibly τοῦ Λυδοῦ is merely a repetition *per dittographiam* ΤΟΤ ΓΥΓΟΤ ΤΟΤ ΑΥΔΟΤ.

ἵππον χαλκοῦν...δακτύλιον, etc. The magic ring is perhaps the commonest "magic property" of fairy tale, and specially of eastern legend. It recurs in a hundred well-known forms. The reader may like to be reminded of—

"The story of Cambuscan bold,
Of Camball and of Algarsife,
And who had Canace to wife,
That owned the virtuous ring and glass
And of the wondrous horse of brass
On which the Tartar king did ride."

Cicero has re-told this story of Gyges in a pretty close translation, *de Off.* iii. 9.

Ε. τοῦτον δὲ ἄλλο μὲν οὐδέν. So the best ms., Par. A, without the verb ἔχειν, which is necessary to the sense, and is naturally supplied in the inferior more corrected mss. Ven. Π., Par. D, K., etc. Dispensing with this ἔχειν, we must make the construction one *ad sensum*, repeating in our mind ἰδεῖν ἔχοντα. Madvig ingeniously emends, reading πλούτου for τοῦτον.

περιελόμενον. 'Drawing off.'

σφενδόνῃ. The part of the ring which broadens out like the cup of a sling, technically termed the "collet." Cicero's *cala anuli*.

360B. ὥς δόξειεν. The optative appears to be by attraction. ὅς ἂν μείνειεν. So adamantine that he would remain firm, optative expressing result. Goodwin, *M. T.*, § 65, l. 5.

ἀδαμάντινος. A beautiful expression of which Plato seems fond. Cp. 619A. ἀδαμαντίνως δὴ δει ταύτην τὴν δόξαν ἔχοντα εἰς Ἀιδου ἵεναι, or *Gorg.* 509A.

τολμήσειεν ἀπέχεσθαι. 'Steel himself to abstain from.' The idiomatic use of *τολμάω* and *τλάω* is so well-known as not to need illustration. Cp. 503B, τοῦτο τετολμήσθω εἰπεῖν, and 391D in a slightly different sense. A fine instance is *Ep. ad Rom.* v. 7.

C. ὥς οὐκ ἀγαθοῦ ἰδίᾳ ὄντος. 'A good to the individual.'

E. περὶ ὧν. The just and the unjust man.

μηδὲν ἀφαιρῶμεν. 'Let us bate nothing.'

(κυβερνήτης) ἄκρος. An excelling, superior steersman, exactly our colloquial "topping."

361A. τοῖς μὲν ἐπιχειρεῖ. 'To these he puts his hand.'

B. παρασκευὴν φίλων καὶ οὐσίας. Such as that of Alcibiades indicated by Nicias, *Thuc.* vi. 13.

κατ' Αἰσχύλον. Plato himself gives two lines of the quotation below. The whole passage in *Aesch. Sept. c. Theb.* 593 runs—

οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος.
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευματα.

N.B.—Some writers, contrary to the mss., to Plutarch, and

Tzetzes, alter the word *ἄριστος* in Aesch. to *δίκαιος*, to make it conform to Plato. That this is most futile, a very slight acquaintance with Plato's habit in quotation might show. The Scholiasts, however, quote, giving *δίκαιος*.

οὗ τοιοῦτος εἴη. Stallb. has a long note explaining and justifying the optative here—"Optativus nunc indicat cogitationem non loquentis sed illius ipsius de quo sermo est voluntatem atque studium." Madvig, *au contraire*, cuts out this beautiful and striking idiom, so dear to Stallbaum, altogether. If it is to be kept, the optative might possibly be explained as due to the mental retrospection to past time. "It is uncertain whether he were then." *V. Ar. Ran.* 24 with Kock's note, and cp. *infra*, 410c.

τῷ μὴ τέγγεσθαι. Because he is not wrought upon, made to flinch, literally melted, as in Tennyson's,

"As of a prince whose manhood all was gone
And molten down in mere uxoriousness."

—*Geraint and Enid*.

For such a metaphorical use, cp. Aesch. *P. V.* 1008,

λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν.

τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ.

So *ἄτεγκτος* is used by Soph. *O. T.* 336,

ᾧδ ἄτεγκτος κατελεύτητος φανεῖ.

Scholiast, *τέγγεσθαι*] εἵκειν, ἐνδιδόναι ὡς νῦν· καὶ βρέχεσθαι.

δ. Βαβαί. Whe-ew!

ὥσπερ ἀνδριάντα. Sculpture, their most common art, is often used by Greeks where we should draw illustration from paintings: contrast, Look on this picture and on that. Compare *infra*, iv. 420c, vi. 500d, vii. 540c, etc., Dem. *de Cor.* 268, and the splendid and famous passage, Eur. *Hec.* 560.

ἐκκαθαίρεις. 'You rub up, scour, or clean thoroughly.' "Wie tüchtig putzest du." That this, the natural meaning, is here the right one, might hardly seem to require indication. But the supersubtlety of commentators has read into the word a far less direct meaning. "Expolire et ita exprimere ut sincera et perfecta alicuius rei natura emergat," Ast. and so Stallb. And to support this unnecessary subtlety they travel to Libanius, p. 173, Synes. *Dion.* p. 56d, or Albinus' *Isagog.* in *Platon.* § 9, p. 130.

Ε. ἀγροικοτέρως. V. *supra*, book i., p. 343E with note.

ἐκκαυθήσεται τῷφθαλμῷ. So the best ms., Par. A. The inferior mss., however, prefer a somewhat milder operation, and knock out rather than burn out the eyes. ἐκκοπήσεται τῷφθαλμῷ, and in this humanity they are naturally followed by the church fathers. Clem. Al., *Strom.* iv.; Eusebius, *Praep. Ev.* xii. 10; Theodoret, *Therap.* viii. p. 602. Cicero, as usual, is also on the side of mercy, *de Rep.* iii. 17, "Proque hac opinione bonus ille vir vexetur, rapiatur, manus ei denique afferantur, effodiantur oculi." Ast. is of sterner stuff. He will spare the righteous neither excruciating circumstance. His eyes are to be burnt (first?) and knocked out (after?)—reading ἐκκαυθήσεται καὶ ἐκκοπήσεται τῷφθαλμῷ. But it is unlikely that Plato would have written both, even if we allow them as alternative. And the reading ἐκκαυθήσεται, although the actual process to the credit of the Greeks is less frequently mentioned in their writings, is here established by the passage, if genuine, *infra*, p. 613E, εἴτα στρεβλώσονται καὶ ἐκκαυθήσονται, and Gorgias, p. 473C, ληφθεὶς στρεβλώται καὶ ἐκτέμνηται καὶ τοὺς ὀφθαλμοὺς ἐκκαήται. Moreover, as we all know, "Proclivi lectioni praestat ardua." So to quote Stallb. "Quocirca equidem arbitrator ἐκκοπήσεται in locum veteris lectionis ab iis esse invecum qui oculorum exustionem non ferrent, quoniam frequentissime oculorum effossorum mentionem fieri meminissent." τῷφθαλμῷ is, of course, accusative, as in the well-known passage, Dem. *de Cor.* 246, τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν κατεαγόντα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον.

362A. ἀνασχινδυλευθήσεται. Schol., ἀντὶ τοῦ ἀνασκολοπισθῆσεται, shall be impaled. Some, however, interpret rather, shall be crucified. Again the mss. and the Fathers, Clement of Alexandria, etc., are at variance as to the exact spelling and interpretation, (V. Stallb. *ad loc.*), and scholars have disputed between crucifixion and impalement. See a long note in Engelmann's edition.

πολὺ ἦν ἄρα. 'Was as it turned out, was after all.' Compare first note on this book.

διὰ φρενός. Either instrumental or local.

Β. δοκοῦντι δικαίῳ. The construction here is not quite obvious on the surface. The dative is a *dat. commodi* after βλαστάνει. A little lower down Plato, *more suo*, changes to an accusative, κερδαίνοντα.

παρὰ ταῦτα. 'Over and above, beyond these, or possibly along of, i.e., because of.'

τῷ μὴ δυσχεραίνειν τὸ ἀδικεῖν. 'Because he makes no difficulty about, is not squeamish about, doing an injustice.'

D. οὐκοῦν τὸ λεγόμενον. The want of strict construction here illustrates Plato's method of writing. 'Then (to take the proverb) and just so do you. . . .'

ἀδελφὸς ἀνδρὶ παρείη seems like a quotation from some poet. The words do not actually occur in Homer, but the sentiment is contained or implied in more than one passage, e.g., *Il.* xxi. 308, φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροι περ σχῶμεν, quoted by Muretus, and *Od.* xvi. 97.

* Ἡ τι κασίγνήτοις ἐπιμέμφεαι, οἷσι περ ἀνὴρ
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νείκος ὄρηται,

quoted by the Scholiast. The Scholiast, then, may further be right in saying παρήκται δ' ἴσως παρὰ τὸ Ὀμηρικόν. A very similar proverb is quoted by Dem. *de Fals. Leg.* 415, p. 38, τὸ συγγνώμη ἀδελφῷ βοηθεῖν, where Shilleto remarks that in Plato here he would almost certainly read ἀδελφεός, and, indeed, there can be little doubt that would be right.

καταπαλαῖσαι. 'To lay me in the dust,' a metaphor from wrestling. Our colloquial 'to floor me,' 'bowl me over.' Wells quotes aptly ix. 583B, and Ar. *Nub.* 1047, ἐπίσχες, εὐθὺς γὰρ σε μέσον ἔχω λαβὼν ἄφυκτον.

363A. αὐτὸ δικαιοσύνην. Justice in its essence, a favourite and useful Platonic combination. Cp. αὐτὸ ὁμοιότης, *Parm.* 130B; ἐπιστήμην αὐτὸ, *Theaet.* p. 146E. As Stallb. indicates, it is as silly to write the two as two entirely separate words αὐτὸ, δικαιοσύνην, as it is to combine them mechanically into one, like αὐτοάνθρωπος, etc. He however reads αὐτῇ in the *Parm.* l.l.

γίγνηται...ἀρχαί. This is of course neither an error of mss. nor a definite *schema Pindaricum*, but only another instance of Plato's colloquial looseness of construction. Cp. *infra*, 463A.

ἀπὸ τοῦ εὐδοκμεῖν ὄντα [τῷ δικαίῳ]. So Par. A. Muretus introduced τῷ ἀδίκῳ from the inferior mss., and has been followed by Hermann and Stallb. Madvig would omit the words altogether. Strictly speaking, of course, we want τῷ ἀδίκῳ, or nothing at all. But Plato does not always speak strictly, and may have written, "And all the results of a good name

which Glaucon just now dilated on as the (seeming) just man's reward," *i.e.*, in ordinary parlance, though he may really not be, but only seem, just.

ἐπὶ πλέον, etc. 'But these folk lay even more stress on reputation (or on appearance, J.).'

τοῖς ὁσίοις ἃ φασι θεοὺς διδόναι. The unusualness of position of the relative after the dative is obvious. But the reason is equally obvious, the extreme emphasis thrown on ὁσίοις, which are, they say, the peculiar gifts of heaven to the holy. And such a metathesis when needed seems no more impossible in Greek than the more frequent one with the genitive, τῶν πόλεων ὅσαι. Engelmann seems right then in withstanding even the great authority of Cobet, when he condemns and corrects this to the tame and ordinary ἃ τοῖς ὁσίοις. "Was doch Herr Cobet Alles zu wissen meint, wie schnell stellt er eine Regel auf von welcher kein Schriftsteller des Alterthums etwas gewusst hat!" See Engelmann for Cobet's "canon" and the rest of this amusing German explosion.

ὁ γενναῖος Ἡσιόδοσ τε καὶ Ὅμηρος. Honest, fine old Hesiod and Homer.

Β. ἄκρας μὲν τε φέρειν, etc. Hesiod, *Works and Days*, v. 230. Plato quotes more correctly than we should expect. He has only altered the number, ἄκρας, etc.

ὁ ἕτερος. Homer, *Od.* xix. 109.

ὥστε τευ. Of course part of the quotation.

θεουδής. There are, as is well-known, two interpretations resting on two etymologies. 1. God-like, θεουδής = θεο εἰδης. 2. God-fearing, θεουδής for θεός δ'εὐος, with metathesis of digamma. So Buttm., Nitzsch, Passow. Hesych. interprets it by θεοσεβής.

γ. ἀνέχῃσι. Maintains. The subjunctives are those of the Homeric simile. See Monro, *Hom. Gram.* § 283 (α.)

τίκτῃ δ' ἔμπεδα μῆλα. Here again there are doubts. 1. Ἐμπεδα is variously understood. (1.) as an adverb = ἔμπεδον. The use is not supported by parallels, but seems natural enough. (2.) as an adjective, (α.) in agreement, (β.) separate from μῆλα. 2. μῆλα is variously taken as (1.) sheep, (2.) fruit, and is variously constructed as (1.) nominative, (2.) accusative to τίκτῃ; in this case, a nominative being sought

and found in (i.) γαῖα, (ii.) δένδρεα. The combinations and permutations of these factors yield a variety of renderings. 1. Butcher and Lang, *ad* Hom. *Od.* l.l., "The sheep bring forth and fail not," and so J. here, "His sheep never fail to bear." 2. Merry *ad* Hom., "His sheep bear strong young." And so D. and V. here, "Strong are the young of his flocks." 3. L. and S., "(The trees) bear continual fruit." 4. Ameis, "The earth bears strong sheep." No. (1.) seems most natural if we venture so to take *ἐμπεδα* like *ἐμπεδον*. If this startles us, the next most natural surely is No. (2.).

ιχθῦς. Controverts the idea sometimes insisted on, that fish in the Homeric times was regarded as a *pis-aller* in the way of diet. Cp. note on *ιχθύσις ἐστία*, 404c.

Μουσαῖος, as his name, and that of the personages connected with him in legend imply, is only an eponymous hero. *Μουσαῖος* (from *Μοῦσα* = *Μονσα*, root *μεν, μον, ΜΑΝ*) is represented as the son of Eumolpus (*μολπή, μέλπω*) or of Antiphemus. No one will now, with Aldus and the elder Scaliger, ascribe to the morning of Greek song that poem of its latest sunset, "The loves of Hero and Leander," the work of some late grammarian of genius. See Symond's *Greek Poets*, ii. 358. Cp. *Ὀρφεύς*, the Greek form of the Indian Ribhu.

νεανικώτερα. "Splendidiora, magnificentiora." Stallb. Grander, J. *νεανικός*. 1. Simply youthful. 2. Fresh, vigorous, stalwart, flourishing. 3. High-spirited, gay, generous, dashing, insouciant, glorious. 4. Then, in a bad sense, overbearing, headstrong, swashing, swaggering. Cp. Dem. *de Cor.* 329, *ἐν τίσιν οὖν σὺ νεανίας καὶ πηνίκα λαμπρός*; and Ar. *Pol.* iv. 11, 11, *δημοκρατία ἡ νεανικωτάτη. νεανιεύεσθαι* goes through corresponding grades and shades of meaning. V. L. and S. Here the meaning seems to be glorious or extravagant, render "gorgeous."

εἰς Ἀΐδου, etc. "Plena sunt his beatorum gaudiis veterum poetarum carmina." Vide Hom. *Od.* xi. 601; Pind. *Nem.* i. 100; *Ol.* ii. 105; Horat. *Od.* iii. 3, 33; iv. 8, 27 *seq.*; Virg. *Aen.* vi. 637; *Georg.* i. 36,—Stallb., who also quotes from Plutarch's *Lucullus*, p. 199. 7, a pretty application of the *μέθη αἰώνιος* to Lucullus. We might add that the notion of a heaven of eating and drinking and sensual enjoyment is a very old and very universal one, to be traced first,

perhaps, in the animistic practice of burying food with the dead, still practised at Père la Chaise in the heart of Paris (see Tylor's *Anthropology*, ch. xiv. p. 351), and developing into these "more gorgeous notions" of the Greeks and Romans, into the Valhalla of Norse and the sensuous paradise of Mahommedan superstition, and leaving traces even in the more metaphorical language of mediaeval hymns. "Verily for the pious is a place of joy, gardens and vineyards, and fair girls, their mates, and a cup brimming over."—Koran ch. lxxviii. Cp. lv. and lvi. Preller, *Greek Mythol.* i. p. 645, edition 2.

δ. μακροτέρους ἀποτείνουσι. Literally, 'stretch out to an even greater length,' i.e., extend even farther. "Dehnen die Belohnungen noch weiter aus als diese," Eng. Stallb. here raises a somewhat subtle difficulty as to the exact shade of meaning—"Jam μέθη illa sive compotatio satis longa est, vocatur enim αἰώνιος." And what, he asks, can be longer than eternity? He thinks it necessary, therefore, to explain and render, "longius sermone extendunt, et copiosius celebrant." It has been suggested to me that the true reading may be ἀποτίνουσι.

μισθοὺς παρὰ θεῶν. God-given rewards. The construction with article would be, of course, more common, but as here without, is not uncommon. Cp. 378D, θεσμοὶ ὑπὸ νείεος, and for more parallels see Stallb. Here it is helped out by the verb ἀποτείνουσι.

παῖδας γὰρ παίδων. Plato no doubt has in his mind the original passage in Hesiod, *Works and Days*, 280, etc.,

ἄνδρὸς δ' ἐνὸρκου γενεῇ μετόπισθεν ἀμείνων,

and the well-known story told in Herod. vi. 86, about Glaucus, son of Epicydes, and the oracle given to him from Delphi, ending with the line just quoted. The Scholiast has already noted this. Cp. Psalm xxxvii. especially v. 22 et seqq.

εἰς πηλὸν...καὶ κοσκίνῳ ὕδωρ. Special allusion to Tantalus and to the Danaids, *Gorg.* 493B. For πηλὸν cp. Phaedo p. 69C; Cicero *ap. Lact.* iii. 19, 6, "sceleribus contaminatos in coeno iacere docuerunt"; Ar. *Ran.* 146, etc.

364A. ἕξ ἐνὸς στόματος. *Uno ore.*

εὐχερῶς. "Glibly," "prompte ac parate, facile ac libenter."
—St.

B. ἀγύρται, especially mendicant soothsayers who go round ἀγείροντες "collecting." The best commentary on such is to be found in the fragment of Ennius' Telamo. Cp. also Soph. O. T. 388, Aesch. Ag. 1195 and 1273.

C. εἶτε...ἐάν τε. Platonic laxity of consecution.

βλάψειν. Par. A has βλάψει, which might very well be kept, following on ἐθέλη. 'He shall (they say).' Βλάψειν, which, though found in at least one ms., has only the value of a correction, is preferred by the editors. Muretus conjectures βλάψαι. If we are to correct to the infinite βλάψειν, the future is regular after δύνανται, and so here after παρὰ σφίσι δύνاميς ἐστι. See Stallb.

ἐπαγωγαῖς. Spells, literally 'inducing spells.'

καταδέσμοις. Constraining spells, *defixiones magicae*. In *Laws*, p. 933A, we find the form καταδέσεις. Both mean the binding or laying of a hated enemy under a spell or charm, such as that laid by Vivien upon Merlin. The formulae of such charms were written on tablets. Specimens of such tablets are still extant. See Marquardt, *Rom. Alt.* iv. 135.

κακίας περὶ εὐπετείας ᾄδοντες. 'Singing of the facilities of vice.' The mss. here give διδόντες, which is interpreted in two ways, (1.) keeping the construction as above. Teaching or telling of the facilities of vice, "tradentes sive docentes," Ast. (2.) Taking περί with κακίας, with reference or regard to vice, attributing to it facilities, "indicio suo tribuentes," δεδόσθαι λέγοντες, Stallb. But neither of these seems very satisfactory, and as the correction involves a most infinitesimal change, ΔΙΑΟΝΤΕC, ΑΙΑΟΝΤΕC, a change of one stroke, this is probably a case where we should emend. The emendation was first suggested by Muretus. At the same time it must be noted that the use of ᾄδεν in such a sense is rare.

τὴν μὲν κακότητα. The verses come from Hesiod, *Works and Days*, 285-290. They are quoted again by Plato, *Laws* iv. 718E. ἰλαδόν, cp. "in battalions," *Hamlet* iv. 5, 78.

D. παραγωγῆς, diversion. The construction is a rare one, L. and S. give parallels only from Appian. Make H. the witness of, adduce the testimony of H., literally, put into the witness box.

μαρτύρονται. Here again a slight Platonic anacoluthon. After ᾄδοντες, strictly speaking, a participle would follow.

λιστοὶ δέ τε. The verses come from Hom. *Il.* ix. 497. Par. A has, in first hand, λιστοὶ δὲ στρεπτοὶ τε; in second, λιστοὶ δὲ στρεπτοὶ δέ τε. Both adjectives can hardly be right. Which then is to go? λιστοὶ may be a gloss; on the other hand, στρεπτοὶ may have been introduced from a reference to the text of Homer. Anyhow we must notice that we cannot settle the text of Plato by referring to Homer, or of Homer by appealing to Plato. For an examination of Plato's quotations *seriatim* shows that Plato hardly ever quotes quite exactly. Small variations are not the exception, but the rule. Crucial instances of Plato's manner of quotation will be found in book iii. 389E, where two passages coming from two separate books are combined into one quotation; or again, p. 405E, where, in telling the story of the doctoring of Eurypylus, Plato confuses it with that of Machaon by Hecamede, although Plato himself quotes it again, and quite correctly, in the *Ion.* p. 538B. The same laxity of quotation is to be found in Thucydides, in Hippocrates, in Xenophon, in the Attic orators, in Aristotle, perhaps we may say in ancient authors generally. A notable instance are the quotations from the Old in the New Testament. The ancients probably quoted from memory, to "verify one's references" being mechanically very difficult, or practically impossible. There were, of course, in Plato's time a variety of editions of Homer current in the Greek world, notably the private and public editions—αἱ κατὰ ἄνδρα, αἱ κατὰ πόλεις. Like the prayer books and uses of Sarum and York, there was the Homer of Marseilles, and the Homer of Chios, the Homer of Sinope, the Homer of Argos, and there were better and worse editions—αἱ χαριέστεραι, αἱ εἰκαϊότεραι, αἱ κοιναί, αἱ δημωδεῖς. Still this probably had not much to do with the variations of quotations which are too chronic and too inconsistent to be explained by reference to these editions. Thus Aristotle possessed a famous Homer, ἡ ἐκ νάρθηκος, though his many interests and mass of knowledge apparently prevented him from quoting correctly. The quotations of Plato then may perhaps be compared to ordinary *memoriter* quotations from Shakespeare or the Bible, where everyone knows how difficult it is to quote absolutely correctly. In the latter case, we have a still further parallel supplied by the difference between the Bible and Prayer Book Psalms. The new version will complicate matters still further. On the question of Plato and Homer, see La Roche, *Hom. Text Critik.*, p. 32.

He remarks that Plato tends to Atticize Homer in quoting him, a natural tendency.

Ε. ἐγγόνων. If a distinction is to be pressed, ἐγγονοι seems to mean rather offspring, descendants, ἔκγονοι, sons. But see Stallb. Cp. also Shilleto *ad Dem. de F. L.*, p. 356, § 53, where he says of the distinction, "In antiquis an obtineat parum perspectum est."

παιδιᾶς ἡδονῶν. So mss. If we keep both, we may make either genitive qualifying. (1.) The pleasures of play or of holydaying, *oblectamenta ludorum*, i.e., of the games instituted on solemn, high, and holy days.—Ast. So Engel., *Ergötzlichkeiten des Spieles*, referring the games to the mysteries. (2.) The pastime, i.e., the enjoyment of pleasure. The difficulty and awkwardness of the expression leads Madvig to excise ἡδονῶν, and Lennep to insert a καί.

365A. τελετάς. Initiations.

τί οἰόμεθα ψυχὰς ποιεῖν. *ψυχὰς* might be either subject or object. (1.) What do the souls of our young men do? (2.) What does it make of the souls of our young men?

εὐφρεῖς καὶ ἱκανοί. Clever and capable.

ἐπιπτόμενοι. According to D. and V., 'flitting from this to that, like birds.' J. makes the metaphor from *bees*, which surely suits best with συλλογίσασθαι,

"And gathers honey all the day
From every opening flower."—Dr. Watts.

Β. πότερον δίκᾱ, etc. Bergk, *Pind. Frag.* 197, gives a somewhat fuller form

πότερον δίκᾱ τείχος ὕψιον
ἢ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν
δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

θεσπέσιος. Unspeakable. 'Of pleasures untold.'

Γ. ἐπειδὴ τὸ δοκεῖν, ὡς...οἱ σοφοί. The *σοφός* here is Simonides of Ceos. *Frag.* 76, Bergk, τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται. The words are preserved as those of Simonides by the Scholiast on Eur. *Or.* v. 236, but in a form worth quoting and noticing, as showing the corruption of texts. The Scholiast gives τὸ δοκεῖν καὶ τὰ μάλα θεία βιάται, an instance of *Prava verborum separatio*. See Madvig, *Adv. Crit.*, Introduction.

Plato's words here, of course, supply the emendation—
TAMAAAΘEIA B to TANAAAΘEIA NB.

πρόθυρα μὲν καὶ σχῆμα, κ.τ.λ. πρόθυρα, plural, by way of porticoes, vestibules, *i.e.*, as a frontage to the world. “σχῆμα, idem quod alibi προσχῆμα,” Stallb. The word which means shape, form (literally, haviour, habit—*ἔχω*, *σχ*), is used naturally enough in the sense of mere outward shape, form; so show, appearance, pretence. Thus Thuc. 8. 89, ἦν δὲ τοῦτο μὲν σχῆμα πολιτικὸν τοῦ λόγου αὐτοῖς, κατ’ *ιδίας* δὲ... and Plat. *Epîn.* 989C, οὐ σχήμασιν ἀλλ’ ἀληθείᾳ. As an example from late Greek we may quote the famous and striking παράγει γὰρ τὸ σχῆμα κόσμου τούτου, “For the fashion of this world passeth away.”—St. Paul’s Ep. ad Cor. i. 7, 31.

σκιαγραφία. A picture, here a general word. The exact meaning of σκιαγράφος, σκιαγραφεῖν, σκιαγραφία, seems to have been, literally, to draw with shadow, so, to draw so as to produce perspective and illusion, not merely to draw in the flat, but afterwards it came to be simply to draw, to sketch or adumbrate roughly. Render then—for frontage and outward show, I must paint all around myself (in a circle) a picture of virtue.

τὴν δὲ τοῦ σοφωτάτου Ἀρχ. ἀλώπεκα. The fox of that prince of sages Archilochus. There is evidently an illusion to some well-known passage in Archilochus’ works, which would at once occur to a Platonic hearer. We, however, cannot say definitely what it was. Archilochus appears to have frequently introduced the fox in his satiric writings, and there are two fragments extant which preserve such introductions. 1. The story of the fox and the eagle, Bergk, 86. 2. That of the fox and the ape, Bergk, 89. In this latter the κερδαλέη ἀλώπηξ occurs, and this may have been the story alluded to, but the fable is not completed, and we have nothing which would explain the meaning of ἐλκτέον ἐξόπισθεν. We may, however, perhaps say what it does not mean. (1.) The use of the phrase κερδαλέη ἀλώπηξ by Archilochus seems to show, what indeed we should expect, that the fox itself is meant, and that, therefore, Ruhnken, Ast., and Stallb., are all wrong in saying that the fox’s skin is meant, “Nam ἀλώπηξ dicitur pro pelle vulpina, ut λεών pro pelle leonina,” and that the meaning is *not* “we must trail behind us a fox’s

skin, gainful and tricky." (2.) On the other hand we must equally beware of Schleiermacher, who, forcibly continuing the metaphor from *πρόθυρα*, renders, "But Archilochus the all wise's fox I must drag behind," *i.e.*, must drag round, and let in at the back door, *zur Hinterthüre hereinlassen!!* What Plato says is, The fox, to use Archilochus' phrase, must come trailing behind, meaning probably not that a physical fox is to be dragged behind, but that the foxy element, the fox in ourselves is to be kept in concealment, in the background, in the rear. Such a use is natural enough in any language, whether *ἀλώπηξ* here or Persius *Sat.* v. 117, "*astutam vapido servas sub pectore vulpem,*" or Tennyson's

"Move upwards working out the brute,
And let the *ape* and *tiger* die."

D. ταύτη ἰτέον, ὡς τὰ ἔχνη τῶν λόγων φέρει. Following the track of the arguments. For the venatory metaphor, cp. iv. 432c.

ξυνωμοσίας, ἐταιρείας συνάξομεν. The best comment on these secret societies and clubs is to be found in the famous chapter of Thucydides, book iii. ch. 82, *τολμὰ γὰρ ἀλόγιστος ἀνδρεία φιλέταιρος ἐνομίσθη*, and *infra*, *προβουλεύσας δὲ ὅπως μηδὲν αὐτῶν δεήσει τῆς τε ἐταιρίας διαλυτῆς καὶ τοὺς ἐναντίους ἐκπεπληγμένους*.

εἰ μὲν μὴ εἰσὶν ἢ μηδὲν αὐτοῖς τῶν ἀνθρωπίνων μέλει. These two alternative positions were adopted by many of the sophists and philosophers. The second is forcibly expressed by Ennius in the *Telamo*—

"Ego deum genus esse semper dixi et dicam caelitum,
sed eos non curare opinor, quid agat humanum genus :
nam si curant bene bonis sit, male malis, quod nunc abest,"—

Ennius taking it doubtless from the Epicureans, one of whose chief tenets was the "security" of the gods. Cp. Horace, *Sat.* i. 5. 100,

"Credat Judaeus Apella,
Non ego : namque deos didici securum agere ævum."

Lucretius, vi. 58,

"Nam bene qui didicere deos securum agere ævum."

καὶ ἡμῖν ἀμελητέον τοῦ λανθάνειν. This is Baiter's correction. Par. A gives *καὶ ἡμῖν μελητέον*, which might stand, if

we read οὐκ οὖν with a note of interrogation. One ms., Par. D, has οὐ μελητέον, and several τι καὶ ἡμῖν μελητέον. These have the value of corrections, and Stallb. adopts the latter.

ἐκ τε τῶν λόγων. From talk, "ex multorum sermonibus."—Fic. But from traditions, D. & V. and J.

E. εὐχολαῖς ἀγανῆσι. Cp. *supra*, 364D.

ἀπὸ τῶν ἀδικημάτων. 'Out of their ill-gotten gains.' Possibly however, simply, after, upon their injustice.

366A. καὶ λισσόμενοι, etc. "Extrema verba, quae habent notabilem participiorum concursum, si jungenda sunt; καὶ λισσόμενοι, πείθοντες αὐτοὺς ἀξήμοι ἀπαλλάξομεν, ὑπερβαίνοντες καὶ ἀμαρτάνοντες."—Stallb.

αἱ τελεταί. Initiations (at the mysteries).

μέγα δύνανται. The words μέγα δύνανται, curiously enough, are omitted in the best ms., Par. A, which thus leaves the substantives without any verb. The consensus of the next best ΘΞΠ, however, seems to show that this is only an accident, proving the fallibility of Par. A. It would be barely possible to render "But (there are) the initiations and absolving gods," and pronounce μέγα δύνανται a correction or gloss. As Stallb. points out, we need not, because Par. A fails us, join with Hermann in a wild burst of emendatory invention. "Nodum in scirpo quaesivit Hermannus, qui . . . totum locum suo Marte ita refinxit, ἀλλ' ὡφελήσουσιν ἀγνιζόμενοι αἱ τελεταί καὶ οἱ λύσιοι θεοί."

οἱ λύσιοι θεοί. Releasing or absolving deities. Intercessors in heaven. Gods to whom offerings were made for the sake of expiating sin, especially those connected with the mysteries. Λύσιος, an epithet of Bacchus, Pind. *Fr.* 248, Bergk, etc. 'Atoning deities,' Jowett.

αἱ μέγισται πόλεις. By their practice, by holding national festivals and services of expiation, *e.g.*, the Athenians and Epimenides, Grote, part I. ch. i.; part II. ch. x., *sub fin.*

B. πράξομεν κατὰ νοῦν. We shall fare to our mind, to our liking.

ἄκρων. *V. supra*, 360E with note, and *infra*, 405A, 459B, 499C.

C. τίς μηχανή ἐθέλειν τιμᾶν. The construction is somewhat *ad sensum*. What is to make? what means is there (to get)?

οὐδεμία ἐστὶ μηχανή, is used in a somewhat similar way with ὅπως οὐ, μὴ οὐ, τὸ μὴ, by Herodotus. A closer parallel, Plat. *Phaed.* 72D, τίς μηχανή μὴ οὐχί;

ὥς δὴ τοι εἴ τις. 'Since, indeed, though a man is able to prove what we have been saying false, yet still he makes much allowance for, and is not angry with, the unjust, but knows that unless, etc.' ὡς = *nam*, δὴ, *nimirum*, τοι, *confirmandi vel asseverandi vi positum*, Stallb.

θεία φύσει. Cp. vi. 492E, θεῖον μέντοι κατὰ τὴν παροιμίαν ἐξαιρώμεν λόγου, and the famous Aristotelian passages, *Eth. Nic.* vii. 1, etc.

D. ψέγει, scil. ἕκαστος, supplied out of οὐδεὶς. Here again a construction *ad sensum*. No one is willingly just but (every one) blames.

E. ἐν ἰδίῳ λόγῳ. 'In prose; in the language of private life.' The usage of the adjective, though natural enough, does not seem to be found elsewhere. The adverb ἰδίᾳ we have already had, 363E, ἰδίᾳ τε καὶ ὑπὸ ποιητῶν.

367A. μεταστρέφοντες φορτικῶς. 'Grossly perverting.'

B. κατατείνας. 'Cum contentione,' 'with emphasis.' Cp. *supra*, 358D.

τὰς ἀληθείς. Scil. δόξας. 'The true reputations.'

C. τῶν τε ἀποβαινόντων...πολὺ δὲ μᾶλλον. "Saepenumero δέ post τε infertur, ubi alterum orationis membrum plus ponderis habet atque gravitatis."—Stallb. Cp. iii. 394C, ἐν τε τῇ τῶν ἐπῶν ποιήσει, πολλαχοῦ δὲ καὶ ἄλλοθι.

D. γόνιμα. 'Genuine,' so J. 'Real and natural and not merely conventional goods.' L. and S. seem however to make γόνιμα govern ἀγαθά, all else that is productive of good things? See *sub voc.*

δ αὐτὴ δι' αὐτὴν τὸν ἔχοντα ὀνίνησι. 'But praise this in justice, namely how it of its own intrinsic nature benefits the possessor of it, whereas injustice harms him.' ὁ cognate acc. καὶ ἀδικία βλάπτει, condensed construction.

368A. ἐκείνου τοῦ ἀνδρός. 'Sons of that best of men, 'Ἀρίστων,' with a play on the name. Stallb. with super-subtlety insists that the words mean rather "children of the philosopher," *v. ad loc.*, and cp. *Phileb.* p. 36D. Evidently, however, Socrates plays on both 'Ἀρίστων and θεῖον.

τὴν Μεγαροῦ μάχην. This can hardly have been the famous battle mentioned by Thuc. i. 105, which took place B.C. 457, for Plato himself was not born till 429, and Glaucon and Adeimantus are his younger brothers. But on the ground of this chronological difficulty to start the theory that they were really not Plato's brothers but his uncles, or again to change *εὐδοκίμησαντας* into *εὐδοκίμησαντος*, and make it refer to *Ἀρίστων*, thereby robbing the lines of their occasion and point, is surely to indulge a most futile ingenuity. Athens was at feud with Megara till the end of the Peloponnesian War, B.C. 404. Cp. Introduction, date of *Republic*.

παῖδες Ἀρίστωνος. Schleiermacher conjectures, what is of course mere conjecture, but is very probable, that the *ἐραστής* who wrote these lines was Socrates' own notorious pupil, the handsome Critias, who is known to have written elegiac verse.

θεῖον πεπόνθατε. 'For verily this is a divine trait of yours.' Cp. *ὕκόν πάσχει*, Xen. *Mem.* i. 2. 30.

B. *χρήσωμαι* of A¹ is also grammatically better than *χρήσομαι* of the inferior mss. See Stallb. *ad Gorg.* p. 521c.

C. *ἀπαγορεύειν*. 'To cry off, to faint and fail.' Cf. *supra*, p. 357A, *τὴν ἀπόρρησιν*, with note, and *infra*, viii. p. 568D, *ἀπαγορεύει αὐτῶν ἡ τιμὴ ὥσπερ ὑπὸ ἄσθματος ἀδυνατοῦσα πορεύεσθαι*.

D. *ὅτανπερ ἂν εἰ*. "Ad *ὅτανπερ ἂν* intell. *ἐποιησάμεθα* quod omittitur eadem ratione qua in formula *ὥσπερ ἂν εἰ*."—Stallb.

ἔρμαιον. 'A great piece of luck.' Hermes the god of finding. See the lexicons.

E. *ῥᾶων καταμαθεῖν*. 'Easier to apprehend.' This use of the active infinitive, exactly like both the English and the German idiom, is the regular one in Greek. Goodwin, *M. T.* § 93. 2. A good instance is *Λόγος δυνατός κατανοῆσαι*, a speech possible to understand.

369A. *γίγνομένην...γενομένου*. The change of tenses has a very nice effect. 'If we were to observe a state in process of being born.' Then when it had been born, "had come into being, etc." The beautiful nicety of the Greek participles in this use is most graphically illustrated in that most affecting of passages the death of Socrates. *Ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα*.—*Phaedo*, 117c.

B. μὴ ἄλλως ποίει. See note on book i., p. 328A.

Γίγνεται τοῖνον. With the account of the genesis of the state here commentators naturally compare Aristotle's account, no doubt suggested in part by it. *Ar. Pol.* i. 1. 2, etc., and iv. 4. We have of course to distinguish between what may be called the Logical or Philosophical reason of the genesis of society and the Historical reason. For the latter we must go to the actual history of primitive man, and to such authors as Tylor and Lubbock, Bagehot and Maine.

C. παραλαμβάνων ἄλλος ἄλλον, ἀγείραντες, ἐθέμεθα. In this very Platonic sentence we have a good instance of the so-called Nominativus pendens, showing what it really is, viz., an easily intelligible anacoluthon. If other instances are wanted see *Aesch. P. V.* 200, and *Soph. Ant.* 260, *Eur. Bacch.* 1131. 2.

D. ἄλλο τι γεωργὸς μὲν εἷς. 'Is it not true that one will be a husbandman, etc.?' ἄλλο τι is constantly thus used *per ellipsin*, instead of ἄλλο τι ἢ, the fuller construction. Cp. 337C, ἄλλο τι οὖν, καὶ σὺν οὕτω ποιήσεις; *Riddell, Digest.* § 22.

ἡ ἀναγκαιοτάτη πόλις. 'The barest possible city. The minimum that will still be a city.' For this very expressive use of ἀναγκαῖος, cp. *Thuc.* i. 90, τὸ ἀναγκαιοτάτον ὕψος, the minimum sufficient height; and *Dem.* 269, 14, αὐτὰ τὰ ἀναγκαιοτάτ' εἰπεῖν, to give the barest statement of facts (that will suffice). We have here stated in so many words the great principle of the Division of Labour, so graphically insisted on by Adam Smith as the beginning of political economy. As will appear Plato makes it the basis also of moral economy.

370C. μὴ ἐν παρέργου μέρει. 'Not by way of a secondary matter.' Cp. p. 347A, ἐν μισθοῦ μέρει.

σχολήν (τῶν ἄλλων). See note at end of Book I.

σμινύη. Schol. σκαφίον (i.e., σκαφεῖον, a shovel?) τινὲς δὲ ἀξίνην ἐκ τοῦ ἐτέρου μέρους δικελλοειδῆ, an axe with one side like a spade, i.e., a mattock.

D. συχρὸν. 'Crowded.' See note on 376D, *infra*.

νομέας. νομεύς, the general word, 'herdsman,' including βούκολος neatherd, ποιμήν shepherd, etc.

E. πρὸς τὰς ἀγωγὰς. 'For purposes of draught.'

ὁ διάκονος. 'The agent,' probably connected with διάκτορος, διώκω. The old derivation was one of the amusingly naïve but untenable ones, from διά and κόνις.

371A. κενὸς ἄπεισι. As Ast. points out "to return empty-handed" is a sort of proverbial phrase. He compares *Il.* ii. 298, ἀλλὰ καὶ ἔμπηξ || Αἰσχρόν τοι δηρόν τε μένειν κενέον τε νέεσθαι. Cp. *Il.* iv. 181, *Od.* x. 42, Herod. i. 73. A good instance is Soph. *Tr.* 495, κενὸν γὰρ οὐ δίκαιά σε || χωρεῖν προσελθόνθ' ὥδε σὺν πολλῷ στόλῳ.

ὅσα ἐκείνοις ὧν ἂν δέωνται. ὧν masc. : but they must make them such and in such quantity as may suit those of whom they stand in need, i.e., from whom they want anything. The expression however is very awkward, even if we recognize what Stallb. calls its "admirabilis breviloquentia." It would be much simpler to suppose that ὅσα conceals ἴσα, and so to write either οἷα καὶ ἴσα, or possibly οἷα καὶ ὅσα ἴσα and take ἐκείνοις and ὧν as neuter.

B. νόμισμα ξύμβολον τῆς ἀλλαγῆς. 'A currency to use as a token, for the sake of exchange.' The nature of money, valuable as a token, apart from the intrinsic value of the metal, another of the disputed discoveries of political economy, is perfectly understood by Plato as by Aristotle, see *Ethics*, v. 52c. Νόμισμα (νομίζω) etymologically of course means just this, "a currency."

C. ἀργήσῃ τῆς αὐτοῦ δημιουργίας. 'He'll be idle, he'll lose time from his own work.'

ἀχρεῖοι, etc. The well-known attitude of Greek society, essentially aristocratic toward trade. Plato however was capable of rising above the prejudice which he here perhaps only playfully endorses. Cp. *Laws*, 918.

D. ἀλλάσασθαι, mid., to get or take in exchange. διαλλάττειν, to give in exchange.

κάπηλοι, ἔμποροι. The distinction here is between sedentary shop or stall-keepers and travelling traders, as also in *Sophist.* 223D, ἡ μὲν κατὰ πόλιν ἀλλαγὴ...καπηλικὴ προσαγορεύεται, τὸ δὲ ἐξ ἄλλης εἰς ἄλλην πόλιν διαλλαττόμενον ὡνῇ καὶ πράσει ἐμπορικὴ. Sometimes the distinction is rather between the retail trader, κάπηλος, and the wholesale, ἔμπορος, *Prot.* 313D, or the manufacturer, αὐτοπωλῆς, *Politicus*, 260c.

372A. γυμνοί. 'With coats off.'

B. **μάζας γενναίας**, well translated by J., 'noble puddings.' On *γενναίος*, see note on *γενναίαν εὐθήειαν*, 348D, *supra*.

παραβαλλόμενοι. *παραβάλλεσθαι* is specially used of flinging food to animals. Cp. *ἐχόρταζες ἡνδρα*, D.

ἐπὶ καλάμον. 'On cane or reed (i.e., matting).'

ἐπιπίνοντες. 'Drinking after it, to wash it down.' τοῦ οἴνου, some wine (partitive). So L. & S., comparing *ἐπινιπτρίς κύλιξ*, a grace cup. It is true *ἐπιπίνειν* is often used of one person only and in this sense, e.g., Hom. *Od.* ix. 297, *κρε' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων*, and the famous passage in the *Ethics*, Ar. *Eth. Nic.* vii. 2. 10, *ὅταν τὸ ὕδωρ πνίγη τι δεῖ ἐπιπίνειν*; but it has been suggested to me by my friend Mr. Moor that in such passages as this the force of *ἐπὶ* may rather be, in succession, i.e., drinking round. Cp. the well-known *ἐπάρξασθαι δεπάεσσι*, *Od.* xviii. 418, etc., and *ἐπισταδόν*, *Od.* xiii. 54, xviii. 425, etc., also *ἐπαμβίβειν*. It may be noted that Pollux states that *ἐπινιπτρίς* and *μετανιπτρίς* are synonymous, Poll. vi. 51.

C. **εὐλαβούμενοι πενίαν ἢ πόλεμον**. 'Begetting children enough to keep up the state, but not too many so as to overpopulate it' (with a true Malthusianism).

ὄψου. A relish.

τραγήματα. A dessert. The Scholiast says, *τραγήματα παρὰ Λάκωσι τὰ παρ' ἡμῖν τρωγάλια*. Apparently the fact is that *τραγήματα* is the older word. See L. and S., *sub voc.*

ἐρεβινθων καὶ κυάμων. "This was a common dessert among the Greeks, both eaten raw or parched in the fire." Cp. Theocr. *Idyll.* 17. 65 [Gray]. The *locus classicus* is Athenaeus, ii. 54, etc.

σποδιοῦσι. 'They will roast,' in the *σποδός*, or ashes.

D. **ἐχόρταζες** (used advisedly). 'How would you have foddered the swine otherwise than this?'

E. **φλεγμαίνουσιν πόλιν**. A fevered city.

373A. **καὶ θυμιάματα καὶ ἑταῖραι καὶ πέμματα**. Such is Plato's language if the mss. are to be trusted. The collocation is perhaps bizarre, but is probably intentionally so. Nietzsche was the first to find it so unusual as to be impossible and to require correction. "En hetaeras inter suffimenta et bellaria positas. Quam rationem esse intolerabilem verissime perspexit G. W. Nitschius"—Stallb. But even Stallb. thinks that Nietzsche's remedy is worse than the disease. It is to read ἀθῆραι. But, as Eng. points out, this is far too special a

word, and moreover a special word specially unsuitable here. *ἀθάρη* or *ἀθάρα* is "wheaten porridge," in the words of Pollux. vi. 62, *ἔτνος ἐκ πυροῦ*. Engelm. quotes a number of passages to the same effect. As such it would not be any very highly spiced or dainty dish, nor does it appear as such. On the contrary the doctor Dioscorides recommends it as *παιδίοις ἀρμόδιον*, suitable for children. In Ar. *Plut.* 673 it appears as the food of a little old woman, *γῤῥαδίον*, and the Scholiast there remarks, "Old women who have lost their teeth for the most part feed on *ἀθάρα*, and therefore it is that they dedicated an offering of *ἀθάρα* to Aesculapius." The other suggestions are equally unhappy. Madvig suggests *ἐσχαρίται*, bread baked on the hearth, "panes delicati," quite out of keeping here. Richter *ἐραῖα*. Stallbaum himself in his eagerness to correct flings grammar to the winds, "*suspicio potius legendum esse, καὶ θυμιάματα καὶ ἕτερα πέμματα,*" καὶ ἕτερα being as he says the same as καὶ ἄλλα. In support of this astounding statement he can only quote a passage from Hesiod. *Theog.* 367, *τόσσοι δ' αἰθ' ἕτεροι ποταμοὶ καναχηδὺ ῥέοντες*, no help at all, and a passage from Demosth. 644. 17, where we find *τρίτον δ' ἕτερον δικαστήριον πρὸς τοῦτοις*. So supported he does not hesitate to explain the καὶ before *πέμματα* as an insertion due to mistake. But the fact is, the passage, as both the Zurich edition and Engelm. have the sense to see, requires no correction. The order of the whole is purposely confused, even omitting *ἐταῖραι* we pass from *ῥῥα* to *θυμιάματα* and back to *πέμματα*. Curiously enough Nitzsch suggests and Stallb. adopts, equally unnecessarily, another emendation to get rid of the same word *ἐταῖραι* in another passage in this work, p. 573D, *καὶ κῶμοι καὶ θάλειαι καὶ ἐταῖραι*. For a general parallel see Ar. *Ach.* 1091.

καὶ τὴν ποικιλίαν. We are here met by another textual difficulty. These three words are not found in Par. A, nor in some of the other better mss., and Hermann pronounced them to be "the interpolation of a half-learned grammarian, who did not know that *ζωγραφία* could be used of garments," i.e., ornamentation of garments. Cp. Wüstemann *ad Theocr.* xv. 81. Those who keep the word mostly understand it as "embroidery," as J. and Eng., but Stallb. is very subtle, and thinks he strengthens the case for *ποικιλίαν* by taking it "*latissimo sensu,*" and rendering it "*omnisque artis varietas.*"

B. ἃ οὐκέτι = τούτων ἃ. Platonic construction *ad sensum* carried on into *θηρευταί*. Stallb. compares a variety of passages, but there is no need to seek parallels.

θηρευταί. The same sort of unwillingness or incapacity to follow Plato in his purposely haphazard and miscellaneous enumeration, which condemned *ἐταῖραι* above, has led the great Platonist Ast. here into the extreme of supersubtle absurdity. He thinks *θηρευταί*, hunters, is not to be taken literally, but as meaning all this, "Eos omnes qui non ipsum verum et pulchrum sectentur, sed horum simulacris quibusdam multitudinis sensibus blandiantur eiusque gratiam ac laudem aucupentur." Stallbaum says ponderously of this rigmarole, "Quem vocis usum vellem vir egregius similium exemplorum comparatione demonstrasset." Plato's meaning is as plain as a pikestaff, "and hunters of all kinds," "hunters all and sundry"; as Eng. well puts it, "alle Jäger sammt und sonders ohne Ausnahme."

ἐργολάβοι. 'Contractors,' a general word, as Suidas shows, *ἐργολαβός*, ὁ ὑπὲρ τινων ἔργων μισθὸν λαμβάνων καὶ ἔχων τοὺς συνεργαζομένους; but like "undertakers" one which came to be usually employed in a special sense, viz., "theatrical contractors," Suid., τοὺς περὶ τὴν σκηνὴν ἐργολάβους. See Stallb. on *Apol.* p. 26E. Cp. Engelm.

C. κομμωτριῶν. 'Lady's maids.' The Scholiast has an amusing note. He says *κόμμι* (gum) is the name for the exudation of trees, a kind of tear (*δάκρυον*) which oozes out moist, which the *κομμώτραι* use for ladies' hair to prevent it spreading abroad, and to make it keep in the shape they wish. And so they get their name from this *κόμμι*, and their art is called *κομμωτική*.

ἔδεται, fut., shall eat, is to eat. "No fact is better established than that *ἔδομαι*, not *ἐδοῦμαι*, was the Attic future of *ἐσθίω*," Rutherford, *New Phryn.* p. 92.

374A. τοῖς ἐπιοῦσιν. 'The invader.'

B. ἀλλ' ἄρα. 'But, I take it.'

C. πεττευτικός, see note on *πεττεία*, 333A.

κυβευτικός. 'A dicer.' But it is implied here that the element of *skill* in the game was large.

D. πολλοῦ γὰρ ἂν. 'If it were so, then the tools would have been invaluable.'

E. ὅσον γ' ἂν δύναμις παρέικη, so far as our powers allow. The comparison of the φύλαξ to the σκύλαξ, made *more Platonic*, apparently quite incidentally, becomes the occasion of our passing to a most important analysis, and ultimately introduces the whole Platonic system of education, resting on the whole Platonic psychology.

375A. τὸ ποῖον λέγεις; ποῖος, expressing surprise, v. L. & S. *sub voc.* Like the German *was für*. Cp. ποῖ' ἐπεκτησάμην, 330B. Sometimes expresses contempt also. Riddell, *Digest*. § 319B.

διωκάθειν. On these forms, see Elmsley, *Eur. Med.* 86.

ἀνδρείος εἶναι ἐθελήσει. Will he (readily) be. The expression is more than a mere future, and ἐθελήσει is more than a mere auxiliary. Still we see here how a future is formed, possibly even how the future with θα of modern Greek (e.g., θα ὑπάγω σημέρον, I shall go to-day) was formed, if this θα really represents ἐθέλειν. There are however, of course, rival explanations of this θα. See Vincent and Dickson, *Handbook to Modern Greek*, § 68, with note, and Geldart, *Modern Greek Language*. On meaning of ἐθέλω, see *infra*, note on iv. p. 436B and 437B.

C. σφᾶς διολέσαι. 'To destroy their own people.'

376A. κομψόν γε τὸ πάθος. 'This is a charming or pretty trait in his nature.' The Scholiast has a good note here—κομψόν νῦν τὸ σπουδαῖον καὶ ἀγαθόν, σημαίνει δὲ καὶ τὸ πανοῦργον καὶ ἀπατητικόν καὶ πιθανόν καὶ τεχνικόν καὶ ἀστεῖον καὶ περιλάλον.

B. ὄψιν. 'The appearance of friend or foe,' D. and V., so *Erscheinung*, Eng. The face, J. Like "visus" or "sight," the word ὄψις has a natural ambiguity. Stallb. quotes a lexical fragment, ὄψις καὶ ἡ πρόσοψις, καὶ ἡ ὁρατικὴ δύναμις καὶ ὄψις τὸ θεαθέν. For the use here cp. Thuc. 7. 44.

C. φιλόσοφος...ἔσται. 'Will prove to be.' Goodwin, *M. T.* § 25, note 3.

D. ἡ συχνὸν διεξιόμεν. 'That we mayn't pass over an important discussion or enter upon a tedious one.' We have here a natural, but not the most common usage of συχνός. The range of the word is interesting. συχνός, if not corrupted from συνεχής, at least derived from σύν (L. & S.), its simplest meaning is (1) long, συχνός χρόνος, a long time, Hdt. viii. 52, and often, μάλα συχνός λόγος, *Theaet.* 185E, then (2) tedious,

συχνή πραγμάτεια, Dem. 1242. 2, and here, (3a) many, and (3b), like Latin *frequens*, populous, *e.g.*, 371 *supra*, (4) great and so difficult. But see L. & S. s. v. The settlement of the meaning is important, as Stallb. asserts it to mean “*materia disputandi densa, spissa, non distincta ideoque confusa temere atque mixta*,” and the mss. are perplexed, some giving ἵνα ἡ ἐώμεν συχρὸν λόγον ἢ ἱκανὸν διεξιῶμεν. There is certainly a difficulty about the word here. Herwerden proposes ἡ ΟΥΧ ἱκαNON, but the repetition is frigid.

μυθολογοῦντες. ‘Story-telling. Let us pass a leisure hour in story-telling.’

Ε. μουσικῆς δ’, εἶπον, τίθης λόγους, ἢ οὐ; ‘And as part of music do you put literature or not?’ εἶπον here is the reading (found in some mss. and Euseb.), one letter alone changed, of Ast. for εἰπών of the best mss. Schneider defends εἰπών, rendering, “And as part of music when you said (music) do you put,” etc. But on the whole it seems more likely that one half vowel has been slipped by the copyists than that Plato wrote in this way. The point is a very minute one, but interesting as an example.

377A. ἀρχὴ παντὸς ἔργου μέγιστον, Well begun is half done. C’est le premier pas qui coûte. The proverb is a natural one, and no doubt of universal and immemorial prevalence. The stock Greek form is ἀρχὴ ἥμισυ παντός.

c. ἐπιστατητέον. Obviously better than ἐπιστατέον. We must supervise, have a censorship of.

ὃν μὲν ἂν καλὸν ποιήσωσιν. A very nice instance of Platonic construction *ad sensum*. The word μῦθον has to be got out of μυθοποιῶς, but it supplies itself naturally in the train of thought.

ἐγκριτέον. ‘We must accept (in our canon), or pass in.’ ἐγκρίνειν, a regular expression for to admit after and by test. *e.g.*, ἐγκρίνειν εἰς τὴν γερονσίαν, to enrol in the senate. Hence οἱ ἐγκεκριμένοι were the classic authors, those admitted to the Alexandrine canon, stamped, so to speak, with the imprimatur.

ἀποκριτέον. ‘We must reject or expurgate.’

Ε. εἰκάξῃ κακῶς. ‘Makes a bad representation of.’

μηδὲν ὅμοιον. μηδέν, carrying on the supposition, “which should not be at all like.”

οὐ καλῶς ἐψεύσατο. 'It's not a pretty fiction.' It's a lie and an ugly lie.

Οὐρανός. The story, barbarous enough, will be found in Hesiod, *Theog.* 154, 178. Cp. Euthyphro, p. 5E. Various rationalizations and reconciliations of this and similar prehistoric mythical horrors have been attempted by comparative philologists. For the most recent criticisms see the sparkling essay in Lang's *Culture and Myth*, p. 45. On the form of the genitive, *υἱός*, not *υἱού*, see Rutherford, *N.P.*, p. 142.

378A. δι' ἀπορρήτων ὡς ὀλιγίστους. 'That as few as possible should hear it, and those only under a vow of secrecy, and after sacrificing not a (common) pig but some great and impossible sacrifice, that so as few as possible might come to hear it.'

χοῖρον. A pig was commonly sacrificed before initiation at the Eleusinian mysteries. Cp. Ar. *Pax.* 374,

ἐς χοιρίδιόν μοί νυν δάνεισον τρεῖς δραχμάς,
δεῖ γὰρ μνηθῆναί με πρὶν τεθνηκέναι,

and the well-known passage, *Ach.* 747.

ὅπως συνέβη. 'In order that so it might happen.' The peculiar usage of the secondary tenses of the indicative with the final particles *ἵνα*, *ὥς*, or *ὅπως*, belongs to cases where the attaining of the result would have conceivably depended on the fulfilment of some conditions in the past, in point of fact never fulfilled, and now incapable of fulfilment. The most often quoted instances are perhaps the two which occur together in *Soph. O. T.* 1387, *et seqq.*,

οὐκ ἂν ἐσχόμην
τὸ μάποκλῆσαι τοῦμὸν ἄθλιον δέμας,
ἢν' ἡ τυφλὸς τε καὶ κλύων μῆδέν.

And 1371,

τί μ' οὐ λαβῶν
ἐκτεινας εὐθὺς ὡς ἔδειξα μήποτε, κ.τ.λ.

In both cases the opportunity of realization is gone by. See Goodwin, *M. T.* p. 72, § 44, 3, who says the construction is peculiar to Attic. Madvig explains the case with *ἵνα* as really equivalent to "in which case (I) had," which explanation however rather ignores the negative *μή*, not *οὐ*.

οὔτοι οἱ λόγοι χαλεποί. 'These are hard stories.' The "hardness" of the old mythology was one of the first discoveries of Greek philosophy, and Plato's difficulties are anticipated by Heraclitus and still more by Xenophanes. *V. Ritter and Preller, sub Xenoph.* Cp. note on ὑπόνοια, 378D.

C. πολλοῦ δεῖ...ποικιλτέον. 'Much less must they tell stories about, or depict in embroidery.' Alluding to the famous embroidered Peplos of the Panathenaic festival. Stallb. well compares Euthyphro, p. 6B. The construction is very extraordinary: πολλοῦ δεῖ is usually followed by an infinitive. Stallb. would understand εἶναι after ποικιλτέον. Herwerden would correct into πολλοῦ δεῖν, which he says = οὐδαμῶς.

D. τοιαῦτα [λεκτέα]. The λεκτέα, which is bracketed by the Zürich edd., is not found in Par. A, or in some of the other better mss. It may have been, as Stallb. supposes, omitted by a slip, but it may equally well be the insertion of the inferior mss., as it is not absolutely necessary. Madvig supposes the verbal to lurk in μᾶλλον, perhaps φατέον or ἀστέον. A more serious question is the construction and understanding of the next words. With the punctuation of our text, which is that of Madvig, we must understand—(1) Such stories rather must (be told) to our children from the very first, by old men and old women, and when they grow older the poets too must be compelled to frame fables for them close to these. (2) This avoids the difficulty of supposing the change of construction which is involved in the other rendering, to our children from the first, and the same when they grow up (J.). Cp. also 380c. Stallb., it is true, ingeniously defends this rendering by noticing that we find equally λέγειν τινί τι and λέγειν πρὸς τινά τι, and quoting a good parallel from *Symp.* 203A. But the very ingenuity of the defence is an argument against it when it is unnecessary. (3) A third course is that adopted by Eng., "by old men and old women, and especially people in advanced age." But this is really tautology, and the translator only endeavours to avoid tautology by introducing an "especially," "und überhaupt Leute," etc., which is not in the Greek.

"Ἡρας δὲ δεσμούςς ὑπὸ νείος. In *Iliad* xv. 18, the story is told of a binding of Hera, not by her son, but by Zeus her

husband, and Zeus further describes how he hurled to earth any god he caught trying to unloose her.

ὄν δὲ λάβοιμι
ρίπτασκον τεταγὼν ἀπὸ βηλοῦ, ἔφρ' ἂν ἵκηται
γῆν ὀλιγηπελέων.

While in *Il.* i. 588, Hephaestus, using exactly similar words, describes how he himself was hurled by Zeus (ρίψεις ὑπὸ πατρός) to earth when endeavouring to aid Hera—

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ρῖψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίῳ, etc.

On the strength of these passages, Muretus wished to correct *νίεος* into *Διός*, and make the allusion one and the same. There was, however, another story or version which told how it was that Hera had hurled Hephaestus headlong at his birth, and he in revenge had sent her a magic throne or 'Siege Perilous,' which, like the bed he made for Ares and Aphrodite, held her fast when she sat on it, and there she remained till Dionysus made Hephaestus drunk and in his drunkenness he unfastened the trap. This story is told in Pausanias i. 20. 3, but more than that, in Suidas, *sub voc.* "Ἡρα, this passage is quoted, and the correction of Muretus which had even at that time been long before anticipated, is corrected on the authority of Clemens—"Ἡρας δεσμούς ὑπὸ νίεος, Πλάτων, Πολίτειας β. οὕτω γραπτέον, παρὰ Πινδάρῳ γὰρ ὑπὸ 'Ηφαίστου δεσμεύεται ἐν τῷ ὑπ' αὐτοῦ κατασκευασθέντι θρόνῳ, ὃ τινες ἀγνοοῦντες γράφουσιν ὑπὸ Διός, καὶ φασὶ δεθῆναι αὐτὴν ἐπιβουλεύσασαν Ἡρακλεῖ. Κλήμης. Ἡ ἱστορία καὶ παρὰ Ἐπιχάρμῳ ἐν κωμασταῖς ἢ Ἐφαιστῷ. The allusion in *ρίψεις ὑπὸ πατρός* really is to *Hom. Il.* i. 588, as is shown by the words *τυπτομένη ἀμύνειν*. Plato is not careful to be accurate in these matters. See note on 364D. Still where he is accurate we need not correct his text to make him more so.

δεσμούς. On the difference in meaning between *δεσμά* and *δεσμοί*, see Cobet, *Mnem.* vii. 74. *δεσμά* "sunt vincula quibus quis constringitur, sed *δεσμός* est in carcerem coniectio et captivitas in vinculis," etc.

θεομαχίας. Cp. *Iliad* *passim*.

ἐν ὑπονοίαις. 'Either by way of allegory.' Commentators naturally quote Plutarch, *de aud. poet.*, p. 19E, ταῖς πάλαι μὲν ὑπονοίαις, ἀλληγορίαις δὲ νῦν λεγομέναις. "Memorabilis est hic locus, quippe qui doceat fabularum interpretationem allegori-

cam iam illa aetate viguisset.—Stallb. According to Diog. Laert. ii. 11, Anaxagoras, the rationalizing physicist, who said the sun was an incandescent lump of matter, was the first to explain Homer by allegory. Homer, the Greek Bible, and, not only Homer, but the whole mythology of Greece, was thus given a non-natural sense by interpreters in every age, down to the most famous of them all, Porphyry, who finds in the cave of Phorcys, an image of the world. Those who, like Plato, saw this to be nonsense, were driven to reject Homer and mythology. And here again Plato had been anticipated. As he says himself, ‘the quarrel between the philosophers and the poets is an ancient feud.’ *παλαιά τις διαφορὰ φιλοσοφία τὲ καὶ ποιητικῇ*, 607B. The attitude is found equally in the early philosophers of Eastern and Western Greece, in Heraclitus, who said Homer and Hesiod ought to be thrashed off the course, and in Xenophanes the Eleatic, the first to accuse man of making God in his own image.

Πάντα θεοῖς ἀνέθηκαν Ὀμηρός θ' Ἡσίοδος τε,
 ὅσσα παρ' ἀνθρώποισιν ὀνείδεα καὶ ψόγος ἐστι,
 καὶ πλείστ' ἐφθέγγξαντο θεῶν ἀθεμίστια ἔργα,
 κλέπτειν μοιχεύειν τε καὶ ἀλλήλους ἀπατεῦν.

Xenoph. *ap. Sext. Emp.* See Ritter and Preller, *Hist. Phil. Graec.* p. 132.

Δυσέκνιπτά τε καὶ ἀμετάστατα. ‘Indelible and irremovable.’

379A. οὐ μὴν αὐτοῖς γε. ‘They must not themselves, however, make myths,’ *i.e.*, the *οἰκισταί* must not.

[*εἰάν τε ἐν μέλεσιν*]. ‘Or if in lyric poetry.’ The words are wanting in Par. A and in some other good mss. Plato’s condemnation, as Stallb. sees, and as is obvious, would apply to lyric poetry as well as to epic and tragic. But that does not prove that he would mention what if not mentioned is equally included. The words are found in Eusebius. They may or may not be Platonic.

C. ὀλίγων αἴτιος, πολλῶν δὲ ἀναίτιος. Compare the proclamation made to the souls when choosing lives in the vision of Er., book x. p. 617E, *αἰτία ἐλόμενον, θεὸς ἀναίτιος*. ‘Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust

and enticed.”—*Ep. St. James*, i. 13. What the origin of evil is, or in what ways its existence may be reconciled with the governance of a beneficent Providence, Plato does not in this place consider.

D. Δοιοὶ πίθοι. ‘Twin caskets.’

κατακείται ἐν Διὸς οὔδει, etc. The passage quoted is, of course, the well-known one in *Il.* xxiv. 527. If we compare, however, the language of our Homer—

Δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδει
 δῶρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων.
 ᾧ μὲν κ’ ἀμμίξας δοίῃ Ζεὺς τερπικέραννος,
 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ’ ἐσθλῇ.
 ᾧ δὲ κε τῶν λυγρῶν δοίῃ, λωβητὸν ἔθηκεν
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,
 φοιτᾷ δ’ οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσι—

we see that, though he has not introduced any difference of sentiment, Plato’s memory has taken some liberties with the words. His second line is quite remodelled. Curiously enough, in the first half of the line he introduces stock epic words, κηρῶν ἔμπλειοι—ἐμπλειος or ἐνίπλειος being found in the *Odyssey*, though not in the *Iliad*. In the latter half he substitutes more ordinary language. The third line he turns into prose with very slight change, and finally he ends by introducing a line of his own unknown to Homer; but, as Plutarch saw, not unlike Homer, *Plut. de Exil.*, p. 600c. With regard to verse 2, La Roche thinks Plato found this reading in his Homer (*L. R. Hom. Text. Kritik.* 36), while other scholars point to κήρ, a lot, as used in an unhomeric sense. With regard to the last line of all, Schneider ingeniously conjectures that this verse belongs to the ἄλλος ποιήτης, οὔτε Ὀμήρου οὔτε ἄλλου ποιητοῦ. Cp. Lobeck, *Aglaoph.* i. p. 439. But the fact is, as we saw, Plato’s quotations are not to be trusted as evidence for the *ipsissima verba* of his author, the more so that Plato, consciously as well as unconsciously, could invent Homeric quotations with ease. See note on κατ’ Ἀισχύλον, p. 361b, and on λιστοί, etc., p. 364d.

βούβρωστις. ‘Wolvish hunger.’ Cp. the famous βουλιμία of Xenophon’s *Anabasis*, iv. 5, 7. For the prefix βον, like horse, horse-radish, -chestnut, -play, -laugh. Cp. βούπαις, βούγαϊος, etc. See suggestive article by H. Nettleship, *Journ. Phil.* vol. v. no. 9, p. 18.

E. σύγχυσιν. 'Confusionem,' the disturbing or breaking up of the sworn truce by Pandarus, at the advice of Pallas. See *Il.* iv. 70.

380A. θεῶν ἕριν τε καὶ κρίσιν διὰ Θέμιτός τε καὶ Διός. Most commentators are content, with Stallb., to see a general reference to the beginning of *Il.* xx., called in the old nomenclature *θεομαχία*, where Zeus orders Θέμις to summon the other gods, Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι, and then bids them range themselves respectively on the Greek and Trojan side. Schleiermacher and Schneider, however, find or create difficulties. (1.) κρίσις ought to mean 'decision,' but it is used for the strife which decides the quarrel, Pind. *O.* vii. 80; κρίσις ἀμφ' ἀέθλοις, *N.* x. 23; ἀέθλων κρίσις. (2.) Θέμις really does nothing except act as herald. They therefore think that Plato had another myth and another poet before his mind. This is possible. It is also possible he did not mean any allusion more strict than would be satisfied by *Il.* xx. 1-30. *N.B.*, Θέμιτος is not the Homeric genitive. It is found in Pindar.

Αἰσχύλος...τὰ τῆς Νιόβης. As Wytttenbach first noted, it is pretty obvious that the lines are from Aeschylus' lost play, the 'Niobe.' The lines are quoted but anonymously by Plut. *Mor.* p. 17, 6, 1065c (*de aud. Poet.* c. 2) and Stobaeus ii. 7. Plato quotes a passage from the same play, *infra*, book iii, 391E. With the sentiment compare the famous "Quem deus vult perdere prius dementat."

ποιῇ ἐν οἷς, etc. 'Is representing the story of the poem, which contains these iambics, "The sorrows of Niobe."'

ἢ τὰ Πελοπιδῶν, etc.

"Presenting Thebes or Pelops' line,
Or the tale of Troy divine."

B. ὠνίναντο κολαζόμενοι. 'That they were benefited by being punished, were punished for their good.'

διαμαχετέον. This is the ordinary spelling. Stallb., however, *διαμαχητέον*, with Euseb., Theod., Ast., etc. The fact is, as Schneider points out, the mss. vary.

D. ἐξ ἐπιβουλῆς. 'With intent to deceive.'

E. οἷον σῶμα, etc. 'To take the instance of a body.'

381A. **τά ξύνθετα σκεύη.** Manufactured (literally, compounded) utensils.

[**καὶ ἀμφιέσματα.**] Not in Par. A. Perhaps an addition. For the general argument here, cp. *Phaedo* 78B, c, and *infra*, 611B.

C. **οὕτως ἔχοντος.** 'This being so.'

D. **θεοὶ ξείνοισιν ἐοικότες ἄλλοδαποῖσι,** etc. The words are from *Od.* xvii. 485-6.

Πρωτέως καὶ Θέτιδος. The transformations which have made the name of Proteus a byword are well known, as they appear in the *Odyssey* iv. 417, in Virgil, *Georg.* iv. 405, etc., and in Ovid, *Metam.* viii. 730. There was also a satyric drama of Aeschylus called Proteus. That Thetis was a female Proteus is not so well known. To avoid wedding Peleus she went through a variety of transformations. The *loc. class.* is Pind. *Nem.* iii. 35, **καὶ ποντίαν Θέτιν κατέμαρψεν ἐγκονητί**, with the scholia there. Cp. Pind. *Nem.* iv. 60, and Apollod. iii. 13; Ov. *Met.* xi. 221, Soph. *Fr.* 548, **Διωκομένη ἢ Θέτις ὑπὸ τοῦ Πηλέως μετέβαλλε τὰς μορφὰς ὅτε μὲν εἰς πῦρ ὅτε δὲ εἰς θηρία.** The Scholiast quotes from Sophocles, *The Lovers of Achilles*,

**τίς γάρ με μόχθος οὐκ ἐπεστρατεύετο,*
λέων δράκων τε, πῦρ, ὕδωρ.**

The story is frequently found represented on vases, Prell., *Gr. M.* ii. 399.

"Ἡραν ἡλλοιωμένην. 'Hera in disguise like a priestess collecting alms.' The verses which follow have, after some discussion, been traced to the *Xantriai* of Aeschylus. See fragment 159 Dind., who gives two lines, slightly different in his different editions—

**Νύμφαις κρηναῖαις κυδραῖσι θεαῖσιν ἀγείρω
Ἰνάχου Ἀργείου ποταμοῦ παισὶν βιοδώροις.**

Some editors, *e.g.*, Meineke and Hartung, endeavour to piece together a longer fragment. See Dind. *ad loc.*

βιοδώροις. 'As being the children of a river.'

E. **περιέρχονται νύκτωρ.** Cp. Lucian *de Morti Peregr.*, and the well-known passage in Aristoph. *Av.* 1485.—Gray.

382A. **ἐκεῖ αὐτὸ κεκτῆσθαι.** 'In such a part of his nature.' Sc., **ἐν τῷ κυριωτάτῳ.** With Plato's conception of the Lie in the

* So Nauck for **ἐπεστάτει**.

Soul, Jowett compares the scriptural language about the sin against the Holy Ghost, St. Luke xii. 10. A more simple parallel may be found in St. Matt. vi. 22, "The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. *If therefore the light that is in thee be darkness, how great is that darkness.*" Cp. also St. John ix. 41.

C. τῶν καλουμένων φίλων ὄταν. The construction is very loose. It is best to understand the genitive as partitive—'Against our enemies and those of our so-called friends, whenever that is, any...'

D. ποιητῆς ἄρα ψευδῆς ἐν θεῷ οὐκ ἔνι. 'There is no place in God for the fiction of the poet.' Literally, lying poet there is none in God. "Ludatur autem simul ambiguitate vocabuli ποιητῆς, quod de deo ut verum omnium auctore ponitur *de Rep.* x. 597D, et *Tim.* p. 28c."—Stallb.

Ἀλλὰ...ψεύδοιτο. 'But would he lie through fear of his enemies? Far from it.' The ἂν required by strict grammar is carried on in the mind from the previous question, ἀφομοιωὼν ἂν ψεύδοιτο. Cp. 352E, ἀκούσαις ἄλλῃ ἢ ὥσιν; (Cobet cuts out ψεύδοιτο here, though he leaves the other place intact.)

E. οὐθ' ὕπαρ οὐτ' ὄναρ. The two words, with their pleasing proverbial assonance, constantly recur together. Neither in waking nor in sleeping vision. Ὑπαρ suggests ὕπνος, but may have gained its peculiar force by antithesis and differentiation. See note on v., p. 476C, ὄναρ ἢ ὕπαρ. It is worth noting that the reading of A here, οὐδ' ὄναρ rather than οὐτ' ὄναρ, gives a more pointed antithesis, 'Nor even in dreams,' though it may be doubted whether this is wanted.

383A. ὥς μήτε αὐτοὺς γόητας ὄντας...μήτε παράγειν. The construction here is Platonically loose and shifting, in respect of (1.) The accusative absolute; (2.) The change from the participle to the infinitive παράγειν, We must speak of and represent them, holding that (literally, as they being) neither are they magicians in that they transform themselves, nor do they lead us astray.

τὴν τοῦ ἐνυπνίου πομπήν. Referring to the well-known passage at the beginning of the second book of the *Iliad*.

οὐδὲ Αἰσχύλου. 'Nor (this) of Aeschylus; nor in Aeschylus.'

The passage which follows is of course a quotation from Aesch., though from what play we do not know. The lines are re-quoted by Plut., Athenagoras, Eusebius, etc. V. Stallb. Hartung ascribes them to the lost play "the Nereides," Schneider to the *ὀπλων κρίσις*, a plausible guess, the quotation, though at first somewhat modified by being in *oratio obliqua*, really begins at *ἐνδατεῖσθαι τὰς εἰς εὐπαιδίας*. Aesch. perhaps wrote *ὁ δ' ἐνδατεῖτο τὰς ἐμὰς εὐπαιδίας*.

B. ἐνδατεῖσθαι. A curious and difficult word only found in some three or four places, each of which is perhaps ambiguous, and no two of which agree. Like the simple *δατεῖσθαι*, to divide, share, hence especially share a meal, devour, it probably meant originally *to divide*. (1.) In Aesch. *Sept.* 578, *ὅς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος* | *καλεῖ*, the name in question being Polynices, *πολὺ νείκος*, the notion of dividing seems necessary. (2.) Eur. *H. F.* 218, *λόγους ὀνειδιστῆρας ἐνδατουμένους*. Here, meting out or scattering, seems more suitable. Cp. Latin *spargere voces*. (3.) Soph. *Tr.* 791, *τὸ δυσπάρεινον λέκτρον ἐνδατούμενος*. Here the most usually assigned meaning is reviling, cutting up, like *διασύρειν*, or Plautus' *differre verbis*. It seems however probable that an etymological play on the name *Δηϊ-άνειρα*, spouse-destroying, is hinted at in *δυσπάρεινον*. If so this is the same as in 1, and may give us the clue to the original usage and sense of the word, which was to divide and play upon a name by division, to play upon its parts. Cp. Ben-oni, Ben-jamin. (4.) Soph. *O. T.* 205, *βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι*, where the Scholiast gives as an equivalent *καταμερίζεσθαι*, and many editors following render passively, "I would fain see showered," but Hermann actively, "I would fain celebrate." (5.) This extraordinary word naturally recommended itself to the Alexandrines, but their use, which in any case could not be trusted, does not help us. Lycophron, *ὁ σκοτεινός*, of course embraces so rare a bit of diction. He uses *ἐνδατεῖσθαι* in sense of "to devour," like *δατεῖσθαι*. Nicander, *Theriaca*, 509, has it passive in the same sense. We have then no certain meaning which is applicable here, for to have recourse here to No. 4 is to explain *obscurum per obscurius*. We may however provisionally adopt the meaning ingeniously expressed in the Latin phrase, *per partes celebrare*, whatever that means. "To sing of part by part," Purves. Jowett is bold and says, "was celebrating in song." Eng., "Geschildert ihren Kindersegen

durch und durch." The story of Apollo being present at Thetis' wedding breakfast, and giving the bride's health in a song, is referred to in *Il.* xxiv. 62-63,—

πάντες δ' ἀντιάσθε θεοὶ γάμον, ἐν δὲ σὺ τοῖσι,
δαίνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', ἀλὲν ἄπιστε.

ξύμπαντά τ' εἰπών. (1) And at the close, when he had said all. So most edd., but Stallb. (2) takes ξύμπαντα with θεοφιλεῖς. And saying that my lot was altogether dear to heaven.

παιῶν' ἐπευφήμησεν. 'He raised a glad song of triumph.' If we adopt the first of the above translations, we must take παιῶν' as cognate accus. In a song of triumph he spake well of my lot as blessed. We have here a good instance of the value of scholia in preserving readings. The scholion on this passage is παιῶνα, ἀλαλαγμὸν ἐπ' εὐτυχία, ὡς νῦν, ἡ νίκη, showing that the Scholiast read παιῶν' the accusative. The reading of some mss. and edd. is παιῶν, i.e., nom., "the god of healing." The best ms., Par. A, is stated by B. and O. to have παιῶν, but if I can trust my own eyes it really has παιῶν' ἐπ., and is as usual right. Aesch. himself may have very likely written παιᾶν'.

ἥλπιζον εἶναι. 'Deemed it was.' For this use of ἐλπίζειν see note on 451A *infra*.

αὐτὸς ὕμνων, αὐτὸς, etc. Cp. Aesch. *Eum.* 798, αὐτὸς ὁ χρήσας αὐτὸς ἦν ὁ μαρτυρῶν, and Xen. *Anab.* iii. 2. 4, αὐτὸς, ὁ μόνος ἡμῶν, αὐτὸς δεξίας δούς, αὐτὸς ἐξαπατήσας.

c. χορὸν οὐ δώσομεν. "We shan't give him a chorus," we should say, "We shan't license his piece." To give a chorus, which was probably done by the Archon (*v.* Donaldson, *Gk. Theatre*, bk. iii. ch. 1, p. 215), was to approve a piece, for, as the Scholiast well says here, παρὰ τοῖς Ἀθηναίοις χοροῦ ἐτύγχανον ποιηταὶ οὐ πάντες ἀλλ' οἱ εὐδοκιμοῦντες καὶ δοκιμασθέντες ἄξιοι. For the expression cp. Ar. *Ran.* 94, ἃ φροῦδα θάπτον ἦν μόνον χορὸν λάβη.

ἐπὶ παιδείᾳ. Implying that contemporary pieces were so used. On the real ethical value of fiction see an admirable Oxford prize essay, Chancellor's Essay, 1862, *An Estimate of the Value and Influence of Works of Fiction in Modern Times*, by T. H. Green (afterwards White's Professor of Moral Philosophy in the University of Oxford).

BOOK III.

386A. Τὰ μὲν δὴ περὶ θεούς. The division between this book and the third is obviously purely arbitrary.

καὶ οἷα αὐτοὺς ποιῆσαι. 'And such language as may make them fear death as little as possible.'

B. ὥς οὔτε ἀληθῆ λέγοντας. The construction here again is, *more Platonico*, one *ad sensum*, the accusative being not strictly grammatical after ἐπιστατεῖν. The sense is obvious. 'For what they now say—the language they now hold is neither true nor helpful to men who are to be brave warriors.'

C. ἐξαλείψομεν. 'We shall blot out, then, said I, beginning from this verse, all such speeches as the following.' The lines which follow are of course the fine and famous words of Achilles in the Νέκυια, *Od.* xi. 488. Par. A omits the last half of the second line. All we can say is, it seems more natural that Plato should have quoted the line entire.

D. οἰκία δέ. *Il.* xx. 64. The passage describes the fear of Pluto lest Poseidon should shatter earth and reveal his own subterranean realm.

Θεοί περ. 'Which eke the gods hate (gods though they be).'

This περ seems to be connected with the root *par*. Gk. περί = very in Homer, is a locative form of it. The meaning of "however much," and so "though," "although" would appear to have grown up from the use with the participle, λιλαιόμενος περ ὁδοῦ, desiring very much as he did (still). So Θεοί περ, *scil.* ἐόντες.

ὦ πόποι, *Il.* xxiii. 103.

οἷφ πεπνύσθαι τὰ δὲ σκιαὶ αἴσσουσι. *Od.* x. 495. Steph. reads τοί. The difference is of no importance, but it is worth noting as bearing on the question of Platonic quotation, that in the *Meno*, 100A, where these words again are quoted, the mss. are in favour of αἱ δέ. Cp. note on p. 364A. The comparative method has thrown the same light on early prehistoric representations of death and the underworld which it has thrown on the religious and moral notions of those "ages

before morality." In the striking language of a most brilliant and striking writer, Mr. F. W. H. Myers, *Classical Essays*, p. 18—"The descent of Odysseus to the underworld to consult the soul of the Theban Teiresias, shows in a way which it would be hard to parallel elsewhere the possible coexistence in the same mind of the creed and practices of the lowest races with a majesty, a pathos, a power, which human genius has never yet overpassed. *The eleventh Odyssey is steeped in the animism of barbarous peoples.*" This is in a large part the explanation of the permanent paradox of Homer, and those moral difficulties which Plato here finds in his teaching, if it is to be taken as teaching. See the remarks which follow in Mr. Myers' *Essay*, and for the other side Tylor's *Primitive Culture*, ii. 346 ; i. 408, etc.; also Lang, *Culture and Myth*, quoted above, p. 377E.

ψυχὴ δ' ἐκ. *Il.* xvi. 856.

ἀνδρότητα (καὶ ἥβην). So Homeric mss. Most editors since Wolf prefer ἀδρότητα, and indeed ἀνδρότητα, which ought to mean manliness, courage, *virtus*, has no appropriateness. La Roche however reads ἀνδρότητα with the mss. in *Il.* xvi. 857 ; xxii. 363, and xxiv. 6, *v. sub loc.* It should be noticed that ἀνδρότητα is an almost unparalleled license of prosody. Monro, *Hom. Gr.* § 371.

387A. ψυχὴ δὲ κατὰ χθονός. *Il.* xxiii. 100.

ὥς δ' ὅτε νυκτερίδες. *Od.* xxiv. 6.

B. πεφοβημένους. 'Possessed by fear of.' Not the same as φοβουμένους, Stallb. Cp. κεκλαυμένος, bathed in tears, Aesch. *Choeph.* 457, 731 ; and Soph. *O. T.* 1490.

C. Κωκυτοὺς τε καὶ Στύγας, etc. For this rhetorical use of plural see Longinus, xxiii. 3. Cp. also Riddell, *Digest.*, § 320. The force of the names is best given in Milton's *Par. Lost*, ii. 577 *et seqq.*—

"Abhorred Styx, the flood of deadly hate,
Sad Acheron of sorrow dark and deep,
Cocytus named of lamentation loud,
Heard on the rueful stream, fierce Phlegeton,
Whose waves of torrent fire inflame with rage."

ἐνέπους, infernals. According to Curtius' *Grundzüge* rather *interni* than *inferni*, being connected with ἐν, ἐνί ; but the

two are the same, for from the same come *ἐνερθε*, *ἐνέρτερος*, etc. The Scholiast gives a somewhat different derivation, more in the old matter-of-fact style, *ἐνέρους τοὺς νεκρούς, ἀπὸ τοῦ ἐν τῇ ἔρᾳ (ὃ ἐστὶ γῆ) κείσθαι*.

ἀλίβαντας. 'Sapless shades, atomies,' literally dry, moistureless beings, wanting the blood and sap and juice of life, *ἀλίβας*. This was an old derivation, and is given by the Scholiast here, by Hesych., Plut., etc. See Engelmann's long and interesting note. The opposite to this would be *διερὸς*, juicy, quick, living, and curiously enough the two are brought into conjunction in a fragment of Sophocles (Dind. 751) *οὐπω δέος εἰς ἀλίβαντα πεσεῖν αὐτὸν* (Achilles) *διερῶ* (Hartung) *ποδὶ χρώμενον*. But the old authorities are divided as to whether it may not be a place, or even a river (*scil.* a dry river, like the Manzanares) in Hades, *e.g.*, Suidas' *ἀλίβας ὁ νεκρὸς ἢ ποταμὸς ἐν ᾧδου*. Vinegar, *τὸ ὄξος*, S. goes on to say, is also called *ἀλίβας παρὰ τὸ μὴ λείβεσθαι τοῖς Θεοῖς*, and the Scholiast entertains both possibilities in our passage, *ἀλίβαντας δὲ τόπους ἐν ᾧδου, ἢ καὶ αὐτοὺς τοὺς νεκροὺς νοητέον, διὰ τὴν τῆς λιβάδος ἀμεθεξίαν*. For more, see Engelmann.

καὶ ἴσως εὖ ἔχει πρὸς ἄλλο τι. 'And perhaps they are well enough for something else.'

θερμότεροι. *θερμός*, which of course originally means "hot," in the derived emotional sense usually means "over hot," *i.e.*, rash, headlong, *calidus*, *fervidus*, something certainly more akin to courage than to fear. Thus we find *θερμός* καὶ ἀνδρείος, Antiph. 119, 38; Aesch. *Sept.* 603, *ναυταῖσι θερμοῖς καὶ πανουργία τινί*. It is sometimes used (like *θερμότης*) apparently of passion, Ar. *Thesm.* 735, *ὦ θερμόταται γυναῖκες*. There is one passage in which the meaning may be something like excited, flurried, but hardly cowardly. *γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ*, *Eum.*, 560—At man in his heat god laughs. Possibly, then, here we might give it the meaning of "more feverish," or "nervous." I find E.'s note and Prantl's translation agree with this suggestion, which occurred independently to myself. D. and V., ingeniously, "less cool." "In grösserer Fieberhitze."—Prantl. Stallb. boldly pronounces that the metaphor is from melting, and from melting iron. Hermann says from wax. Comparing 411B, *εἴ τι θυμοειδὲς εἶχεν ὥσπερ σίδηρον ἐμάλαξεν*, This may very well be so, but is only an educated guess. For 411B is

no parallel for the use of *θερμός*, nor so far as I can find is any discoverable. Steph. moves to introduce the important word *not* before the word *θερμότεροι* so to speak, he reads *ἀθερμότεροι*. But *ἀθερμος* is a *ἄπαξ λεγ.*, and in the material sense of “not hot.” Ast. more boldly *ἀθυμότεροι*. Render ‘May have after the cold fit a hot fit.’

Ε. ἥκιστ’ ἄρα καὶ ὀδύρεσθαι. ‘And that least of all does he bewail, but he bears it most meekly.’ The construction is a loose Platonic one, the infinitive being a return to the construction after *λέγομεν* five lines above.

388A. ἵνα ἡμῖν δυσχεραίνωσιν ποιεῖν, etc. ‘That they whom we said we were rearing...may grudge to do things like to these.’ The indifference to the loss and death of friends, or indeed as to death at all, is an anticipation of the Stoic attitude. We may of course raise the question how far Plato would really mean it. It is of the nature of dialogue to make *ex parte* exaggerations, in other words to dramatize an attitude by putting it strongly. The position that death is to be welcomed as a release from life, was of course as well-known to the tragedians as to the philosophers. To quote no more, cp. Soph. *O. C.* 1225—

Μὴ φῦναι τὸν ἅπαντα νι-
κᾷ λόγον. τὸ δ’ ἐπεὶ φανῇ
βῆναι κείμεν ὅθεν περ ἦκει
πολὺ δεύτερον ὡς τάχιστα·

and Eurip. *Cresph. Frag.* (454 Dind.) quoted in translation by Cic. *Tusc. Disp.* i. 47. 115—

ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
τὸν φύντα θρηνεῖν εἰς ὅς’ ἔρχεται κακὰ,
τὸν δ’ αὖ θανόντα καὶ πόνων πεπανμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

For the current Greek sentiment compare the beautiful passage in Pericles’ *Funeral Oration*, Thuc. ii. 44, admirably translated by Jowett, with the Greek sepulchral monuments of the time; on these see Newton, *Essays on Art and Archaeology*, iv. p. 197 *et seqq.*, Overbeck, *Gesch. der Gr. Plastik.* i. 370, also some excellent remarks by Mahaffy, *Rambles and Studies in Greece*, p. 71 *et seqq.* Such a monument as that of Hegeso at Athens is the truest testimony to the best Attic envisagement of death.

ἄλλοτ' ἐπὶ πλευρᾶς, etc. The passage in Homer referred to here is *Il.* xxiv. 10. The words of Homer are—

ἄλλοτ' ἐπὶ πλευρᾶς κατακείμενος, ἄλλοτε δ' αἶτε
ὑπτιος, ἄλλοτε δὲ πρηγής. τότε δ' ὀρθὸς ἀναστὰς
δινέεσκ' ἀλίων παρὰ θῖν' ἄλός· οἷδ' ἄν ἡὼς
φαινομένη λήθεσκεν.

Plato of course throws the whole into the accusative case after ποιεῖν. But further he introduces the stock expression ἄλὸς ἀτρυγέτοιο after θῖν'. This he may have done consciously to fill up the verse, or by a trick of unconscious cerebration. La Roche indeed thinks the words the insertion of a copyist. A more important difference is the substitution of the unusual πλωῖζοντ' for δινέεσκ', which would have been naturally represented by δινεύοντ'. This also may conceivably be an unconscious substitution of the memory, but the character of the word looks more like a deliberate alteration, as Schneider, and Jowett, *Introd.* p. 422, pronounce it to be. La Roche thinks that Plato found it in his text, which differed from ours, that of the Alexandrine tradition. All we can say is, we do not know what Plato's text of Homer was; we do know that in quoting Homer he more often quotes with slight differences than exactly what is our text, but we cannot erect a Platonic Homer upon these differences, for we know that sometimes they are differences of error and sometimes differences of modification for a purpose, which is probably the case here. Cp. note on 388e *infra*.

πλωῖζοντ' ἀλύοντ'. "Sailing in a frenzy"—J.; 'in full sail, and raging along,' is doubtless right, though condemned by Stallb. and Schleiermacher, and corrected by Ast. and Heyne. The latter's πρωῖζοντ', 'getting up early,' is indescribably frigid, and the word πρωῖζειν is not found before Gregory of Nazianzen.

μηδὲ ἀμφοτέρησι. *Il.* xviii. 23.

Β. κυλινδόμενον. *Il.* xxii. 414.

ᾧ μοι ἐγώ. *Il.* xviii. 54. The words of Thetis.

εἰ δ' οὖν θεούς, scil. ἀνάγκη ποιεῖν. 'If they *must* depict gods.'

Γ. ᾧ πόποι. *Il.* xxii. 168. Here our Homer gives περὶ τείχος, Plato περὶ ἄστυ.

αἱ αἱ ἐγών. *Il.* xvi. 433. Our Homer has ᾧ μοι ἐγών.

D. σχολῇ ἂν ἑαυτόν. 'He would be slow to think himself, being a mortal, unworthy of such conduct, or to rebuke himself.' For σχολῇ see last note on Book i.

E. δεῖ δέ γε οὐχ. 'But this must never be, as our argument but now told us, our argument which we must follow until,' etc.

ὅταν τις ἐφῇ ἰσχυρῶ γέλωτι. 'Whenever anyone gives way to violent laughter, such an indulgence tends to an equally (καί) violent reaction.' For μεταβολήν, cp. *infra*, viii. 563E, εἰς τὸναντίον μεταβολήν.

ἐφῇ. The ordinary reading is ἐφῆ, Par. A ἐφην, whence Hermann ἐφῇ. For intrans. use of ἐφίημι, see Riddell, *Digest of Idioms*, § 104.

389A. πολὺν δὲ ἥττον. 'Nay rather much less.' δέ of stronger adversative. See Stallb.

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως. Hom. *Il.* i. 599.

B. τοῖς ἄρχουσι προσήκει ψεύδεσθαι. Stallbaum accuses Plato of sanctioning lying, though, he admits, with every excuse. If he does sanction it he does so in a most qualified way, ἡ πολέμιων ἢ πολιτῶν ἔνεκα ἐπ' ὠφελίᾳ τῆς πόλεως. There is still one law for private and another for public and international morality, and it is only some states and some parties in those states who have any scruples about high diplomatic lying. As regards the lie in literature, there are probably few left of the good old-fashioned folk, who thought fiction bad because it was false, and whose canon for estimating a novel was, "Is it founded on fact?" Cp. the advice of Dareius, son of Hystaspes, and his defence of lying, Herod. iii. 72.

D. τῶν οἱ δημοεργοὶ ἔασι. *Od.* xvii. 383.

ἔάν γε ἐπὶ γε λόγῳ ἔργα τελέηται. "Yes, if performance follow on profession"—D. V.

ὥς πλήθει. 'In a general way.'

ἀρχόντων μὲν ὑπηκόους, etc. 'That people should be obedient to their rulers, and should also themselves be the rulers of their own pleasures in drinking,' etc.

E. τέττα, σιωπῇ ἦσο. *Il.* iv. 412. τέττα said to mean father, Skt. *tata*, Celtic *tad*, Engl. 'dad.' It is only found in this one passage of Homer.

τὰ τούτων ἐχόμενα. 'What goes with this.' These words should perhaps be understood very generally. Engelmann, however, ingeniously suggests that τὰ τούτων ἐχ. means "the rest of the passage," *Il.* iv. 412, which is not quoted here. He would then insert a καί and correct τὰ to τό, "and this (passage) too."

ἴσαν μένεα πνέοντες Ἀχαιοί, σιγῇ δειδιότες σημάτων. The first of these lines is from the third *Iliad*, iii. 8, where the full line is οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνέοντες Ἀχαιοί. The second from the fourth *Iliad*, verses 429-431—

οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης
τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν—
σιγῇ δειδιότες σημάτων.

If the mss. are to be trusted then, Plato has here combined two tags from two different books in one quotation. Of course it is an easy and obvious remark to say that one of the two lines is an interpolation, for that Plato cannot have been guilty of such a mongrel quotation. And this is what Hermann says, "Vix arbitror Platonem aut duos Homeri locos *Iliad.* iii. 8, et iv. 431, inter se ita conflasse ut alter ab altero pendere videretur, aut in priore voc. σιγῇ cuius summum momentum erat temere omisisse; id ipsum tamen ne restituerem ea re impediabar, quod τὰ τούτων ἐχόμενα omnino versum respuebant, qui apud poetam non post sed ante praecedens exemplum iv. 412 legitur." But we have seen how extremely loosely Plato quotes, how a lively invention waits upon and colours his memory, and we may ask which is more likely, that Plato did quote thus loosely, or that one of the creepingly correct race of interpolators introduced *de suo* words from an entirely different place in Homer? The fact of the omission of σιγῇ in the first line makes it all the more likely that Plato indistinctly remembering σιγῇ in connection with the passage, fitted on the second unconsciously. I am glad to find that Engelmann's editor agrees with this view of Plato's slip of memory. Cp. notes on 364D and 405E.

οἶνοβαρές, etc. *Il.* i. 225. Spoken by Achilles to Agamemnon. Of course Homer, to use the name conventionally, does not intend us to approve altogether this sort of language. Except under peculiar circumstances the Homeric manners by no means license such language to a king or ruler.

390A. νεανιεύματα. Cp. note on νεανικώτερα, ii. 364C.

B. παραπλείαι ὥσι τράπεζαι. *Od.* ix. 8. Here again a slight difference. Our Homer has *παρὰ δὲ πλῆθωσι*.

Λιμῶ δ' οἴκτιστον. *Od.* xii. 342.

ἡ Δία, etc. Referring to *Hom. Il.* ii. 1 *et seqq.*, and xiv. 286 *et seqq.* The accusative *Δία* after *ἀκούειν*.

C. δωμάτιον, i.e., θάλαμος.

"Ἀρεως καὶ Ἀφροδίτης δεσμόν. *Od.* viii. 266.

D. στῆθος δὲ πλήξας. *Od.* xx. 17. Virgil's imitation is better known—"O passi graviora, dabit deus his quoque finem."

E. δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας. This line according to Suidas was ascribed to Hesiod. *Suid.* i. 1448. quoting the verse (but with *καὶ* for the second *δῶρα*), adds οἱ μὲν Ἡσιόδειον οἶονται τὸν στίχον. *Macar.* iii. 43, *δῶρα καὶ θεοὺς πείθει*. Ἡσιόδου εἶναι φασι. The proverb is alluded to *Eur. Med.* 964, *πείθειν δῶρα καὶ θεοὺς λόγος*. Cp. *Ov. de A. A.* iii. 653,

"Munera crede mihi capiunt hominesque deosque,
Placatur donis Juppiter ipse datis."

It may be remarked that Ovid's treatment is the instance *par excellence* of the wrong way to treat mythology, of the way Plato condemns.

Φοίνικα Ἀχιλλέως παιδαγωγόν. *Il.* ix. 515.

ὥς μετρίως ἔλεγε. 'That he gave sound advice.'

δῶρα λαβεῖν. *Il.* xix. 278.

τιμὴν αὖ λαβόντα. *Il.* xxiv. 228, etc.

391A. ἐβλαψάς μ' ἐκάεργε. *Il.* xxii. 15. The next line in Plato's quotation, ἥ σ' ἂν τισαίμην, follows after four lines' interval in Homer (*τισαίμην*, 'would make you pay').

B. πρὸς ποταμόν, i.e., Scamander. *Il.* xxi. 136.

ἱερὰς τρίχας. *Il.* xxiii. 151.

"Ἐκτορος ἔλξεις. *Il.* xxii. 395.

ζωγρηθέντων σφαγὰς. *Il.* xxiii. 175.

C. σωφρονεστάτον. Peleus was the type of the discreet knight, the *σώφρων*. Cp. *Ar. Nub.* 1060 *et seqq.*, especially 1067, *καὶ τὴν θέτιν γ' ἔγχευε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς*. The Schol. on *Ar.* says, *Πηλεὺς ἐγένετο σωφρονέστατος*. Cp. *Pind. Nem.* v. 26.

τρίτου ἀπὸ Διός. Being son of Aeacus and grandson of Zeus. Cp. *Il.* xxi. 189, Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.

ὑπὸ τῷ σοφωτάτῳ Χείρωνι. 'Under, in subjection to, the allwise Cheiron.' Cp. 558D, υἱὸς ὑπὸ τῷ πατρὶ τεθραμμένος. 'Brought up under his father's tutelage,' for this is what Stallb. says is the force of the dative.

Θησεὺς...Πειρίθους...δεινὰς ἀρπαγὰς. The story was that Theseus and Peirithous attempted a second Rape of Proserpine, endeavouring to tear her away from Pluto, and bring her back to the upper world. The allusion in Virgil is well-known, *Aen.* vi. 393 *et seqq.*,

"Nec vero Alciden me sum laetatus euntem
accepisse lacu, nec Thesea Pirithoumque,

Hi dominam Ditis thalamo deducere adorti."

Cp. *infra*, 618,

"Sedet aeternumque sedebit
Infelix Theseus."

The story is told by Apollodorus ii. 5, Propert. ii. 1, 37, Ovid. *Met.* 12. 224. But this was not Theseus' first adventure of the sort, for he had already forcibly abducted Helen, Isocr. *Enc. Hel.* xviii. p. 213. These stories would, of course, form part of any Theseis, of which there were several.

ῥημυσεν. So Par. A. The inferior mss. naturally have the plural, which Stallb. adopts, saying "singularem si scriptor posuit numerum, uterque horum per se seorsum intelligendum est."

D. τούτων αὐτὰ ἔργα. We should expect ταῦτα. See Matth. *Gr.* § 469, 8.

E. οἱ θεῶν ἀγχίσποροι, οἱ Ζηνὸς ἐγγύς. The passage is quoted by Strabo xii. 870, as from the Niobe of Aeschylus, the play quoted *supra*, book ii. 380A. Editors differ as to the exact text of the quotation here, οἱ (Ζηνὸς ἐγγύς) is Bekker's insertion.

πατρώου. On the distinction between πάτριος and πατρώος, v. L. and S. *sub voc.* πατρώος.

καὶ οὐ πω. Stallb. prints καὶ separate, as not part of the quotation, but introducing the line οὐ πω, etc. Bekker wrote κοῦ πω.

εὐχέριαν. 'A proneness (to vice ; *πονηρίας*)' here in a bad sense, but, like *εὐτραπεία*, the word is a *vox media* by nature. For the good sense, skill, dexterity, see 426D. It is also used absolutely in a bad sense=recklessness, levity, *e.g.*, Aesch. *Eum.* 495.

392D. **ἤτοι...ἤ.** *ἤτοι* by rights emphasizes the more likely alternative, either as is more likely...or. So here, either (as most often) by simple narrative, or perhaps through imitation or both together. Hence *ἤτοι...ἤ* is the natural order, and indeed *ἤ...ἤτοι* is sometimes condemned. But it is found, *e.g.*, *infra*, 400C. Cp. 344E. For the three kinds of poetry, cp. *Ar. Poet.* iii. § 2.

E. **ἐν τούτῳ.** 'With that as an instance,' 'in that case.'

393A. **ἔλίσσεται πάντας Ἀχαιούς.** *Il.* i. 15. Our texts give *λίσσεται*.

D. **φράσω δὲ ἄνευ μέτρον' οὐ γάρ εἰμι ποιητικός.** Most critics would probably allow that although Plato may speak without metre, he is one of the greatest poets that ever wrote in prose.

E. **μὴ οὐκ ἐπαρκέσοι.** This passage enjoys the distinction of being quoted, as Professor Goodwin notices, *M. T.* § 26, Note 1 (c), as an unique instance of the future optative following *μὴ* in a pure final clause. "If the reading *ἐπαρκέσοι* is retained," he says, "it can be explained only by assuming that Plato had in his mind as the direct discourse *μὴ οὐκ ἐπαρκέσει*. We must remember that Plato is here paraphrasing Homer, *Il.* i. 25-28, and by no means literally." The Homeric line is, *Μὴ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο*, for fear lest. But after all is this so pure a final clause? Does it not partly come under the head given by Goodwin just above? "The future optative is seldom found with *μὴ* or *ὅπως* *μὴ* after secondary tenses of verbs of fearing, as here the future indicative is not common after primary tenses. *E.g.*, 'Ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτό ποιήσεις, Euthyphro, 15D." So here, 'for fear lest.'

σκῆπτρον. The staff carried by priests as well as kings in Homer.

στέμματα. The chaplets or fillets of wool bound about the staff of the suppliant. Cp. Homer's description of Chryses, *Il.* i. 14,

Στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος | χρυσέῳ ἀνὸ
σκήπτρῳ. Cp. also Soph. *O. T.* 3 with Jebb's notes.

394A. τὰς ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν. 'Calling on the god by his titles.' ἐπωνυμία, a surname, a name given after a place, person, or thing, Hdt. i. 173. The word here is best explained by the passage in Homer referred to, *Il.* i. 37—

κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεῦ.

Where some of the ἐπωνυμῖαι are given, others implied.

ἐν ναῶν οἰκοδομήσεσιν, etc. *Il.* i. 39—

εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα,
ταύρων ἥδ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ'
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

τίσαι. The passage just quoted shows that τίσαι has its proper active sense. 'That the Achaeans should pay.'

τὰ ἃ δάκρυα. The pronominal adjective ὅς, as Elmsley remarks, is not often used by the tragedians; Elmsley, *Eur. Med.* 925, and Matthiae says it is never used in prose. In this place M. rightly puts it down to the fact that Plato is imitating Homer. Stallb. considers that in old Attic the form never quite died out, appearing as it does in formulas and laws. The fact is, it is a piece of archaic language, suitable here to the semi-Homeric style of the passage. How subtly yet easily the chameleon-like Attic dialect took such occasional archaic colouring has been ably and amply shown by Mr. Rutherford; see his *New Phrynichus*, especially the Introductory Essays.

B. τὰ ἀμοιβαία. 'The dialogue.'

C. ἡ δὲ δι' ἀπαγγελίας αὐτοῦ τοῦ ποιητοῦ. 'Another kind, the vehicle of which is the recital of the poet in his own person, this you will find best exemplified in dithyrambic poetry.'

πολλαχοῦ δὲ καὶ ἄλλοθι. 'Still more in many another place.' For δέ after τε cp. ii. 367C, with note.

εἴ μου μανθάνεις. 'If you take me.' εἴ μοι, Par. A, v. Stallb. = "If I make you understand me."

D. ἢ οὐδὲ μιμεῖσθαι, *scil.* ἐάσομεν, 'or whether they're not to imitate at all.'

ὅπῃ ἂν ὁ λόγος ὥσπερ πνεῦμα φέρῃ, ταύτῃ ἰτέον. It is of course part of Plato's artfully concealed art to represent himself in the person of Socrates, following and not leading the argument, which blows like a wind wherever it listeth. Cp. Introduction, and also note on 374E, ὅσον γ' ἂν δύναμις.

E. ὥστ' εἶναί που ἐλλόγιμος. 'As far as being noted, I mean, goes (noted for skill in it).'

395A. κωμωδίαν καὶ τραγωδίαν. The possibility of one poet excelling at once in comedy and tragedy is of course the question in the famous closing scene of the *Symposium*, p. 223D. There the answer is that the combination is possible. The countrymen of Shakespeare will not be in much doubt as to the possibility.

ῥαψῳδοὶ καὶ ὑποκριταί. This passage may show us what a very definite differentiated profession that of the rhapsode was.

οὐδὲ ὑποκριταὶ κωμωδοῖς καὶ τραγωδοῖς οἱ αὐτοί. It is interesting to note that Greek practice decided against the attempts which it is probably the ambition of all modern actors to make successfully, to excel equally in tragedy and comedy. It may be doubted whether any one has excelled equally in both. We may remember Reynolds' famous "Garrick between Tragedy and Comedy." Cp. also the modest criticism of one who has himself made the experiment and certainly with no small success, Henry Irving, *Preface to the Paradox of Acting*, pp. xii. xiii. Jowett takes these words quite differently, "But neither are actors the same as comic and tragic poets."

B. εἰς σμικρότερα κατακεκερματίσθαι. 'To have been subdivided even more minutely.' "Coined into yet smaller pieces"—J. κέρμα from κείρω = anything cut up, but especially small coin, small change. Hermann takes ἢ αὐτὰ ἐκεῖνα as after the comparative, and so Engel.

C. τοῦ εἶναι ἀπολαύσωσιν. 'That they may not from the imitation come to partake of the reality.'

D. κατὰ σῶμα καὶ φωνάς. Stallb thinks σῶμα too wide and general a word to be parallel to and go with φωνάς. He

proposes σχῆμα. "Vide an scribendum sit καὶ κατὰ σχῆμα καὶ φωνάς." This is unnecessary.

ὦν φαμέν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι. A loose Platonic construction for καὶ οὓς φαμέν δεῖν, like the incomplete πολλοῦ καὶ δεήσομεν, *infra*, an affectation of colloquialism.

γυναῖκα ... κάμνουσαν ἢ ἐρώσαν ἢ ὠδίνουσαν. Cp. Aristophanes' ridicule of Euripides, especially in the *Thesmophoriazusae*. Cp. Mommsen on Plautus, *Rom. Hist.*, bk. III. ch. xiv. We may perhaps say that Plato is here exactly in so many words condemning by anticipation the practice of the Graeculus esuriens gibbeted by Juvenal, *Sat.* iii. 76—

"Grammaticus rhetor geometres pictor aliptes
Augur schoenobates medicus magus omnia novit
Graeculus esuriens," etc.

And again *vv.* 93 *et seqq.*, and "Natio comoeda est," *v.* 100.

E. πολλοῦ καὶ δεήσομεν. Scil., ἐντρέπειν μμεῖσθαι.

δούλας...δούλους. Here again Plato coincides with Aristoph. (Cp. Ar. *Ran.* opening lines), and especially with Aristophanes' strictures on Euripides. Plato as little considers the slave a man and brother as Aristotle.

396A. μαινομένοις. Like the Ajax of Sophocles, or the Hercules Furens or Orestes of Euripides.

ἐλαύνοντας τριήρεις. 'Rowing triremes.'

κελεύοντας. 'Acting as κελευσταί or boatswains, and chanting the strain to which the rowers keep time. τοῦτοις, for them.'

D. ἐλάττω δὲ καὶ ἥττον. 'In fewer cases, and to a less extent.' V. Shilleto, *ad Dem. de Fals. Leg.* § 200. He compares πολὺ πλείω καὶ μᾶλλον, 417B *infra*.

ὅταν δὲ γίγνηται κατὰ τινα ἑαυτοῦ ἀνάξιον. 'But when he meets with a character unworthy of himself.'

δυσχεραίνων αὐτὸν ἐκμάπτειν, etc. 'Grudging to mould and adapt himself to the types of the baser, despising them as he does in his mind, except it may be for the sake of amusement (or by way of a jest).'

E. καὶ τῆς ἄλλης διηγήσεως. 'Both of imitation and of un-imitative narration, but there will be but a small proportion of imitation in a long discourse.'

397A. πάντα τε μᾶλλον μιμήσεται ἢ διηγήσεται. 'He will imitate rather than describe everything.' This statement is quite consistent with the end of the paragraph. "And the style of such an one will consist altogether of imitation by voice or gesture, or will have a very small element of narration." But the words as they stand are not the words of the mss., but of Madvig. Par. A has διηγήσεται alone, and so all the mss. except Monac., which gives μιμήσεται alone. This is followed by Hermann. It is quite possible that μιμήσεται ἢ may have dropped out. The question is: Can anything be made of διηγήσεται alone? Hardly without inconsistency. Thus Jowett's rendering, which keeps to it, surely ends in an intolerable incongruity: "Another sort of character will *narrate* everything; . . . his entire art will consist in voice and gesture, and there will be very little *narration*." διηγήσεται then alone can hardly stand. Madvig thinks μιμήσεται cannot either, on account of μᾶλλον. "Ferri nequit διηγήσεται, sed violententer mutatur in id quod requiritur μιμήσεται, nec ratio ulla apparet additi μᾶλλον." But we may say that μᾶλλον is justified by an ἢ διηγήσεται *subauditum*. 'He will rather adopt imitation (than narration).' Further, the whole passage is against διηγήσεται here. Plato has just said, the first man will have a style partaking of both, but in one proportion, much narration little imitation; he goes on to say the other is just the opposite, much imitation little narration. The ancients did not write self-contradictory nonsense, but neither did they always express their sense in the most full, logical, and grammatical manner. We may perhaps then read μιμήσεται, but Madvig's correction, which would account for the variants, seems better.

διὰ μιμήσεως φωναῖς. "Imitatio per voces et gestus," Stallb.

B. ὀλίγου πρὸς τὴν αὐτήν. 'It results to the man who speaks correctly to speak in almost the same style and in one harmony.'

398A. αὐτός τε καὶ τὰ ποιήματα. 'He and his poems.' Cp. 414D, καὶ αὐτοὶ καὶ τὰ ὅπλα αὐτῶν.

βουλόμενος ἐπιδείξασθαι. 'Wishing to make a show.'

προσκυνοῖμεν ἄν αὐτὸν ὡς ἱερόν, etc. 'We should fall down before him, do obeisance to him, as holy, and wonderful, and

delightful.' Cp. Hdt. iii. 86, προσεκύνεον [τὸν Δαρεῖον ὡς βασιλέα]. V. L. and S.

οὐδὲ θέμις ἐγγενέσθαι. 'No, nor is it even right for him to be born among us.' οὐδέ is Bekker's correction, Par. A having οὐτε.

μύρον κατὰ τῆς κεφαλῆς καταχέαντες. 'After pouring myrrh over his head and crowning him with a crown of wool.' ἐγχεῖν is legitimately used with the dative, = "pour in," καταχέω, like most κατα-verbs, with genitive, = "pour over." σφῶν μάλα πολλάκις ὑγρὸν ἔλαιον χαιτῶν || κατέχευε. II. xxiii. 281. Ruth. N.P. p. 67. There are two curious misconceptions of old standing about this passage. (1.) That this anointing is a mark of contempt. (2.) That the poet thus summarily dismissed is Homer. That the anointing is really a mark of respect is stated by the Schol., μύρον καταχεῖν τῶν ἐν τοῖς ἀγιωτάτοις ἱεροῖς ἀγαλμάτων θέμις ἦν, ἐρίῳ τε στέφειν αὐτὰ, καὶ τοῦτο κατὰ τινα ἱερατικὸν νόμον, ὡς ὁ μέγας Ἡρόκλος φησὶν, and confirmed by the evidence of such passages as Cicero, act ii. in *Ferr.* iv. 35, 77, describing how the Segestan women when the statue of Diana was being carried out of their city, "unxisse unguentis, complexse coronis et floribus, ture odoribusque incensis usque ad agri fines prosecutas esse." The mistake, however, is an old one, having authority as early and respectable as that of Dionysius of Halicarnassus, *Ep. de Plat.* t. vi. p. 756, διὰ τῆς πρὸς "Ὅμηρον ζηλοτυπίας, ὃν ἐκ τῆς κατασκευαζομένης ὑπ' αὐτοῦ πολιτείας ἐκβάλλει, στεφανώσας καὶ μύρῳ χρίσας. Stallb. adds a number of names of interpreters who have understood it in this way—Josephus, Minucius Felix, Maximus Tyrius, Theodoret, Aristides, and Dio Chrysostomus. The last two add a curious touch. They say that Plato here treats Homer as the women used to treat swallows. Aristid. *Orat. Plat.* III. t. ii. p. 326, "Ὅμηρον μύρῳ χρίσας ἐκπέμπει, χελιδόνος τιμὴν καταθεῖς. Dio Chrys. T. ii. p. 276, καὶ κελεύει μάλα εἰρωνικῶς στέφαντας αὐτὸν ἐρίῳ καὶ μύρῳ καταχεάντας ἀφιέναι παρ' ἄλλους. τοῦτο δὲ αἱ γυναῖκες ἐπὶ τῶν χελιδόνων ποιοῦσι.

αὐτοὶ δ' ἂν χρώμεθα. The ἂν dropped with ἀποπέμποιμεν is repeated here. In this passage we have "ἂν used with two coordinate optatives, understood with a third, and repeated again with a fourth to avoid confusion with a dependent optative"—Goodwin, *M. T.* § 42. 4.

Β. ὠφελίας ἕνεκα. "For our soul's health"—J.; "for the

sake of our real good"—D. and V. The expression seems a little odd, though not unlike οἱ δὲ ὠνίαντο κολαζόμενοι, p. 380B. Is it possible we ought to change one letter and read ἀφελίας or ἀφελείας? One ms., Ven. C, gives this reading. The word ἀφέλεια is a very rare one, but ἀφέλης is fairly common.

ὅς μιμοῖτο. "Qui nobis imitaretur." The optative follows after the optative of ἂν χρώμεθα. See Goodwin, *M. T.* § 65. i. 3 (b), who thinks it here expresses a purpose. It might be merely attracted, and = ὅς μιμεῖται, but the opt. seems wanted by the sense.

c. ᾠδῆς καὶ μελῶν. 'Melody and songs.'

κινδυνεύω ἐκτὸς τῶν πάντων εἶναι. "I fancy I'm not included in the term 'everyone.'"

D. λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ. 'The words, the tune, and the time.'

ἁρμονίαν καὶ ῥυθμόν. These two are distinguished in a passage quoted by Stallb. from the *Laws*, ii. p. 665A, τῇ δὲ τῆς κινήσεως τάξει ῥυθμὸς ὄνομα· τῇ δ' αὖ τῆς φωνῆς τοῦ τε ὀξέος ἅμα καὶ βαρέος συγκεραννυμένων ἁρμονία ὄνομα προσαγορεύοιτο.

ἁρμονία, then, which is naturally a general word, was used by the ancients to express rather the harmony or pleasing effect of a succession of simple notes, the modern *melody*, than the simultaneous combined sounding of two or more notes or chords, the modern *harmony*. But ἁρμονία has also another meaning, namely that of a "mode" or key, the Latin *modus*, the later technical Greek term being τόνος (lit. pitch). Of these there were perhaps originally only three, the Dorian, Phrygian, and Lydian. Then four more were distinguished, making seven, Mixolydian, Lydian, Phrygian, Dorian, Hypolydian, Hypophrygian, Hypodorian. There are said to have been in all eleven. On these modes, and their educational value, see esp. Aristotle, *Politics*, viii. 5, to the end of the book. The whole is avowedly a commentary *in extenso* on the vague and apparently tentative hints given here by Plato, and is a good instance of Aristotle's logical consecutive treatment. The whole subject of Greek music is an extremely dry and difficult one. The best popular introduction to it, especially in its connection with education, is the last chapter of Mahaffy's *Rambles and Studies in Greece*, p. 438 *et seqq.* Cp. the same writer's *Greek Education*, ch. vi.

E. Μιξολυδιστί, συντονολυδιστί, Ἰαστί, etc. These adverbial forms were the technical terms employed by musicians. *συντονολυδιστί*, called also Ὑπερλύδιος (τόνος). The Mixolydian "mode" is said by Aristoxenus, as quoted by Plutarch *de Mus.* 1136D, to be passionate, παθητικῇ, and suited to tragedy, and invented by Sappho, from whom tragedy borrowed it. On this mode see Mr. H. T. Wharton's *Sappho*, *Introd.*, p. 41, and on whole subject, Iwan Müller, *Handbuch der Klass. Alt.* ii. 614.

Ἰαστί. Heraclides Ponticus, quoted by Athenaeus, 624C, says that we ought not to speak of the Phrygian or Lydian harmonies, but ought to follow the great division of the Greek race into Dorians, Aeolians, and Ionians, and call the modes by these names. The Ionian character, he says, differed at different times, and so too did the character of the music. Thus he quotes Pratinas as speaking of τὰν ἀνειμέναν Ἰαστί μούσαν, and goes on to say τὰ τῶν νῦν Ἰωνῶν ἥθη τρυφερῶτερα καὶ πολὺ παράλλαττον τὸ τῆς ἁρμονίας ἥθος, but at one time the Ionians were hard, austere, proud.

Λυδιστί. In the same passage Heraclides Ponticus goes on to say that the Lydian and Phrygian modes must be considered to have been brought into Greece, from the barbarians, by the Phrygians and Lydians who came into Peloponnesus with Pelops. The Lydian mode was always considered soft and voluptuous. It is the highest in pitch of the three old modes. Its character is indicated in the well-known lines of Milton, *L'Allegro*, 135—

“ And ever against eating cares
Lap me in soft Lydian airs
Married to immortal verse ;
Such as the melting soul may pierce
In notes with many a winding bout
Of linked sweetness long drawn out,” etc.

Cp. Macfarren's *Lectures on Harmony*³, pp. 15. 16. But Aristotle in his critique on Plato here seems to imply that the softness and high pitch of the Lydian mode really makes it good for children, being suited to their age and voice, *Ar. Pol.* viii. 7, *sub fin.*

χαλαραί. 'Slack, relaxed,' equivalent to the ἀνειμένas of Aristotle, *l. l.*

399A. Δωριστί. The Dorian mode, or mood, the lowest of the three old modes, had also a famous and well-defined charac-

ter, to which many celebrated passages testify. *Ar. Pol.* viii. 7. 8, *Περὶ δὲ τῆς Δωριστί πάντες ὁμολογοῦσιν ὡς στασιμωτάτης οὔσης καὶ μάλιστ' ἦθος ἐχούσης ἀνδρεῖον ... φανερόν ὅτι τὰ Δῶρια μέλη πρέπει παιδεύεσθαι μᾶλλον τοῖς νεωτέροις.* Plato, *Laches*, 188d, in a passage which should be read *in extenso*, calls the Dorian the only truly Greek mode, *ἀτεχνῶς δωριστί, ἀλλ' οὐκ ἰαστί, οἶομαι δὲ οὐδὲ φρυγιστί οὐδὲ λυδιστί, ἀλλ' ἥπερ μονῇ Ἑλληνικῇ ἐστὶν ἁρμονία.* Milton, himself a musician, shows again his knowledge of Greek music in a famous passage, *Par. Lost*, i. 550—

“Anon they move

In perfect phalanx to the Dorian mood
Of flutes and soft recorders ; such as raised
To highth of noblest temper heroes old
Arming to battle, and instead of rage
Deliberate valour breath'd firm and unmoved
With dread of death to flight or foul retreat,” etc.

Φρυγιστί. The middle mood, between the bass Dorian and treble Lydian. Aristotle, *Pol.* viii. 7, tells a significant story that a certain Philoxenos endeavoured to make a dithyramb in the Dorian mode, but could not manage it, *ἀλλ' ὑπὸ τῆς φύσεως αὐτῆς ἐξέπεσεν εἰς τὴν φρυγιστί τὴν προσήκουσαν ἁρμονίαν πάλιν.* The Scholiast quotes Proclus as saying that the Dorian harmony is suitable for education as being *καταστηματικὴν*, tranquil, sedate ; the Phrygian for sacrifices and orgies as being *ἐκστατικὴν*, excited.

ἀποτυχόντος. ‘Failing of success.’

B. ἐπέχοντα. There is a change of construction. The accusative takes the place of the genitive. There is further a question as to the reading. *Par. A* and the best mss. all have *ἐπέχοντα*, which the Zürich edd. follow. We do not find the phrase *ἐπέχειν ἑαυτὸν*. The question is as to *ἐπέχειν* used absolutely in the sense of *ἐπέχειν νοῦν*. It is certainly found absolutely in the sense of “to be intent upon,” and if we are to follow the best mss. it seems best to take *ἐπέχοντα* absolute here, and *ἑαυτὸν* with *μεταπειθόντι*. Cp. 411a. *ἐπέχων* with note. Ven. E, however, has *ὑπέχοντα*, which Stallb. adopts, the phrase *ὑπέχειν ἑαυτὸν* being found in *Xen. Cyr.* vii. 5. 44. It may be noted that the difficulty as between *ὑπέχειν* and *ἐπέχειν* is not confined to this passage, but is fairly common. Cp. *Dem. de Fals. Leg.* § 57 (51) with Shilleto's note. Callimach., *Hymn. in Del.* 51.

καὶ ἐκ τούτων πράξαντα κατὰ νοῦν. Attention should be called to Jowett's translation of the whole of this fine passage. It is an admirable instance of the way in which he rises where Plato rises, and keeps the spirit and the grand style of his original. Beside the splendid passage in *Paradise Lost* already referred to, we may quote the famous description in Thucydides, v. 70, of the advance of the Spartans (to the Dorian mood) as a fine historical commentary on this language of Plato, καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ αἰλητῶν πολλῶν νόμφ ἐγκαθεστώτων, οὐ τοῦ θείου χάριν, ἀλλ' ἵνα ὁμαλῶς μετὰ ῥυθμοῦ βαίνοντες προέλθοιεν καὶ μὴ διασπασθεῖν αὐτοῖς ἡ τάξις, ὅπερ φιλεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις ποιεῖν. But *N.B.* the Lacedaemonians did not exclude the flute. Cp. also a very interesting description in Xen. *Anab.* vi. 1. 5-13.

C. **τριγώνων καὶ πηκτίδων**, κ.τ.λ. 'Triangular harps and dulcimers.' Our triangle is of course quite a different instrument. The *τρίγωνον* here meant is a triangular instrument with strings naturally of unequal length. For its use as a voluptuous instrument cp. Eupolis' Frag. of *Baptae*, 1, ὅς καλῶς μὲν τυμπαρίζεις | καὶ διαψάλλει τριγώνοις, κ.τ.λ. Cp. Plato, *Com. Lacones*, i. 13, κάλλην τρίγωνον εἶδον ἔχουσιν, εἰτ' ἦδεν πρὸς αὐτὸ μέλος Ἰωνικόν τι. The *πηκτίς* was a kind of harp mostly used by the Lydians. The associations of the word are best conveyed by the English dulcimer.

"It was an Abyssinian maid,
Upon a dulcimer she played
Singing of Mount Abora."

Cp. *Ar. Pol.* viii. 7, Ὁμοίως δὲ καὶ πολλὰ τῶν ὀργάνων τῶν ἀρχαίων οἷον *πηκτίδες* καὶ *βάρβιτοι* καὶ τὰ πρὸς ἡδονὴν συντείνοντα τοῖς ἀκούουσι τῶν χρωμένων, ἐπτάγωνα καὶ τρίγωνα καὶ *σαμβύκαι* καὶ πάντα τὰ δεόμενα χειρουργικῆς ἐπιστήμης. Sappho is said to have been the first of Greek poets to make use of the *πηκτίς*. The *locus classicus* is Athenaeus xiv. 634 *et seqq.*

D. **πολυχορδότατον**, "has most notes of all." This word has been condemned on quite insufficient grounds. It was supposed that the epithet "many-stringed" could not be applied to the flute. But the word is found in the secondary and derived sense of many-toned, *e.g.*, Eur. *Med.* 196, *πολίχορδοι ψοδαί*. Its correctness here is undoubted, for the passage is quoted by Pollux. *On.* iv. 67, *Πλάτων δὲ καὶ πολίχορδον εἶρηκε*

τὸν αὐλόν. It is used too exactly in the same way by Simonides, *Fr.* 46, ὁ καλλιβάας πολύχορδος αὐλός. Cp. *Ar. Av.* 682.

σύριγξ. A Pandean p'pe.

Ε. Μαρσύου. The famous story of the contest of Marsyas and Apollo need not be repeated. It will be found in Apollodorus, *Bibl.* i. 4 § 2. Cp. Herod. vii. 26, Xen. *Anab.* i. 2. 8, as to the locale of the legend. But we may call attention to an exquisite modern rendering of this old story, the gem of gems in Mr. Lewis Morris' *Epic of Hades*, p. 81 *et seqq.*

νῆ τὸν κύνα. A favourite expression of Socrates. Cp. *Apol.* 21E, with Scholiast *ad loc.*

σωφρονοῦντές γε ἡμεῖς. Cp. note on εἶ γε σὺ ποιῶν, 351C.

βάσεις would appear to be a somewhat general word, somewhat like our "beat" or "movement." Hesych. gives as equivalents, ὁ ῥυθμός (from which of course it is slightly distinguished here), πορεία, ὁδός. As its etymology implies βάσις originally belongs to dance music. Cp. *Ar. Thesm.* 968, πρῶτον εὐκύκλου χορείας εὐφῶ στήσαι βάσιν. The fact is Plato probably intentionally uses his terms in a shifting general untechnical way here, thus the μέλος here is said to be made to follow the λόγος, whereas above, 398D, the μέλος is the whole thing, including λόγος, ἁρμονία, καὶ ῥυθμός. Here ἁρμονία is expressed by μέλος, what we may call in equally general language the "tune"; ῥυθμός, by πόδα, the time. "Time and tune must be adapted to words, not words to time and tune." Cp. *Laws*, ii. p. 669, a remarkable passage, where it should be noted that Plato disapproves of music without words, condemning by anticipation half of modern music. On all these words see Cope, *Introd. to Arist. Rhet.* p. 379 *et seqq.*

400A. τρι' ἄττα εἶδη, these are the three ratios indicated below, viz., (α) 1:1, that of the spondee, —:—, or dactyl, —:—; (β) 2:1, that of the Iambic, —:—, or Trochee, —:—; (γ) 3:2, that of the Paean, —:—:—. These correspond respectively to unison, the octave, the fifth.

τέτταρα, i.e., the notes of the tetrachord.

Δάμωνος. We do not know much about Damon, but what we do know is worth recording. He was a well-known and influential teacher of music at Athens. The pupil of Lamprus

the teacher of Sophocles, Damon himself taught Pericles, ostensibly music, but in reality politics quite as much. And indeed so great was his influence supposed to be that, like Pericles' other friend and teacher, Anaxagoras, he ultimately had to leave Athens. Cp. Plut. *Aristides* i., also Plat. *Alcibiades* i. 118c. According to Diog. Laert. quoting *Alexander in successionibus*, Socrates was a pupil of Damon until this banishment. He is made to call Damon *ἑταῖρος*, Plat. *Laches*, 197D, and to speak of him as a source of wisdom and a friend of the sophist Prodicus. And in the same dialogue the general Nicias is made to say that Socrates had introduced to him as a teacher for his own son διδάσκαλον μουσικῆς, Δάμωνα, ἀνδρῶν χαρίεστατον οὐ μόνον τὴν μουσικὴν ἀλλὰ καὶ τὰλλα, ὅποσα βούλει, ἄξιον συνδιατρίβειν τηλικούτοις νεανίσκοις, *Lach.* 180D. Cp. also the notice of him *infra*, bk. iv. 424c.

B. οἶμαι δέ με ἀκηκοῖναι οὐ σαφῶς, etc. It should be noted that Plato dramatically hints that he does not intend to be very clear or precise, which may account for the well-known obscurity of the passage which follows, over which he has thrown an artistic air of confusion. The best key to the passage is that supplied by a comparison of Aristotle, *Rhetoric* III. viii. 4, which is so important that we quote it *in extenso*. Τῶν δὲ ρυθμῶν, ὁ μὲν ἡρώως, σεμνὸς καὶ οὐ λεκτικὸς, καὶ ἁρμονίας δεόμενος· ὁ δ' ἱαμβος, αὐτὴ ἐστὶν ἡ λέξις ἡ τῶν πολλῶν· διὸ μάλιστα πάντων τῶν μέτρων ἱαμβεῖα φθέγγονται λέγοντες. Δεῖ δὲ σεμνότητα γενέσθαι καὶ ἐκστήσαι. Ὁ δὲ τροχαῖος, κορδακικώτερος· δηλοῖ δὲ τὰ τετράμετρα· ἔστι γὰρ τροχερὸς ρυθμὸς, τὰ τετράμετρα. Λεῖπεται δὲ παιάν, ᾧ ἐχρῶντο μὲν ἀπὸ Θρασυμάχου ἀρξάμενοι· οὐκ εἶχον δὲ λέγειν, τίς ἦν. Ἔστι δὲ τρίτος ὁ παιάν, καὶ ἐχόμενος τῶν εἰρημένων· τρία γὰρ πρὸς δύο ἐστίν. Ἐκείνων δὲ ὁ μὲν, ἐν πρὸς ἕν· ὁ δὲ, δύο πρὸς ἕν. Ἐχεται δὲ τῶν λόγων τούτων ὁ ἡμιόλιος· οὗτος δ' ἐστὶν ὁ παιάν. It will be noticed that Aristotle mentions four names of Rhythms—(1.) ἡρώως, (2.) ἱαμβος, (3.) τροχαῖος, (4.) ὁ παιάν also called ἡμιόλιος. He further gives the several ratios as we indicated above. Heroic 1 : 1, Iambic or Trochaic 2 : 1, Paean or Hemiolios 3 : 2. Plato also indicates (1.) Three εἶδη, i.e., these three ratios, and then goes on to give five names, viz. (1.) ἐνόπιον, (2.) δάκτυλον, (3.) ἡρώον, (4.) ἱαμβον, (5.) τροχαῖον, but if we note that 2 and 3 are really one (i.e., the heroic hexameter with dactyls or spondees), and that the ἐνόπιος is another name for the παιάν, we see that we have exactly the same division.

ἐνόπλιον. Cp. Xen. *An.* vi. 1, 11, *i. supra l.*, ἦσαν ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιάνισαν καὶ ὠρχήσαντο ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις.* It was a name commonly used, as is shown by Aristoph. *Nub.* 650,

ἐπαίονθ' ὁποῖός ἐστι τῶν ῥυθμῶν

κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.

Cp. *infra* and Cope, *Introd. Arist. Rhet.* 388, with note.

ξύνθετον. What the compound martial or paeon rhythm is, we do not exactly know. The Scholiast here says, ὁ ἐνόπλιος σύνθετός ἐστιν ἐξ ἰάμβου καὶ δακτύλου καὶ τῆς παριαμβίδος ('It consists of an iambic, a dactyl, and the pyrrhic'), and the Scholiast on Aristoph. *Nub.* 651, gives much the same formation, ὁ δὲ ἐνόπλιος καὶ προσοδιακὸς λεγόμενος ὑπὸ τινων συγκεῖται ἐκ σπονδείου καὶ πυρριχίου καὶ τροχαίου καὶ ἰάμβου, of a spondee, a pyrrhic, a trochee, and an iambic, and goes on to say it coincides with an anapaestic tripod, or with two bases—the Ionic and choriambic. Now, if we take the ἐνόπλιος according to this description, and resolve it to terms of one short syllable, we shall find this to be the case, twelve short syllables being the equivalent alike of the enoplios, the anapaestic tripod, and these two bases, thus—

A.	--	--	--	--	--	=	--	--	--	--	--	--	--	--	--	--	--	--	--	
B.	--	--	--	--	--	=	--	--	--	--	--	--	--	--	--	--	--	--	--	--
C.	--	--	--	--	--	=	--	--	--	--	--	--	--	--	--	--	--	--	--	--

The Scholiast on Plato here then probably ought to coincide with that on Aristophanes. Further, τῆς παριαμβίδος here must mean the same as τοῦ παριάμβου, the pyrrhic foot.

ἴσον ἄνω καὶ κάτω τιθέντος. 'Making it equal up and down.' What is made equal, and how? The explanations given are: 1. 'Showing that the rise and fall of the verse balance one another by resolving them into short and long syllables'—D. V. 2. 'Arranging so that the rise and fall of the foot were equal (as in dactylic and anapaestic rhythms)'—J., prob. rightly.

εἰς βραχὺ καὶ μακρὸν γιγνόμενον...μήκη δὲ καὶ βραχύτητας προσήπτε. And he attached to them lengths and shortnesses. Does this mean, he literally added on anything or merely assigned the qualities or marks of length and shortness? The sense of βραχύτης, Ar. *Poet.* xx. 4, would seem to be that of

* The ἐνόπλιος was called also προσοδιακός.

shortness, syllabic shortness, so that probably we should render loosely, 'he called them long or short.'

E. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐηθεία ἀκολουθεῖ. These delicately graded compounds to which we have the antithesis below, ἀσχημοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία κακολογίας καὶ κακοηθείας ἀδελφά, afford an excellent instance of the resource and flexibility of Greek, as well as of the fondness of Plato for alliterative and assonant epanadiplosis.

εὐηθεία. See note on i. 348D.

ἣν ἄνοιαν οὖσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν. 'Which, being really folly, we call by a mild name simplicity.' 'The simplicity which is a euphemism for folly.' On ὑποκοριζόμενοι see note on v. 474E.

εἰ μέλλουσι τὸ αὐτῶν πράττειν. 'If they are to do their work in life.' τὸ αὐτῶν πράττειν is, in Plato's eyes, the whole duty of the citizen; and this moral division of labour is the principle upon which his ideal state is based.

401B. τὴν τοῦ ἀγαθοῦ εἰκόνα ἔθους ἐμποιεῖν. 'To impress upon their poems the image of the noble character.' The slight alteration in the usual order seems to give a subtle additional emphasis.

ἢ μὴ παρ' ἡμῖν ποιεῖν. 'Or not be poets of ours.'

ἐν κακῇ βοτάνῃ, etc. The whole of this exquisite passage, the central passage of Plato's educational system, is in his most characteristic style. We may notice the repetition of πολλὰ ἀπὸ πολλῶν, the assonance of δρεπόμενοι τε καὶ νερόμενοι, the repetition of ἀπὸ—ἀπὸ παντὸς ὁπόθεν...ἀπὸ τῶν καλῶν, of πρὸς—πρὸς ὄψιν ἢ πρὸς ἀκοήν...προσβάλλῃ, as some of the more tangible and separable devices of style. The order and construction of the whole passage is most noteworthy, and may be compared with that of such striking passages as 399A and B, 411AB.

D. φέροντα τὴν εὐσχημοσύνην. 'They bringing grace,' i.e., ὁ τε ρυθμός καὶ ἁρμονία.

E. καὶ ὀρθῶς δὴ χαίρων καὶ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ. And accepting or rejecting, as he ought, will praise what is good, and receive it into his soul and feed upon it. The Zürich edd. here adopt a correction of Vermehren, the

order of the words in Par. A being ὁρθῶς δὴ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ χαίρων καὶ κατὰ δεχόμενος. Stallb. omits καὶ before χαίρων.

402A. λόγον ... λαβεῖν. "To know the reason why."—J. The converse of λόγον διδόναι, or παρασχεῖν. Cp. i. 344D.

D. κάλλιστον θέαμα. With this beautiful sentiment (sententia plane divina, Stb.) cp. *Timaeus*, 87D. It is one of the central sayings of Plato's philosophy. Stallb. adds a number of other references.

403B. προσοιστέον...αὕτη ἡ ἡδονή. For this use of the verbal, neither in agreement with nor governing the noun, cp. v. 460B.

C. Greek Gymnastics.—See Introduction, B. Plato's Education, with reference to Mahaffy, etc.

E. ὅσον τοὺς τύπους. 'We shall only (lit., just so much as) sketch the general types.'

ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου ἀγῶνος. 'For these people are to be athletes in the most important of contests, i.e., the defence of their country.' The ordinary athletic training of Greece had no special reference to military exercise; indeed, it is often stated to be opposed to, and to unfit the athletes for, what Plato calls here the "first of competitions." While then Aristophanes tells us that it was in the playing fields of the Academy that Marathon was won, Euripides, in the famous fragment of the *Autolycus* (281 Dind.), represents the athlete as worse than useless for his country's defence. The whole fragment should be read as a comment on the present passage. How far Euripides is giving a genuine and not merely a dramatic opinion may be doubtful. He had himself received the athletic training when young, and perhaps been disgusted by it. Eur. *Vit. Anonym.* But much the same condemnation is pronounced seriously by Aristotle, *Pol.* viii. 4. 1. 2. Engelm. compares Plutarch, *Philopoemon*, c. 3, a passage much to the point—στρατηγῶν... πᾶσαν ἀθλησιν ἐξέβαλλεν, ὡς τὰ χρησιμώτατα τῶν σωμάτων εἰς τοὺς ἀναγκαίους ἀγῶνας ἀχρηστα ποιοῦσαν. On the whole subject, see Krause, *Gymnastik*, 654.

ἡ τῶνδε τῶν ἀσκητῶν ἕξις. 'The habit of our present professional athletes.'

404A. σφαλερὰ πρὸς ὑγίειαν. The expression as well as the idea is from Hippocrates' ἐν τοῖσι γυμναστικοῖσι αἱ ἐπ' ἄκρον εὐέξιαι σφαλεραί.

κομψοτέρας...ἀσκήσεως. 'A finer regimen.' Athenaeus, 10. 413, quotes a number of instances of this gross voracity of athletes. Eur. *Ant.* quoted *supra* implies same charge.

B. ἀκροσφαλεῖς...πρὸς ὑγίειαν. 'In a precarious state as regards health.' ἀκροσφαλῆς, lit. in a state of unstable equilibrium, on the point of falling. Philop. *ap.* Plutarch, cap. 3, *l.l.*, uses exactly the same expression, perhaps borrowed from here. διαφυλαττόντων τὴν ἑξιν...ἀκροσφαλῇ πρὸς μεταβολήν.

C. ἰχθύσιν ἐστὶν. The remark is as old as Plutarch (*de Is. et Osir.* vii. 353D) that the Homeric heroes, so far from considering fish a delicacy, never ate it when they could help. ὁ δ' ἐμφανὴς καὶ πρόχειρος (λόγος) οὐκ ἀναγκαῖον οὐδ' ἀπερίεργον ὄψον ἀποφαίνων τὸν ἰχθύν, 'Ομήρῳ μαρτυρεῖ, μήτε Φαίακας τοὺς ἀβροβίους μήτε τοὺς Ἰθακησίους ἀνθρώπους νησιώτας ἰχθύσι χρωμένους ποιοῦντι μήτε τοὺς Ὀδυσσεύς ἐταίρους ἐν πλῶ τοσοῦτῳ καὶ ἐν θαλάττῃ, πρὶν εἰς ἐσχάτην ἐλθεῖν ἀπορίαν. Quoted by Engel., who adds that in similes such as *Il.* v. 487, xvi. 406, fish appears to have been an article of food, but among the poor. We might, however, point to such a passage as that quoted, θάλασσα δὲ παρέχῃ ἰχθῦς, 363C.

ἐν Ἑλλησπόντῳ. "Eum Homerus vocat ἰχθύοεντα, *Il.* ix. 360. Stallb." But Stallb. does not add, as he might, that ἰχθυοεῖς in Homer seems to mean 'monster-teeming,' rather than 'abounding in fish to eat,' thus confirming the view of fish indicated above. Cobet, *Var. Lect.* p. 528, would excise, as otiose, and because 'ἐν pro ἐπὶ visum movet.' But the words explain ἐπὶ θαλάττῃ, and Ἑλλησπόντῳ is here used of the country. Cp. *Thuc.* 2. 9.

D. Συρακοσίαν τράπεζαν, Σικελικὴν ποικιλίαν ὄψου. The Sicilians and among them the Syracusans especially were notorious for their good living. Athen. xii. p. 527, διαβόητοι δ' εἰσὶ περὶ τρυφήν Σικελιώται τε καὶ Συρακόσιοι, ὥς καὶ Ἀριστοφάνης φησὶν ἐν Δαιταλεῦσιν, ἀλλ' οὐ γὰρ ἔμαθε ταῦτ' ἐμοῦ πέμποντος, ἀλλὰ μᾶλλον "πίνειν, ἔπειτ' ᾄδειν κακῶς Συρακοσίαν τράπεζαν" Συβαρίτιδός τ' εὐωχίας καὶ Χίον ἐκ Λακαινῶν. And the phrase Συρακοσία τράπεζα, Σικελικὴ τράπεζα became proverbial, and is used in Patristic writings as a synonym for luxury. In the famous seventh epistle, 326B, Plato says, or is made to say, that his actual experience of the Italian

and Sicilian table did not please him. The passage in Horace is well known, *Od.* iii. 1. 1,

“Non Siculae dapes
Dulcem elaborabunt saporem,
Non avium citharaeque cantus
Somnum reducent.”

Cp. *Gorgias*, p. 518B.

Κορινθίαν κόρην. Memorat τὰς ἐταίρας τὰς Κορινθίας, Stallb. For these Corinth was only too well known, whence the proverb, οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῦς. Cp. Becker, *Charicles*. Some of the mss. omit the word κόρην, and some edd. wish to follow them. Stallb., who is quite right, is pleased to be witty on the subject. “Ceterum κόρην ne exsulare jubeamus, ipsa verborum elegantia prohibet. Verecundius enim ac suavius dictum, quam si κόρη abesset. Innocentem puellam eiicere ex Platonis republica voluerunt triumviri praestantissimi, Buttmanus, Morgensternius et nuperrime Astius.”

Ἀττικῶν περμάτων εὐπαθείας. The Attic pastry was celebrated for its excellence, which it is said to have owed to the excellence of the well-known Attic honey. Cp. *Athen.* iii. p. 101E,

ἀλλὰ πλακοῦντα
αἰνεῖ Ἀθήνησιν γεγεννημένον· εἰ δὲ μὴ ἔν που
αὐτὸν ἔχῃς ἐτέρωθε, μέλι ζήτησον ἀπελθὼν
Ἀττικὸν, ὥς τοῦτ' ἔστιν ὃ ποιεῖ κείνον ὑβριστήν.

Hence the Athenian bakers were famous, *e.g.*, Thearion in the *Gorgias*, 518B.

E. ἐκεῖ μὲν. ‘In the region of music.’

405A. **ιατρεῖα.** ‘Doctor’s shops.’ The *ἰατροί* of Greece, like all but a few consulting physicians in England not so many years ago, were chemists as well as doctors, and made up and dispensed their own prescriptions. See Engelm. An *ιατρεῖον* was at once a bathing establishment, an apothecary’s shop, and a surgery.

δικανική τε καὶ ἱατρική. ‘Law and medicine.’ Cobet *Mnemos*, N. S. ii. p. 280, would read *δικαστική*. “Non enim *causidicorum* artes, sed iudicium et iudicandi artem dicit in honore haberi.”

ἄρα μή. ‘Can you possibly?’ Cp. *μὴν μή*, 351E.

ἄκρων. *Vide* note on bk. ii. p. 360E.

ἐν ἐλευθέρῳ σχήματι. 'Those who profess to have been brought up in a liberal behaviour.'

Β. καὶ ἀπορία οἰκείων. 'And *that* too from their want of a home supply.' On καὶ here, which causes difficulty to some edd., see Shilleto on *Dem. de Fals. Leg.* § 101.

φεύγων καὶ διώκων. 'Defending and prosecuting.' διώκων, exactly the Scotch "pursuing," which is of course simply the form through French of "prosecuting."

Γ. ἀποστραφῆναι λυγίζόμενος. 'To wriggle off by twisting and twining,' literally like a willow withy, λύγος, *v. infra*. Par. A alone here preserves λυγίζόμενος. The inferior mss. all have, with the change of one letter, λογιζόμενος, by calculating. The reading of Par. A, however infinitely preferable on internal grounds, is fortunately doubly confirmed by (1) the scholia *ad loc.*, λυγίζόμενος, στρεφόμενος, καμπτόμενος, ἀπὸ τῶν λύγων, λύγος δὲ ἐστὶ φυτὸν ἱμαντῶδες; (2) Suidas (T. ii. p. 465) and Photius (p. 200). The reading λογιζόμενος, which in itself might pass muster, affords an excellent instance of the way in which mss. get corrupted by the substitution of an easier for a more unusual word, while we have indirect testimony to the value of scholia and grammarians in settling a reading. Cp. note on παιῶνα, p. 383B. For the phrases στροφάς, λυγίζεσθαι, cp. Ar. *Ran.* 775,

οἱ δ' ἀκροώμενοι
τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν
ὑπερέμανησαν, κἀνόμισαν σοφώτατον.

νυστάζοντος δικαστοῦ. 'A nodding (*i.e.*, drowsy, unobservant) judge.' Eng. quotes a passage in Ar. *Vesp.*, 816, where Bdelycleon offers his father a cock to act as an alarum, and wake him up on the dicast's bench during a tedious speech.

ἵνα γ' ἦν καθεύδῃς ἀπολογουμένου τινός,
ᾗδων ἄνωθεν ἐξεγείρῃ σ' οὔτοσί.

ἐπετείων νοσημάτων. 'Annual' or rather 'seasonable diseases,' diseases belonging to the time of the year.

Δ. ρευμάτων καὶ πνευμάτων. 'Flowings and blowings.' The assonance is intentional, being a piece of Plato's ornate style (here used ironically), of which the whole passage from ἦ δοκεῖ σοι down is an excellent example. *N.B.*—Platonic

repetition and redundancy in *πάσας μὲν στροφάς στρέφεισθαι* *πάσας δὲ διεξοδοὺς διεξελθὼν ἀποστραφῆναι λυγιζόμενος*.

τοὺς κομψοὺς Ἀσκληπιάδας. 'The ingenious sons of Asclepius.' *κομψός* is hard to render exactly, conveying as it does the sense of both subtle and witty. "The sons of A. with their nice wit."

E. *οἱ υἱεῖς ἐν Τροίᾳ Εὐρυνπύλῳ*, etc. The sons of Asclepius are Podalirius and Machaon. They are mentioned first in the catalogue of ships, *Il.* ii. 732, as skilled in physic. In the eleventh *Iliad* Machaon himself is first wounded in the shoulder by an arrow shot by Paris, v. 507, and Eurypylus a little later on is struck in like manner in the thigh, v. 583. Machaon immediately on being hit is conveyed by Nestor to his own tent, where the old hero makes him as comfortable as possible, v. 618 *seqq.*, and Hecamede his handmaid produces refreshments of a miscellaneous and, as Plato would say, inflammatory kind. While Machaon is enjoying this sedative, Patroclus who has been sent by Achilles comes in to know who it is that is hurt. Nestor detains him through a speech of 150 lines, but at last he is able to get away, and on his return journey meets Eurypylus limping home with the barb in his thigh, 809. At his request, Machaon being *hors de combat* and Podalirius fighting, Patroclus himself turns doctor, and not being an Asclepiad does not venture on an internal application of warm stimulant, but cuts out the barb, washes the wound with warm water, and then puts into it a bitter root, which acts as an anodyne, v. 844. Plato has thus confused two stories; the administering of the Pramnian wine by Hecamede, *τῇ δούσῃ πιεῖν*, to Machaon, and the doctoring of Eurypylus by Patroclus. Nor can the confusion be removed or explained away. Ast. himself turns Asclepiad and excises the words *οὐδὲ Πατρόκλῳ ἐπετίμησαν*. But Plato has repeated the name Eurypylus below, p. 408A. There can be no doubt then that Plato, as he often misquotes the *language* of Homer, has here misquoted the *story*, and the fact must be a warning to those who would correct such quotations as that in 389E. Curiously enough in another dialogue Plato tells the story as it is in Homer, *Ion*. p. 538B.

οἶνος Πράμνιος. This wine is mentioned once in *Iliad* xi. 639, *l. c.*, and once in the *Odyssey* x. 235, both times in the same connection as being used to make a posset along with meal and honey (a sort of Athol brose?). It was a red wine, very

bitter and astringent, which gave it its medicinal value. It came from the slopes of Mount Pramne in the Aegean island of Icaros or Icaria, the modern Nikaria. The *locus classicus* for the subject is Athenaeus i. 30c.

406A. τῇ δούσῃ πιεῖν, *i.e.*, Hecamede. The order of words presents a Platonic perplexity. If we mentally transpose οὐκ ἐμέμψαντο τῇ δούσῃ πιεῖν, and put them before Εὐρυπύλῳ, all is clear. "Did not blame the maid who gave to drink to Eury-pylus a lot of meal sprinkled and cheese grated upon Pramnian wine."

τῇ παιδαγωγικῇ τῶν νοσημάτων. 'This tutelage of (infant) diseases.' 'This system which may be said to educate disease.'—J.

Ἡρόδικος. There were two physicians of this name, who, even in antiquity, were confused (*V. Galen. Comment. ad Hippocr.*)—Herodicus, brother of Gorgias, and like him from Leontini and Herodicus the Selymbrian. As the Scholiast states, the latter is here meant. Ἡρόδικον τὸν Σηλυμβριανὸν φησιν ἱατρόν. οὗτος ἦν παρ' ᾧ ὁ Κῶος φοιτήσας Ἱπποκράτης κάτω ἐαυτοῦ βαίνειν ὅσον ἐπὶ τῇ ἱατρικῇ τοὺς πάντας ἀπέλιπεν. He is also mentioned in Plato's *Protag.* 316D, as a sophist οὐδενὸς ἡττων, and is doubtless the Herodicus of the *Phaedrus*, p. 227D, where see scholia. Hippocrates, *Epidem.* vi. 3, says that he used to torture to death patients suffering from fever by a regimen of violent exercise and Turkish baths, producing sweating: but Hippocrates, it must be remembered, was a rival artist. For the rest the statement may be held to bear out what Plato says here, that Herodicus was notable for having combined gymnastic with physic. The statement is repeated by Plutarch, *de ser. mun. vind.* ix. 554, who states that the malady with which Herodicus struggled himself was φθίσις ἀνῆκέστον πάθος.

B. ἀπέκναισε. 'Fretted or wore away.' διέφθειρεν ὡς νῦν, σημαίνει δὲ καὶ ἔκοψε, καὶ ἐλύπησεν, *Schol.* Timaeus, *Lex. Plat.* explains it as κατ' ὀλίγον ἀποξύνειν καὶ ὥσπερ διὰ φθείρειν. Ruhnken has a long comment showing that it means to tease, fret, away.

παρακολουθῶν...τῶν οσήματι. Literally 'keeping even pace with, "dogging" the disease.' "Quum labantem valetudinem sustentare conaretur"—Stallb. But this can hardly be right. Purves, 'humouring or accommodating himself to. But surely

the exact meaning is 'following hard upon the heels of the disease' (and at each new step it takes giving some new remedy). So Engel., "Während er der Krankheit in ihrem Verlauf folgte." Cp. Demosth. 519, 12, where D. says of Meidias, *παρηκολούθησε παρ' ὅλην τὴν λειτουργίαν ἐπηρεάζων ἐμοὶ συνεχῶς*. He dogged my steps, etc.

δυσθανατῶν. 'Dying hard.' Cp. Hdt. ix. 72. This seems the natural meaning. So Eng., "langsam daher sterben." Stallb. is again wrong, "dum malam obit mortem." *δυσθάν-ατος*, as a medical term, has the same force.—Galen.

γῆρας...γέρας. 'Age, wage.' There may be an intentional paronomasia here, though the similarity of words may also be purely accidental.

D. μικράν δίαιταν. This is the reading of all the best mss. and is kept by Schneider and the Zurich edd. If we can understand and render 'a nice regimen,' *i.e.*, a regimen entering into every little detail, we may keep it. But this interpretation wants support, and the occurrence of the well-known phrase *κατὰ σμικρόν* down below, 407D, is hardly sufficient. The reading *μακράν* is only too obvious a correction. It is made by one ms. and adopted by Herm., Engel., D. and V., etc. As Stallb. says, "Quid *μικράν δίαιταν* significare possit, id quidem me ignorare libere confiteor."

πιλίδια. Caps, literally, of felt. Invalids or weakly persons used to wear a small cap of wool or felt. Cp. Dem. *de Fals. Leg.*, § 285, *ἂν πιλίδιον λαβὼν ἐπὶ τὴν κεφαλὴν περινοστής καὶ ἐμοὶ λοιδορῇ*, and compare also story of Solon's pretended madness, Plut. *Solon*, cap. 8, *πιλίων περιθέμενος*.

ταχὺ εἶπεν. 'He'll say in a minute.' The aorist is gnomic.

407A. **Φωκυλίδου...οὐκ ἀκούεις.** 'You don't listen to Phocylides, when he tells us how one ought.' So the majority of interpreters. Purves, however, following Schneider, 'Did you never hear of Phocylides' saying?' which is neat but doubtful. Phocylides, the most gnomic of the Gnostic poets, the poets of Proverbial Philosophy, was of Milesian origin, and born, according to Suidas, B.C. 560. The "gnome" alluded to here was

Δίξῃσθαι βιοτὴν, ἀρετὴν δ' ὅταν ᾗ βίος ἀσκεῖν.

'Ensue a livelihood, and whenso thou hast a living, practise virtue.' Others read *ὅταν ᾗ βίος ᾗδῃ*, then whenso thou hast.

But there is not the emphasis upon *ἡδὴ* in any case, which Plato perhaps for his own purposes requires, when one has first got a living. Horace's *Ep.* i. l. 53, "O cives, cives, quaerenda pecunia primum est, Virtus post nummos." This sentiment, however, that "the poor in a loomp are bad," and "tisn't them as has munny that breaks into houses and steals," was quite well known to the Greeks. *E.g.*, Alcaeus, *Frag.* 50, Bergk,

ὥς γὰρ δήποτ' Ἀριστόδαμόν φαισ' οὐκ ἀπάλαμνον ἐν Σπάρτῃ λόγον εἶπεν. χρήματ' ἀνὴρ, πενιχρὸς δ' οὐδεὶς πέλετ' ἔσλος οὐδὲ τίμιος.

The phrase, money makes the man, *χρήματα χρήματ' ἀνὴρ*, was universally proverbial, cp. Pind. *Isth.* ii. 11, but it may seem odd that it should have emanated from the city of Lycurgus.

μελετητέον τοῦτο. *Scil.*, τὸ ἀρετὴν ἀσκεῖν.

B. ἢ νοσοτροφία τεκτονικῇ...ἐμπόδιον τῇ προσέξει τοῦ νοῦ. 'Or whether valetudinarianism is a hindrance to carpentry and the other arts, to the giving of the mind to them that is to say.' Both datives after *ἐμπόδιον*; but the first also after *τῇ προσέξει*.

τὸ δὲ Φωκυλίδου παρακείμεμα οὐδὲν ἐμποδίζει. 'But it does not hinder the (following of) the maxim of Phocylides at all; i.e., hinder the pursuit of virtue.' For, as Plato says, the maxim of Phocylides is roughly, "ensue virtue," without quibbling whether we are to get a living first or not.

ἢ γε περαιτέρω γυμναστικῆς ἢ περιττῇ...ἐπιμέλεια This excessive attention to the body, which goes beyond mere gymnastic (does do so, i.e., does hinder in this way) almost more than anything else.

ἑδραῖους.. ἀρχάς. The meaning more appropriate here is 'fixed, stable,' so L. and S. in which sense it is found in *Tim.* 64B. "Continuous," Purves. But the other, and more natural meaning of the word, "sedentary," cp. Xen. *Lac.* i. 3, οἱ πολλοὶ τῶν τὰς τέχνας ἐχόντων ἑδραῖοι εἰσι, is possibly the right one here too. *ἑδραῖοι*, properly sitting; i.e., quiet, opposed to the unsettled and moveable character of service in the field and in war, E.

C. Τὸ δὲ δὴ μέγιστον. This arrangement of the dialogue, giving the words from here down to *σώματος* to Socrates, is

undoubtedly the best and most natural, though some editors run on straight, beginning Socrates' speech at *σχέδον γέ τι*, or at *καὶ γάρ*; or else giving the whole speech to Glaucon, and cutting out *εἰκός γε*, which this arrangement makes superfluous.

κεφαλῆς ... διατάσεις. "Racking" headaches. Galen and Stephanus, and most editors after them prefer, (though the choice may not appear great) *διατάσεις* to *διαστάσεις*, "splitting" headaches, which all the mss. give. It is a question between following all the mss., or preferring the regular technical word. Schneider, with the mss., prefers to split rather than rack; but the textual difference is so infinitesimal that we should probably decide, on internal evidence, in favour of the word in itself usually more likely, *διατάσεις*.

ὅπη ταύτῃ ἀρετῇ ἀσκεῖται καὶ δοκιμάζεται. 'Wherever virtue is practised in this way, everywhere it is a hindrance.' So the best mss. Stallb., with inferior mss., *ὅπη αὐτῇ, ἀρετῇ ἀσκεῖσθαι καὶ δοκιμάζεσθαι*. Wherever this, i.e., *νοσοτροφία*, valetudinarianism is, it is always a hindrance to virtue being practised and esteemed.

νόσημα ... ἀποκεκρυμένον. 'Some definite disease,' "*morbum secretum vel separatum qui singularem aliquam corporis partem non totum corpus afficiat*." See Stallb. The old interpretation is still the one which obtains, though this use of *ἀποκεκρυμένον* is scarcely sufficiently established. "Some local malady."—Purves. So Engel., "*aber an einem örtlichen Uebel leidenden*." "Bestimmte."—Schneid. "Specific."—D. & V. The difficulty of the expression has led to the obvious correction *ἀποκεκρυμμένον*, concealed, hidden; made as early as some of the inferior mss., and adopted by some scholars. However, a concealed malady is by no means what Plato is speaking of here; but such maladies as can be expelled or excised, by drugs or by the knife, as opposed to a general subtle lurking disease which pervades the whole constitution (*τὰ εἶσω διὰ παντὸς νεοσηκότα σώματα*). A very ingenious suggestion has been made to me by my friend, Mr. T. Case, that *νόσημα ἀποκεκρυμένον* may mean a secreted disease, a disease formed by secretion. Both the verb and the substantive, *ἀπόκρισις*, have this technical medical sense.

Δ. καταδείξαι. 'Revealed.' (The special word used of in-

ventors of arts, cp. Ar. *Ran.*, 1032. Ὀρφεὺς μὲν γὰρ τελετὰς ἡμῶν κατέδειξεν.—Stallb.)

ἀπαντλοῦντα καὶ ἐπιχέοντα. 'By evacuation and infusion.'

E. ἐν τῇ καθεστηκυίᾳ περιόδῳ ζῆν. (1.) We are naturally inclined to render, 'To live in the established round'; and so D. & V., 'to live in his regular round of duties'; and Teuffel, "In seinem angewiesenen Kreise zu leben." The word *περίοδος* is used by Plato more than once in the sense of a cycle, or round of events, a cyclical order, and might easily be applied to the "trivial round." (2.) Engelmann, following Prantl, and quoting the expressions, *καθεστηκυία τροπή* and *φορά*, *Politicus*, 270D, 271D, would understand in a larger sense, 'the established order of things, the world as it is now constituted,' which is possible, though not so natural. Stallbaum's Latin is prudently vague, "Constitutum a natura vitae cursum conficere," while Schneider renders, "To live in the appointed time," whatever that may mean; and Müller, "To complete the usual length of life," which is surely quite wrong.

οὔτε αὐτῷ οὔτε πόλει λυσιτελῇ. Par. A has αὐτῷ; i.e., to the patient. If we keep this, we must understand *λυσιτελῇ* as plural. Considering that such cures do not profit either the patient or the city. But it is, perhaps, more natural to take *λυσιτελῇ* as singular, agreeing with τὸν μὴ δυνάμενον, and to read αὐτῷ. Considering such a man to be no use, either to himself or to the city.

Δήλον, ἦν δ' ἐγὼ καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν, οὐχ ὀρᾶς. The reading of our text is that of the best ms. Putting the stop thus at ἐγὼ, and taking the words grammatically, we must render, "This is clear, said I. And because he was such a man, do you not see how his sons, too, at Troy were good at fighting?" But it is possible we have a piece of extreme Platonic laxity, and that we ought to understand the passage κατὰ σύνεσιν. The drift is clear, and we can easily so understand the passage,—although we can hardly call it a 'constructio κατὰ σύνεσιν,' for there is an entire want of construction. "It is clear (from looking at) his children, too, that he was such; for don't you see how at Troy, too, they were seen to be good at fighting." If we think this want of construction too harsh, even for Plato, the most ingenious correction, with the least change, is that of Madvig, adopted

by Eng. ὅτι τοιοῦτοι· ἢ οὐχ ὁρᾶς, 'it is clear that his sons, too, were of like metal.' The inferior codices eke out the passage by putting in δεικνύοιεν ἂν, a very clumsy interpolation. "Would show plainly." A very slight change would be to read, Ἐδήλουν. . . . ἢ οὐχ ὁρᾶς κ.τ.λ.

οἱ παῖδες. The well-known Machaon and Podalirius.

408A. αἶμ' ἐκμυζήσαντ' ἐπὶ τ' ἥπια φάρμακ' ἔπασσον. From Hom. *Il.* iv. 218. Plato has as usual slightly changed in quoting.

Εὐρυπύλῳ. *V. supra*, 405E.

B. κυκεῶνα. κυκεῶν, the regular name. The usual ingredients were cheese, meal, wine, especially Pramneian, and sometimes honey. Compare *Il.* xi. 624, with *Od.* x. 234 and 290.

αὐτοῖς. Par. A, αὐτοῖς, Stallb. Cp. *supra*, αὐτῶ, v. αὐτῶ.

ἐπὶ τούτοις. 'For such people.'

Μίδου. The name of Midas, as that of Gyges and later of Croesus, was specially associated with the fabulous wealth of the "gorgeous East." As a matter of fact Midas was a common name among the Phrygian kings, and is to be found on Phrygian inscriptions. See Sayce on Herod. i. 14. For the riches of Midas cp. *Tyrtæus*, xii. 5,

οὐδ' εἰ Τιθῶνοιο φύην χαριέστερος εἶη,
πλουτοίη δὲ Μίδεω καὶ Κινύρεω μάλιον,

quoted by Stallb. and others, and alluded to again by Plato, *Laws*, ii. 660E.

κομψός is an epithet much affected by Plato, and, as the old grammarians remarked, in a somewhat special sense. Derived from κομέω, (1) its original meaning seems to be "spruce," well-dressed, Lat. *comptus*; then (2) "elegant," gentlemanly, especially of a "fine" gentleman, e.g., Ar. *Vesp.* 1317, ἐπὶ τῷ κομῶς καὶ κομψὸς εἶναι προσποιεῖ; q.v.; then (3) naturally, superfine, supersubtle, e.g., Eur. *Frag.* 17,

μή μοι τὰ κομψὰ ποικίλοι γενοίαιτο
ἀλλ' ὦν πόλει δεῖ, μεγάλα βουλευόντες εὔ.

(4) It is then used of things, fine or dainty, τὸ θῆλυ τοὺς πόδας ἔχει κομψοτέρους, Arist. *Physiog.* v. 5. As Aristotle saw it is exactly the word to describe Plato's delicacy of style, e.g., the famous critique, Ar. *Pol.* ii. 6, τὸ μὲν οὖν περιττὸν

ἔχουσι πάντες οἱ τοῦ Σωκράτους λόγοι, καὶ τὸ κομψόν, καὶ τὸ καιροτόμον καὶ τὸ ζητητικόν. Several idiomatic usages may be found in these books, e.g., 376A and 460A. Cp. also *supra*, 405D, with note.

τραγωδοποιοί. So Par. A. Some mss. and edd. prefer *τραγωδιοποιοί*. Such a reference in the tragedians as Plato has in his mind is Aesch. *Ag.* 1022, where see the Scholiast, as also the Scholiast on Eur. *Alc.* 1.

Πίνδαρος, e.g., *Pyth.* iii. 54, ἔτραπεν καὶ κείνον ἀγάνορι μισθῶ χρυσὸς ἐν χερσὶν φανείς | ἄνδρ' ἐκ Θανάτου κομίσαι | ἤδη ἄλκωκτα, with the Scholia.

c. θανάσιμον ἤδη ὄντα. 'Being now at the point of death.' *θανάσιμος* means (1) deadly, i.e., lethal, cp. 406B; (2) subject to death; (3) dead. The second meaning suits best here obviously. Cp. Soph. *Phil.* v. 819, ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

κατὰ τὰ προειρημένα, i.e., *supra*, ii. 377D and 391D.

E. ἣ οὐκ ἐγχωρεῖ κακὴν γενομένην. 'For which it is not possible that it becoming base should, etc.' *N.B.* change of case.

409A. ἀκέραιον. 'Untainted,' "integram" (ἀ, *κεράννυμι*).

εὐήθεις. 'Simple.' See note above on 348D.

D. σοφώτερος ἢ ἀμαθέστερος. "Duplex comparativus linguae Graecae cum Latina communis est."—Stallb. See Madvig, *Gk. Synt.* § 93a, *Lat. Synt.* § 307.

410B. αἰρήσει. 'Will win this, namely, the dispensing with medicine except in cases of necessity.'

C. καθίστασαν, ἵνα...θεραπεύονται. Reading thus the sequence of tenses is of course quite correct. Par. A, however, has *καθιστᾶσιν*, after which we should naturally expect the subjunctive *θεραπεύονται*. Ast. corrected into *θεραπεύονται* in his second edition, but returned to the optative in the third. Schneider and Stallb. find an ingenious defence for the optative as following after the past idea in the mind. "They established long ago and now keep in force," and this might stand. Cp. Goodwin, *M. T.* § 44. 2. 2b. Madvig's "Et res et *θεραπεύονται* flagitant *καθίστασαν*" is then probably too strong.

D. μαλακώτεροι ἢ ὥς κάλλιον αὐτοῖς. The second com-

parative here has set commentators to work to connect it with the first. But as Madvig, *Gk. Synt.* 93b, shows, the neuter of some common adjectives is used in the comparative to denote a reference to the opposite, βέλτιον, 'it is better,' i.e., 'it is best.' So here, 'than as would be best for them, or good for them.'

E. μάλλον ἀνεθέντος αὐτοῦ. 'And if it be indulged over much.'

τῷ φύσει. This is the reading of the first hand of the best ms., Par. A. The second hand gives φύση (the margin σε), some inferior mss. have φύσει. The true Attic form would appear to be in η. See Rutherford, *N. P.* 142, "A line of Aristoph. has preserved the original form, καὶ πρὸς γε τοῦτοις ἡκέτον πρέσβη δύο, *Ar. Frag.* 495, and stone records tell the same story." Meyer, *Gr.* § 381, says that ει for εε is the true dial. Cp. also Wecklein, *Cur. Ep.* 14, and Meisterhans.

411A. οὐκοῦν ὅταν μὲν τις, etc. This charming passage, the beauty of which is admirably reproduced by Prof. Jowett, is a very characteristic example of Platonic style, and may be compared with such passages as 399B C or 401B C. V.B. especially the repetitions of words, καταυλεῖν, καταχεῖν, διὰ τῶν ὥτων, διὰ χώνης, τήκει, ἐκτήξει, ἐκτέμῃ.

καταυλεῖν καὶ καταχεῖν. 'To play and pour over his soul.' Cp. 561C, τότε μὲν μεθύων καὶ καταυλούμενος.

χώνης. 'As through a funnel,' χοάνη (χέω), the Latin *infundibulum*, excellent specimens of which have been found at Pompeii. For the metaphor cp. *Ar. Thesm.* 16, δίκην δὲ χοάνης ὥτα διετετρήνατο.

μινυρίζων. 'Warbling.' "Suida *judice ductum est a μινύω, minuo, unde est minuta, s. exili voce cantillare, ut h. l.*"—Stallb.

γεγανωμένος. 'Delighted.' "Verbum γανώω descendit a γάνος splendor et laetitia, ideoque significat laetitia perfusum quasi nitere, hilaritatem vultu habituque prodere."—Stallb.

ὅταν δ' ἐπέχων μὴ ἀνίη ἀλλὰ κηλῇ, etc. The general drift here is quite obvious, but when we look closely into the words, we find difficulties which curiously enough seem to have escaped commentators and translators hitherto. Reading ἐπέχων the nominative to ἀνίη, and κηλῇ must be οὖτος, but what is the object? The use of ἐπέχειν, absolutely, in the

sense of ἐπέχειν (τὸν νοῦν), is not common, but is sufficiently supported. Ar. *Lys.* 490, οἱ ταῖς ἀρχαῖς ἐπέχοντες. Cp. note on 399B. The Herodotean use in the sense of 'to intend' which commentators both here and above, 399B, adduce is not really parallel. Schneider would supply τὸν νοῦν or τὰ ὦτα with both ἐπέχων and κηλῇ, and this is perhaps the best course. "But when the man does not cease to give his mind (or ears) to music, but charms them." But surely this is very harsh. If we correct κηλῇ τὸ μετὰ τοῦτο into κηλῇται μετὰ τοῦτο, or supposing the syllable ται to have been lost into κηλῇται το, we get rid of the difficulty. In some ways a better plan would be to read ἐπέχοντα, making μουσική the nominative, which gives at once a more usual sense to ἀνίη, and makes the transitives, for such they must be, τήκει καὶ λείβει more natural. 'But when music does not release one who lends himself to her, but fascinates him, the next thing is that she melts and wastes him away, until she melts away, as it were, and cuts away the sinews out of his soul, and makes (of him) a soft warrior.' ἐπέχοντα would then be exactly parallel to the ἐπέχοντα of 399B. Reading ἐπέχοντα we must further adopt the slight correction of Winckelmann, ποιήσασα for ποιήσας, *infra*. Morgenstern reads ἐπιχέων, in which he is followed by Herwerden.

μαλθακὸν αἰχμητήν. From *Iliad* xvii. 588.

ἐὰν... φύσει ἄθυμον λάβῃ. Here again an easier sense is found by making μουσική the nominative. "If she have found from the first one who is by nature spiritless." Otherwise we must understand ψυχὴν, "And if he have received from the first a soul naturally spiritless."

c. ἀκρόχολοι. 'So then they become quick to anger, and passionate instead of spirited, being full of ill-temper.' The consensus of the mss. here is in favour of ἀκρόχολοι, but the true Attic form of the word would appear to be ἀκράχολος. This is shown by the evidence of the poetical passage in which the word occurs, e.g., Ar. *Eq.* 41, ἀγροικὸς ὀργήν, κυναμοτρῶξ, ἀκράχολος, and the Ionic form ἀκρηχολία of Hippocrates, 1212H. Further, in the *Laws* 731D, 791D, the mss. are in favour of the form in α.

ἂν αὖ γυμναστικῇ. 'If a man, on the other hand, in the way of gymnastic work hard, and live very generously, he is

filled with high thoughts and spirit, and becomes twice the man he was.'

αὐτὸς αὐτοῦ. For this well-known idiom cp. 421D.

E. διαπράττεται. If we keep this we must render with Stallb., "But he carries out his end sin every concern with violence and savagery like a wild beast." This seems natural enough, and διαπράττεσθαι is certainly found used absolutely, in the sense of "to manage," Hdt. ix. 41. διαπρήσσεσθαι ποιεῦντας τάδε. There seems no need then, with Herm. and Madvig, to excise διαπράττεται. Engel. suggests that πρὸς might go. So it might; but equally it may stand, and it is there in the mss. Some mss. give διατάττεται, which Madvig rather approves.

εἰ μὴ εἰ πάρεργον. 'Except perhaps incidentally.'

412A. τοῦ τοιούτου τινὸς ἂν ἐπιστάτου. 'Will always need just some such an overseer as this.' For τοῦ τινός, Stallb. compares Soph. O. C. 288, ὅταν δ' ὁ κύριος παρῇ τις (be he who he may), where see Hermann's note. The well-known boast of the great ἐπιστάτης Pericles was, that the Athens of his day had realized this happy tempering of the hard and soft elements, φιλοκαλοῦμεν μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἄνευ μαλακίας, Thuc. ii. 40.

εἰ μέλλει...σώζεσθαι. 'If the state is to be preserved,' Goodwin, *M. T.*, § 25, 2.

D. καὶ [ὅταν μάλιστα]. The regular well-known rule is that ὅταν is never found with the optative, except in *oratio obliqua*, where in *oratio recta* the subjunctive with ὅταν would have stood. Even of this examples in good authors are very rare. Madv. *G. S.*, 132, 3 *Rem.*, calls it a rare anomaly. Here the construction is helped out by attraction to ᾧ ἡγοῖτο *supra*. *I.* Goodwin, *M. T.*, § 61, 4; and § 64, 1, on assimilation. Herm. however excises, suggesting that the phrase may be owing to a slip of the copyist, whose eye was caught by γ' ἂν φιλοῖ above. Stobaeus quoting the passage reads ὅτι μάλιστα, which it would simplify matters to adopt.

E. ἐπιλανθανόμενοι. (Cobet would excise this word.)

413A. τὸ τὰ ὄντα δοξάζειν ἀληθεύειν. 'Does not it appear to you that to have an opinion based on reality is to be in the truth?'

τραγικῶς...κινδυνεύω λέγειν. 'I fear I'm speaking with poetical obscurity.' Cp. *infra*, viii. p. 545E; and *supra*, ἠνίξατο...ποιητικῶς; i. 332B.

C. τοῦτο ὡς ποιητέον. 'Of the opinion, namely, that they must do that,' etc.

προθεμένοις ἔργα. '(We must keep a watch upon them, and) set before them tasks in which, etc.'

ἐγκριτέον...ἀποκριτέον. See note on 377c.

E. βασανίζοντας. 'And we must test them.' βάσανος, the touchstone, on which gold is rubbed to test it. The word looks like one of foreign and eastern origin. A word, *pashanus*, is found in Sanskrit, meaning a stone; but it is uncertain whether this again is not as foreign to Sanskrit as βάσανος to Greek. Benfey compares the well-known Hebrew *Bashan*, the land of Basalt. See Vaniček, *Fremdwörter im Griechischen und Lateinischen*, sub *voc.* The Latin name significantly is *Lapis Lydius*, Pliny, xxxiii. 126. Whar-ton, *Etyma Graeca*, puts βάσανος down as a Lydian word.

414A. τάφων...τῶν ἄλλων μνημείων. A good historical instance of this is to be found in the well-known instance of the honours paid to Brasidas at Amphipolis, Thuc. v. 11; cp. Ar. *Eth. Nic.* 1134, b. 24, showing how these honours were kept up in later days.

λαγχάνοντα. 'And that he should receive the highest rewards in the way of burial, and of other tributes to his memory.' The return from the dative strictly grammatical after δοτέον to the accusative is quite Platonic.

B. τίς ἂν μηχανή...πέισαι. 'What plan, then, could we find for those necessary falsehoods of which we spoke just now, to tell some single noble one, and persuade first and foremost' our rulers; or, if not our rulers, then the rest of the state? Again we have a Platonic change of case, ἡμῖν ψευδομένους...πέισαι.

γενναῖόν τι ἐν ψευδομένους. 'Telling some one single noble falsehood.' As Stallb. points out, there is a play on the double meaning of γενναῖος, noble, generous; and excellent, splendid, appropriate. See note on Book i. 348b, γενναία εὐθθεια. "Nimirum locum habet hic quoque facetus amphiboliae lusus, quo veteres mire delectantur." Jowett's "just

one royal lie" gives the spirit very well. We are naturally reminded of the famous "splendide mendax."

κ. μηδὲν καινόν. 'It must be nothing new' (μή marking an implied imperative).

Φοινικικόν τι. The Scholiast has a good note here. Τὸ ψεύδος Φοινικικόν φησιν ἀπὸ τῶν κατὰ τὸν δράκοντα καὶ τοὺς Σπαρτοὺς καὶ Κάδμον ψευδῶς λεγομένων. οὗτος γὰρ, Ἀγήνορος τοῦ Ποσειδῶνος καὶ Λιβύης ἦν, ἧς ἡ Φοινίκη χώρα. Such a national legend, or lie, is exactly what Plato means. Stallbaum thinks he also chooses the Phœnician legend, because the expression ψεύδος Φοινικικόν was proverbial. But though *Punica fides* was among the Romans, it is a question whether this was so among the Greeks. In the Laws, 663E, Plato calls it τὸ τοῦ Σιδωνίου μυθολόγημα.—G.

ὥς φασιν. Every Greek State had similar 'lies' about its origin and ethnology. Notably the Athenians had one about their being αὐτόχθονες—more specially alluded to by Plato a few lines lower down.

πᾶσαι δὲ συχνῆς πειθοῦς. 'But requiring a great deal of commendation to commend.' On συχνός, see note on Book ii.

ὥς ἔοικας...ὀκνοῦντι λέγειν. 'How reluctant you seem to be to tell it.'

Ε. [καὶ] ἡ γῆ...μήτηρ. They are in very fact what the Athenians boasted themselves to be, Autochthones. The καὶ is found in the mss., but cannot stand.

μητρὸς καὶ τροφῶ. This collocation forms a regular phrase, cp. Soph. O. T. 1092, πατριώταν Ὀιδίπουν καὶ τροφὸν καὶ μητέρα αὖξιν, and Plat. Legg. 918E, ἐν μητρὶ ἀν καὶ τροφῶ σχήματι τιμῶτο τὰ τοιαῦτα πάντα. Cp. inf. 471D.

415C. χρησμοῦ ὄντος...διαφθαρήναι. The oracular aorist after χρησμοῦ is worth noticing. Goodwin, M. T., § 23, 1. 2.

Δ. καὶ τοῦτο μὲν δὴ ἔξει ὅπη ἂν, etc. 'This point will be settled by the direction, be it what it may, in which the general voice may waft it.' We should expect ὅπως, but ὅπη suits better with ἀγάγη.

φήμη is a word for which there is no exact equivalent in English. It is, as Mr. Purves well puts it, the *vox populi*, which is the *vox dei*, the voice which is in the air, which is not the deliberate utterance of any one individual, but com-

mends itself to all; so that it may sometimes be a special inspired application of a casual utterance. See L. & S., *sub voc.*; and for the best account in their connection of this and the kindred ὄσσα, φήμη, κληδών, ὁμφή, see Myers' *Essays, Classical*, p. 13, or *Hellenica*, p. 433, on Greek Oracles. An oracle (*oraculum*) may, of course, be found in a φήμη, but the special sense of oracle is out of place here, so that Ficinus' *Quo oraculum perducet* is wrong.

416A. [κακουργεῖν] is not wanted. Also this appears to be the only place where it is found with the dative; whereas ἐπιχειρῆσαι, with dative in sense of to attack, is quite common.

B. τὴν μεγίστην τῆς εὐλαβείας. 'The greatest precaution.' "Dictum pro τὴν μεγίστην εὐλάβειαν, ut ἡ ὀρθοτάτη τῆς σκεψέως ὁ πολὺς τοῦ χρόνου, *Crat.* 391B; *Symp.* 209A, etc."—Stallb.

C. παύσοι...μὴ ἐπαροῖ. The Par. A has παύσοι, ἐπάρη: some mss. παύσει, ἐπάροι, ἐπαίρει, etc. There can be hardly any doubt that with Stallb. we should read as here, the optatives following after the optative, ἂν φαίη. Cp. 398B. Otherwise the fut. indic. would be the regular prose construction. Goodwin, *M. T.*, § 65, I. R. 1(a).

D. ἀθληταὶ πολέμου. Cp. 403E.

E. ταξαμένους. 'By arrangement between themselves and the other citizens.' The accusative follows on δεῖ ξῆν *supra*. ταξάμενους is of course middle, and not to be taken in a passive sense as Ast. unnecessarily supposes. Stallb. quotes several good instances of this use of the middle.—Hdt. iii. 97; Thuc. i. 99, 3, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν...ἀνάλωμα φέρειν.

οὐδὲ ὄσια. For plur. Purves quotes Thuc. iv. 1, 3; but the use is not uncommon, cp. *Iliad*, xvi. 128, etc. It is found in Latin too, perhaps in imitation of Greek—Verg. *Aen.* i. 669, *Nota tibi*.

417A. περιάψασθαι. Lit., 'to put round them,' so 'to wear'; especially of rings, bracelets, anklets, crowns. Cp. next book, iv. 420E, χρυσὸν περιθέντες, and περιάπτον with its differentiated use, 426B.

B. θέοντες...ἐγγύτατα ὀλέθρου. 'Running onto the very verge of ruin.' Exactly like our idiom, running risk, running into danger. So θέειν κίνδυνον, Plut. *Fab.* 26.

BOOK IV.

419. Καὶ ὁ Ἀδείμαντος ὑπολαβών. These opening words of this book again may be noticed, as showing, if any proof were needed, that the division into books is purely artificial and arbitrary. Yet scholars have based arguments on the division. Cp. Introduction, p. xi. note 1.

τί οὖν ἀπολογήσει. 'What defence will you make?'

μὴ πάνν τι εὐδαίμονας. 'Not so very, not particularly, happy.'

καὶ ταῦτα δι' ἑαυτούς. 'And that too through their own fault.'

ἐπικούροι μισθωτοί. 'Hireling mercenaries.' Badham, one of those scholars who made a reputation by trenchant handling, condemns μισθωτοί as a gloss. See Badh. *ad* Phaedr. p. x.

420A. καθῆσθαι. 'Sit idly,' 'sit stock still.'

καὶ ταῦτά γε ἐπισίτιοι. 'Yes, and are paid in kind at that.' ἐπισίτιοι, οἱ τροφῆς χάριν ἐργαζόμενοι—Scholiast.

ἐταίραις δίδοναι. Here the best mss. all agree, and the sceptical scholars raise no objection. Some inferior mss., however, change into ἐτέροις. The question, otherwise not worth noticing, is of interest as bearing on the vexed passage ii. 373A.

B. ἔθνος. Cp. *supra*, i. p. 351c.

C. ἀνδριάντας. 'When we were painting statues.' "Pictae imagines"—Stallb. after Schaefer. The extent to which the painting of statues was common in Greece is a moot point. But that they were painted not seldom is pretty certain. On this question see some excellent remarks by Mr. C. Waldstein, *Essays on the Art of Pheidias*, Introduction.

E. ξυστίδας. Fine robes, robes of state, gala dresses. The ξυστίς was a long trailing garment of fine stuff, as the Scholiast says, ξυστίς ἐστι λεπτὸν ὕφασμα περιβόλαιον, ἢ χιτῶν ποδῆρης

γυναικεῖος. It was worn by men on state occasions, like the robes of our judges and bishops, e.g., Ar. *Nub.* 70, ὅταν σὺ μέγας ὦν ἄρμ' ἐλαύνῃς πρὸς πόλιν | ὥσπερ Μεγακλῆς ξυστίδ' ἔχων. A good instance of its use is Theocr. ii. 73,

ἐγὼ δέ οἱ ἁ μέγαλοιτος
ὠμάρτευν βύσσοιο καλὸν σύροισα χιτῶνα
κάμφιστεϊλαμένον τὰν ξυστίδα τὰν Κλεαρίστας.

It is the Latin *Palla*, the "sceptred pall" of tragedy, as Milton calls it.

χρυσὸν περιθέντες. 'Crowning with gold.'

πρὸς ἡδονὴν ἐργάζεσθαι κελεύειν τὴν γῆν. 'Bid them till the land at their own sweet will, i.e., as much or as little as they please.'

ἐπιδέξια. The common reading was ἐπὶ δεξιὰ in two words. This would of course mean toward the right, and must be taken with διαπίνοντας, drinking round from left to right. Par. A gives ἐπιδέξια. The question however is not as to the form but as to the meaning. ἐπιδέξια may equally mean rightwards. Cp. *Odyssey*, xxi. 141, ὄρνυσθ' ἐξείης ἐπιδέξια, and Eupolis *Frag. Incert.* πίνειν τὴν ἐπιδέξια, which favours that interpretation here. But ἐπιδέξια may be adverbial, equal to ἐπιδεξίως, and so Casaubon interprets it, and is followed by Stallb., who says, "Significat scite et eleganter." So Engelm., "Die Töper ganz hübsch am Feuer lagern lassen." So also D. and V., "Stretch our potters at their ease on couches before the fire." Jowett appears to adopt the first, "Passing round the glittering bowl."

421A. οὐτ' ἄλλος οὐδεὶς οὐδὲν ἔχων σχῆμα. ἔχων scil. ἔσται. 'Nor will any one else of those who make up a city keep his proper character.'

B. εἰ μὲν οὖν ἡμεῖς μὲν. Stallb. is justified in calling this "Locus ad explicandum difficillimus," especially as he keeps the reading of Par. A, ἐστιάτορας εὐδαιμόνας. The difficulty is very much lessened by reading, as in our text, with Madvig's emendation, ἐστιάτορας εὐδαιμον ἄλλο. The passage then runs, If then *we* on our part make guardians in very truth as little injurious as possible to the state, whereas our opponent makes only a set of husbandmen, banqueters as it were at a festival, not citizens of a city, then he would call something else than a city happy. The grounds on which Madvig bases this emendation are these—(1) εὐδαιμόνας is redundant; (2) ἄλλο

ἂν τι ἢ πόλιν λέγοι is meaningless; (3) σκεπτέον οὖν, the apodosis begins awkwardly from οὖν, without any show of an anacoluthon. The error which gave εὐδαίμονας for εὐδαιμον is a very natural one, an instance of *accommodatio ad proximum*, the word being wrongly made to agree with ἐστιάτορας. The prior question, however, ought to be, Can we make anything of the mss. reading εὐδαίμονας? The main difficulty is as to the apodosis after εἰ...ποιοῦμεν. (1) Hermann begins the apodosis at σκεπτέον, understanding apparently thus—If then we make...but our opponents were to speak of...something else than a city, (if that be so) then we must consider. But this seems hardly Greek: εἰ ἂν λέγοι, 'if he were to speak,' is surely impossible. (2) Stallbaum's own rendering is in English as follows—'If, therefore, while we are anxious to make our guardians in very truth the best friends of the state (expressed *per μείωσιν*), he who takes the opposite side wishes these same guardians to be a kind of husbandmen, intent on business and gain, and finally enjoying themselves in conviviality, in a festive gathering, so to speak, and not in a state, then he will certainly be speaking of something else than a state.' To get rid of the awkwardness about the apodosis, other means have been proposed. Orelli would read εἰεν οὖν, thus getting rid of εἰ. Ast boldly omits εἰ μὲν, and reads ἡμεῖς μὲν οὖν.

E. οὓς ἂν διδάσκη χείρους δημιουργοὺς διδάξεται. 'His sons and any others he may teach, will become inferior workmen under his teaching.' διδάξεται. The middle is usually explained as signifying to "get taught by another," not to be the teacher oneself, as Ammonius put it, ἐδίδαξε μὲν ὁ καθηγητής, ἐδιδάξατο δὲ ὁ πατήρ συστήσας. Cobet, *Varr. Lectt.* p. 310, asserts that there are only two places in Attic where this rule is violated, and that both ought to be emended: this passage, where he would read διδάξει, and Aristoph. *Nub.* v. 783, ἰθλεις· ἄπερρ' οὐκ ἂν διδαξαίμην σ' ἔτι, where he adopts Elmsley's correction, οὐκ ἂν διδαξαίμ' ἂν σ' ἔτι. The use of the middle as active is frequent in Lucian—indeed, as Cobet unsparingly puts it, "Nihil horum Lucianus moratur, sed suo arbitrato διδάσκω et διδάσκομαι temere confundit, ut magister saepe διδάσκεσθαι dicatur." But Riddell, *Digest*, § 87, denies the distinction altogether.

422B. τὸν πρότερον αἰὲν προσφερόμενον ἀναστρέφοντα κρούειν. 'If he were allowed to run away, and then with a sudden turn

pummel the first to come up every time.' *N.B.* the Platonic change of case, from ὑποφεύγοντι to ἀναστρέφοντα. For intransitive use of ἀναστρέφειν cp. Riddell, *Digest*, § 104.

Ε. πόλεις, ἀλλ' οὐ πόλις, τὸ τῶν παιζόντων. The Scholiast, whom all the commentators naturally quote, says, πόλεις παίζειν εἶδος ἐστὶ πεπτεντικῆς παιδιᾶς, μετῆκται δὲ καὶ εἰς παροιμίαν. That the expression πόλεις παίζειν, to play cities, meant to play some game like chess, is certain. Beside the Scholiast, cp. Suidas, *sub voc.* πόλις, and Julius Pollux, ix. 98. Schneider quotes Eustath. *ad Odys.*, i. p. 291, 13. But the application here is not very obvious, "Cities, not a city, as they say in the game," and it is possible that the old interpreters were misled by the word παιζόντων and the well-known game, and that a merely general expression is intended, "Cities, not a city, as they say in jest," "Ut more loquar iocantium."—Ficinus (Engelm.) Cp. note on i. 333. For τὸ τῶν παιζόντων as a regular phrase, cp. 574c.

Δύο πολεμία ἀλλήλαις. The title of Disraeli's well-known story, *Sybil, or the Two Nations*, and still more the story itself, afford an excellent commentary on this text.

κἂν ὅτιοῦν ᾗ. 'Small as it may be.' 'Be it what it may be.'

423A. χιλίων τῶν προπολεμούντων. A city with a thousand citizens, capable of serving in the field, would belong to the smaller, but not the smallest type of Greek cities. Our information as to the actual population of the various cities and districts of Greece is very imperfect. Dr. Julius Beloch, whose recent work, *Die Bevölkerung der Griechisch-Römischen Welt*, Leipzig, 1886, is now the best authority, considers that our estimates can only be approximate, and notes that the different calculations for the free population of Greece vary within a limit of 25 per cent, and those for the slave population by as much as 50 per cent. Making this allowance, we may say that it is pretty certain that at Athens the number of citizens, *i.e.*, roughly speaking, males above twenty years of age, was in round numbers, all through her best days, never less than 20,000. Dr. Beloch estimates the total population of Attica at the time of the Peloponnesian War thus: citizens, 35,000; metoeci, 10,000; total free population, adding to these women and children, 135,000. Slave population, 100,000; grand total, about a quarter of

a million. Athens, however, is said expressly to have been the most populous city in Greece—Xen. *Hell.*, ii. 3, § 24; Thuc. i. 80; ii. 64. With regard to Sparta, Herodotus states that in his time the number of Spartan citizens was about 8,000—Hdt. vii. 234. From this total it declined, as is notorious, in a most extraordinary manner, till in the days of Aristotle, *Pol.* ii. 6, § 11, 1270A, it barely amounted to the Platonic ideal of 1,000, and eighty years later sunk as low as 700!—Plut. *Agis*, 5. Corinth, one of the most populous of Greek towns, is estimated by Dr. Beloch to have had 12,000 citizens. Plataea apparently had about the Platonic number, 1,000. A good rough calculation of comparative size is afforded by the list of contingents against Mardonius—Herodotus, ix. 28.

μέχρι οὗ ἂν ἐθέλῃ αὐξομένη εἶναι μία. Plato makes possibility of unity the determining limit of size. He does not very definitely, however, state in what unity consists. With this limitation it is interesting to compare Aristotle's more detailed remarks on the same point, *Pol.* iv. (vii.) 4, p. 1326; cp. also *Pol.* ii. 4, 1267.

B. κάλλιστος ὅρος ... ὅσῃν δεῖ τὸ μέγεθος τὴν πόλιν ποιεῖσθαι. 'The best limit as to how large in size we ought to make our city.' The construction perhaps is not at first sight natural. But it is equivalent to κάλλιστ' ἂν ὀρίζομεν ὅσῃν, which would present no difficulty.

E. μᾶλλον δ' ἂντὶ μεγαλοῦ ἱκανόν. 'Or rather not so much a great point as a sufficient one.'

424A. κατὰ τὴν παροιμίαν... κοινὰ τὰ φίλων. The sentiment, common and natural enough at any time, was ascribed to Pythagoras, with whose name were connected certain coenobitic, semi-monastic systems. Cp. *Introduction*, on Plato's debt to previous systems, pp. xxi.-ii., and *infra*, 600B. The maxim appears in so many words in Eur. *Orest.* 735, κοινὰ γὰρ τὰ τῶν φίλων.

ἔρχεται ὥσπερ κύκλος αὐξανόμενη. 'Goes on, like a circle, growing larger and larger.' This is the natural interpretation of ὥσπερ κύκλος, and is the rendering of Engelmann and Fähse and virtually of Stallbaum. Jowett ingeniously renders, 'Like a wheel with accumulating force,' but κύκλος is rare in Plato in the sense of a wheel, and it is doubtful if αὐξανόμενη could bear Jowett's meaning. D. and V. are not happy, 'It

exhibits a kind of circular progress in its growth.' Ficinus is neat as well as correct, *Bene progreditur tanquam circulus semper augescens*. The metaphor may be from a circle formed by a stone thrown into water.

τροφή γὰρ καὶ παίδευσις χρηστή. The very opposite to the progress so famously described by Horace—

“Aetas parentum peior avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.”

Β. τὸ μὴ νεωτερίζειν περὶ γυμναστικὴν τε καὶ μουσικὴν. This principle was one of which the ancients thoroughly believed the importance. Cp. Aristoxenus *ap.* Athen. xiv. p. 632, a touching and pathetic passage. Aristotle, *Pol.* v. 5, 1339, *passim*. Cic. *Legg.* ii. 15, 38, “Assentior enim Platoni, nihil tam facile in animos teneros atque molles influere, quam varios canendi sonos; quorum dici vix potest quanta sit vis in utramque partem.” In modern times it has been more felt than expressed, though taking μουσική in its widest sense it finds expression in the famous saying attributed to Fletcher of Saltoun, “Let me make the songs of a country, and I don't care who makes its laws.” As to its real truth and practical importance, see the excellent and sensible language of Mr. Mahaffy, *Greek Education*, chap. vi.; and also *Rambles and Studies in Greece*, chap. xv. With regard to gymnastic, Plato himself is not so precise. Yet who is there in England, at any rate, who doubts the enormous and real importance of gymnastic, in the sense not only of parallel bars and trapezes, but of games and field sports, toward the formation of individual and national character? Cp. Introduction B, pp. xxxix., xli., xliv.

φυλάττειν. According to Stallb., loosely constructed after ἀνθεκτέον, as though we had had ἀντέχειν δεῖ, but it seems more natural to make it parallel to τὸ μὴ νεωτερίζειν, despite the repetition of the word φυλάττειν.

τὴν γὰρ αἰοδὴν, etc. The actual words of our Homer, *Od.* i. 352, are—

τὴν γὰρ αἰοδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥτις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.

Plato then again is quoting *more suo*, he omits one word, and alters two. See Nitzsch *ad loc.*

κ. μὴ πολλάκις. 'Lest perchance.' Cp. Thuc. ii. 13, and other places. *πολλάκις* is similarly used after *εἰ, ἐάν, ... ἂν*.

οὔτε ὑπολαμβάνειν. 'Nor ought we so to understand the words of the poet.'

κ. εἶδος καινὸν μεταβάλλειν. 'To adopt in exchange a new kind.' This use of *μεταβάλλειν* with an adjective implying change is quite common. Cp. Phaedr. 241A, *μεταβαλὼν ἄλλον ἄρχοντα*, and *infra*, 535D, *ὁ τάναντία τούτου μεταβεβληκώς*.

Δ. ῥαδίως ταύτη λανθάνει. *ταύτη*, Madvig's correction for *αὐτή* of Par. A, etc.

παιδιᾶς μέρει. 'By way of pastime or amusement,' 'under the head of pastime.' Cp. *supra*, i. 347, *ὡς ἐν μισθοῦ μέρει*, and 348, *ἐν ἀρετῆς μέρει*.

ξυμβόλαια πρὸς ἀλλήλους. 'Covenants, contracts, agreements between man and man.' Cp. *supra*, i. 333A.

425A. ἢ ἐκείνοις. Those others, *i.e.* (the badly educated).

Β. σιγὰς τῶν νεωτέρων. There were three special ways in which the young were taught to show respect to the old, in keeping silence, in giving way to them in the street, and in rising up from their seat at their approach. Every one is familiar with similar rules in modern days, with their exaggerated observance beginning, as commemorated by Mrs. Markham, in feudal times, and lasting down to the last generation; as well as with their equally exaggerated neglect to-day to be seen only too commonly in English, and also American youth. They were specially observed at Sparta, the ideal city of conservative discipline. Stallb. cites Xen. *Mem.* ii. 3, 16; Hiero. vii, 2; *de Rep. Lac.* ix. 5; xv. 6, etc.

κατακλίσεις. Lit., 'sittings down, or reclinings.' If so, the method or manner of so doing must here be implied, whether in the observance of precedence in sitting down, as Engel., "die Rangordnung im Sitzen"; or, more generally, as Schneider, who thinks the young are to assist the old to a seat. Stallb. gives "*Loci cessiones honoris gratia*." D. and V.'s, "Stooping to them," seems without warrant. Aristotle uses the same phrase, *Eth.* ix. 2, 1164, *παντὶ δὲ τῷ πρεσβυτέρῳ τιμὴν τὴν καθ' ἡλικίαν ἀποδοτέον ὑπαναστάσει καὶ κατακλίσει*. The use of the plural substantives is a frequent affectation of Platonic style, cp. *infra*, 443A, *Μοιχεῖαι καὶ γονέων ἀμέλεια* and *supra*, 387c, with note.

λόγῳ τε καὶ γράμμασι. 'In so many words and syllables ;' 'in precise verbal legislation.' The general principle is illustrated by the well-known maxim, *De minimis non curat lex*.

C. νεανικόν. 'Grand.' Cp. *supra*, ii. 363c, with note.

D. δικῶν λήξεως. A prosecutor at Athens began his suit thus : he cited the defendant before the magistrates (usually the Archons) and entered his accusation. If it was in due form the magistrate accepted it, and *lots were then cast* for the order of precedence between it and other suits. The magistrate then held a preliminary examination (*ἀνάκρισις*), and either dismissed it or referred it to the *δικασταί*. Hence *λαγχάνειν δίκην τινί*, lit.=to cast lots for precedence in legal proceedings, i.e., to accuse; *λήξις δικῶν*, similarly 'accusation.' See Meier's *Attischer Process*, new ed. (Calvary), pp. 193-5 and p. 791 f. with notes.

καταστάσεως. 'The constitution or "impanelling" of *δικασταί*. This was done by the magistrate after the *ἀνάκρισις*.

τελῶν...πράξεις ἢ θέσεις. A Platonic ὕστερον πρότερον. Taxes not being usually exacted before they are imposed. 'The exaction or imposition of taxes.'

426A. καὶ ἀεὶ ἐλπίζοντες. Not as Ast., 'although always hoping ;' but, 'and that always hoping,' 'or ever hoping withal.' Like καὶ ταῦτα, *supra*, 341c and 420A, where see notes.

τόδε αὐτῶν...πρὶν ἂν μεθύων, κ.τ.λ. 'Is not this a charming trait in *them*...that until a man ceases to drink, etc.' The change of number here is a marked instance of Plato's lax or "colloquial" construction.

B. ἐπωδαί. 'Incantations.' Cp. *supra*, 364c.

περίαπτον. An amulet ; lit., something worn round (the neck, or arm, etc.). Stallb. quotes the instance of Pericles' amulet, from Plutarch, *Pericles* c. 38, νοσῶν Περικλῆς ἐπισκοποῦμένῳ τινὶ τῶν φίλων δείξειε περίαπτον ὑπὸ γυναικῶν τῷ τραχήλῳ περιηρημένον. Cp. note on *περιάψασθαι*, 417A.

C. ὡς ἀποθανομένουσ ὅς ἂν τοῦτο δράῃ. 'For that they'll be put to death whoever does this.' For the pendent accus., cp. *supra*, i. 345E, ὡς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην ἐκ τοῦ ἄρχειν.

ὑποτρέχων. 'Fawning upon.' J. and D. and V. The

word is not infrequent in this sense. Stallb. quotes *Laws* xi. 923B,—

ἐάν τις ὑμᾶς θωπείας ὑποδραμών...πείθῃ.

Aesch. *adv. Ctesiph.* § 50, οὗτος τὸν Ἀλεξανδρὸν ὑποτρέχει καὶ πλησίαζει αὐτῷ. Cp. also Eur. *Or.* 670. Stallb. explains as meaning only “se insinuate, sich einschleichen.” The use seems to arise out of the more simple meaning, “to steal secretly upon.” *Vide* L. and S. In this passage generally, commentators see a special hit by Plato at the Athens of his day.

E. “Υδραν. The story of the Lernaean Hydra, like the Augean stable and others of Hercules’ labours, has become so much a common place of literature as to need no note. Hor. *Od.* iv. 4, 61—

“Non hydra secto corpore firmior,
Vinci dolentem crevit in Herculem.”

Plutarch, speaking of the attempted reforms of Agis and Cleomenes, quotes this very passage. *Plut. Comp. Ag. et Cleom. cum Gracch.* p. 844B.

427A. τὸ τοιοῦτον εἶδος. ‘Such a species, such a kind (i.e., of legislation).’

B. Ἀπόλλωνι τῷ ἐν Δελφοῖς. Nothing could emphasize more forcibly the fact that Plato’s ideal state is at first spoken of as a possible state and presumably a Greek state, and one of the comity of Greek states, than this incidental acknowledgment of its relation to Delphi. Cp. Introduction, p. xxv.

θήκαι. ‘The tombs of the dead.’ *θήκη*, a place to put something in, a repository; e.g., χρύσου *θήκη*, a money box. Hdt. iii. 130. So the actual sepulchre or tomb, as in Hdt. i. 67, rather than, as some interpret, the act or mode of burying. D. and V., the mode of burning (*sic*)=burying (?) *wrongly*. Engel., “die Grabställer,” burying-places, *loosely*. For the plurals without the article, cp. note on *σιγάς*, 425B.

πάτριος ἐξηγητής. The national interpreter or exponent. Apollo was specially worshipped by the Athenians under the title *πατρώος*. This must not, however, be confounded with *πάτριος*. Cp. *Soph. Phil.* 933. *ἐξηγητής* has, of course, a peculiarly strong significance of a professional exponent in matters spiritual. Cp. Hdt. i. 78. Cp. *Euthyphro*, 4D., *Laws*, 759C, ἐκ Δελφῶν δὲ χρή νόμους περὶ τὰ θεῖα πάντα κομισμένους καὶ καταστήσαντας ἐπ’ αὐτοῖς ἐξηγητὰς τούτοις χρῆσθαι.

Cp. 775A. Liddell and Scott compare the Latin *Interpres religionum*. See also Ruhnck. *Tim.* p. 109, who quotes a whole series of parallels, among them Pausanias, v. p. 438, *τεράτων ἢ ἐνυπνίων ἐξηγηταί*.

ἐν μέσῳ... ἐπὶ τοῦ ὀμφαλοῦ καθήμενος. Engelmann's note is good, "Delphi was considered by the Greeks as the central point of the inhabited world, and the dome-shaped stone of white marble in the shrine there indicated the spot, and was called specially ὀμφαλός." For ὀμφαλός, cp. *Soph. O. T.* 480 and 899, with Jebb's Notes; *Aesch. Eum.* 40; *Livy*, xxxviii. 48. 4, in the secondary sense, "Delphos umbilicum orbis terrarum."

D. ᾠκισμένη μὲν τοίνυν. *N.B.* the emphasis given by position. The *foundation* of your city is now completed.

αὐτός τε καὶ τὸν ἀδελφὸν παρακάλει. Again a Platonic colloquial construction, or rather change of construction.

428C. βουλευομένη. Heindorf's correction for the βουλευομένη of Par. A. The correction is a very slight one. The mistake in the mss. is a natural and easy one; and the accusative agreeing with ἐπιστήμην seems required, when we go on a few lines and find ἡ οὐχ ὑπὲρ τῶν ἐν τῇ πόλει τινὸς βουλευέται. So that ὑπὲρ here is in favour of the accusative βουλευομένην. Translate then with J., "Then a city is not to be called wise because possessed of knowledge which counsels for the best about wooden implements." Schneider, however, defends the mss. reading, and is followed by Hermann, and recently by Engelm.

ὥς ἂν ἔχοι. *Scil.* τὰ σκεύη, 'how they may be.' On the constr. see Goodwin, *M.T.*, § 45, note 1, p. 76.

D. ὀμιλοῖ. So Par. A and most of the good mss. Stallb. and many editors with one ms. read ὀμιλοῖη. The form in οἱ is found again and again in good mss. of Plato. See Schneider *ad loc.* On the fact that the genuine Attic form was that in οἶη, see Rutherford, *N.P.* cccxxv., esp. p. 446; Cobet, *N.L.* p. 362.

E. ὀνομάζονται τινες εἶναι. 'Are called by particular names.' Lit., are named to be so and so.

σμικροτάτῳ ἄρα ἔθνει. 'In virtue of this smallest class, and part of itself, etc.'

429A. ἦν μόνην τῶν ἄλλων ἐπιστημῶν. A common idiom.

αὐτό (τε). 'In its nature ;' 'in its essence.'

εἰς ἄλλο τι...ἄλλ' ἤ. 'Looking at anything else except.'

B. κύριοι...ἢ τοίαν...εἶναι ἢ τοίαν. 'Have power to make it such or such'; lit., over its being such or such. This construction of κύριος is an extension of its ordinary usage, and seems without parallel.

ἢ διὰ παντὸς σώσει. 'Which will keep quite secure throughout (everywhere and always) the opinion about what things are terrible.'

C. σωτηρίαν...λέγω...τὴν ἀνδρείαν. 'Courage, then, I call a kind of conservation.'

διὰ παντὸς δὲ ἔλεγον [αὐτὴν σωτηρίαν] τὸ ἔν τε... 'And by "throughout" I meant that a man should keep it, both in sorrow and in pleasure, and in desire, and in panic, and not cast it out.' Our edd. here follow Hermann, in obelizing αὐτὴν σωτηρίαν, and correcting τῷ of Par. A, etc., into τό, on the ground that αὐτὴν σωτηρίαν has been added by some who did not understand that the phrase διὰ παντὸς itself could be the object. This seems probable; but the mss. reading is good enough for Stallb. and Engel., who renders "I called it, however, a conservation throughout, because a man keeps it in sorrow and pleasure," etc.

D. ἀλουργά. 'Purple.' The colour indicated is described by Plato himself in the *Timaeus*, 68c, as that produced by mixing red (ἐρυθρόν) with black (μέλαν) and white (λευκόν). Etymologically, of course, the word means sea-wrought; so sea purple, cp. ἀλιπόρφυρος. Both ἀλουργός and ἀλουργής are found in good authors, e.g., ἐμβαίνουθ' ἀλουργέσιν, Aesch. *Ag.* 946. On the colour cp. Arist. *Color*, 5.

τὸ ἄνθος. 'The bloom, brilliancy, or gloss of the purple dye,' "die Farbenpracht."—E. 'The purple hue in full perfection.'—J. ἄνθος naturally, like *flos*, is used for the perfection, acme of anything. It seems to be used specially of brightness or splendour of colour, e.g., Theognis, 450 *et seqq.*, where it is said of gold,

τοῦ χροῆς καθύπερθε μέλας οὐχ ἄπτεται ἰός,
οὐδ' εὐρώς, αἰεὶ δ' ἄνθος ἔχει καθαρόν.

It seems to have come to be used specially of purple.

E. δευσοποιόν. Fast or fixed, i.e., dyed with a fast colour, from δεύω (drench). The form of the word points rather to

the meaning, 'fast dyeing.' And if we may trust the Scholiast it had also this sense. *δευσοποιόν· ἔμμονον, δυσάπόπλυτον, ὡς νῦν· σημαίνει δὲ καὶ τὸν βαφεά.* A very interesting collection of passages illustrative of this word and its uses will be found in Ruhnken's *Timaeus*, p. 75 *sub voc.*

ρύμμάτων. *ρύμμα*, a generic name for any detergent, soap, lye, etc. Scholiast, *ρύμμάτων, τριμμάτων, σμηγμάτων, τὸ δὲ σμηγμά ἐστι σποδός.* A few lines below the Scholiast gives the following note—*κονία, σμήγμα, σποδός.* *Ῥύμμα, τρίμμα, σμήγμα*, derived from *ρύπτω, τρίβω, σμήχω*, are then all generic names for any *detergent*. In *κονία, σποδός, νίτρον, χαλαστραῖον*, we have names of special substances used for detergent purposes. The two great alkalies, the basis of soaps, are of course potash and soda. The ancients were acquainted with substances containing both these, although soaps in our sense of the word were unknown to them. Potash, *ἩΚΟ*, as its name implies, was originally made by treating the ashes of wood with water (lixiviation). Hence *σποδός, κονία*, really wood ashes, are used in sense of lye, or potash. *νίτρον* (Hdt. and Attic *λίτρον*), the ancient nitre, was probably neither our nitre, *i.e.*, saltpetre, potassic nitre, KNO_3 , nor our sodic nitre or Chili saltpetre, NaNO_3 , but Carbonate of Soda. This *νίτρον* is the nitre of the Bible, Prov. xxv. 20, Jer. ii. 22 (the Hebrew *nether*). On the whole subject see a very clear and interesting passage combining ancient and modern science, Roscoe and Schorlemmer, *Inorganic Chemistry, sub voc.* Soda proper is the protoxide of sodium, Na_2O ; soda in the commercial and ordinary sense, the carbonate of soda, $\text{Na}_2\text{CO}_3(10\text{H}_2\text{O})$. This was formerly prepared by the lixiviation of the ashes of sea-weed, but is now of course made from common salt, NaCl . It is also found in a native state in some lakes and goes by the name of Natron.

ἐκπλυτα καὶ γελοῖα. Stallb. suspects *γελοῖα*, but surely it is quite natural, as J. very well renders, "They have a washed out and ridiculous appearance."

430A. *χαλαστραῖον*, *scil.* *ρύμμα* or *νίτρον*, was native nitre or probably rather Natron, from the lake of Chalastra or Chalestra in Macedonia. *Χαλάστρα πόλις καὶ λίμνη, ἔνθα τὸ Χαλαστραῖον νίτρον γίγνομαιεν διὰ ἔνναετηρίδος πήγνυται, ὁμοίως δὲ καὶ λύεται*, Schol. Cp. Plin. *N. H.* xxxi. 107, "Optimum (nitrum) copiosumque in Clitis Macedoniae, quod vocant

Chalestricum, candidum purumque, proximum sali." The spelling of the mss. varies between -χαλέστρα, χαλάστρα, χαλεστραῖον, and χαλαστραῖον.

B. παντὸς ἄλλου ῥύμματος. "Apage putidissimam interpolationem."—Badham. Cp. note on ἐπίκουροι μισθωτοί, p. 419.

D. πραγματευόμεθα. 'Bother, trouble ourselves.'

E. καὶ ὡς γε ἐντεῦθεν ἰδεῖν. 'Viewed at least from this side, from our present point of view.'

ὥς φασι, κρείττω δὴ αὐτοῦ φαίνοντα. Our editors here follow Madvig's correction. The reading of Par. A is κρείττω δὴ αὐτοῦ (αὐτοῦ A') φαίνονται. A hand equally or almost equally old in the margin gives (γρ. λέγοντες). 1. Taking Madvig's emendation and our text we must render, 'Temperance is then, as I take it, a sort of order and control of certain pleasures and lusts, as they say, in so far as these display a man master of himself in some way or other, and a variety of other things of the same sort are similarly spoken of as indications of it (i.e., a variety of other expressions are used, like master of himself, etc., indicating that this is its nature).' The neuter participle φαίνοντα refers to both κόσμος and ἐγκράτεια "quae dicuntur hominem κρείττω ἑαυτοῦ ostendere."—Madvig. The infinitesimal correction of Madvig, involving the dropping of only one letter, has the merit of making the passage barely intelligible, though even as altered the expression is very awkward. The general sense is plain. 'That temperance is an ordering and controlling of the lusts, and that many popular expressions such as κρείττω ἑαυτοῦ, master of oneself, testify to this truth.' But in the expression we have a plusquam-Platonic laxity of connection. 2. Other editors are obliged to have recourse to greater changes. Stallb., on the ground that φαίνονται is marked as spurious in Par. A itself, and λέγοντες given in the margin, and in the text in other mss., boldly brackets φαίνονται, and introduces λέγοντες and renders, 'as people say when they talk of a man as in some way or other master of himself.' There still remains a Platonic "saltus" of construction in the rest of the sentence, but the sentence on the whole is much simpler as Stallb. gives it. The choice seems to lie between these two. Rettig, Hermann, Schneider have each their own emendations, but all take great liberty with the mss. text; nor

need their proposals, thus rendered highly improbable, be here considered. Cornarius' ἀποφαίνονται is an emendation now forgotten but clever.

431B. τοῦτο δέ. 'This on the other hand.'

εἴπερ οὖ τὸ ἄμεινον, etc. 'If indeed that thing of which the better part rules the worse, is to be called temperate and master of itself' (Stallb. introduces an unnecessary awkwardness by rendering οὖ where).

c. ἐν παισὶ μάλιστα. Par. A has πᾶσι, but the correction παῖσι has been adopted by all editors, and by J. and D. and V., and it seems settled by a comparison of 433D. This may show then, if proof were needed, that Par. A is not immaculate.

ἐπιτεύξει. Given in two forms ἐπιτεύξει, ἐπιτεύξη, by Par. A. It is condemned by the Zurich editors as a "supplementum minime necessarium et structuræ verborum infestum." It is certainly simpler to find the government of the accusatives in μάλιστ' ἂν τις εὖροι, if the simpler construction were always the more Platonic. ἐπιτυγχάνειν, as Schneider points out, is found with the accusative, Xen. *Hell.* iv. 5, 19, but it should be noted that it is a neuter plural τᾶλλα; so also Eubul., fragment 14, ἅττα.

432A. διὰ πασῶν. 'But extends throughout the whole absolutely, in diapason, producing a unison between the weakest, etc.' The full phrase is said to be ἡ διὰ πασῶν χορδῶν συμφωνία, i.e., the octave. The question is whether διὰ πασῶν is to be taken with τέταται or with παρεχομένη. D. and V. follow the former course. 'Spreads throughout the whole in literal diapason'; but the latter seems correct, and so Stallb. and Engelm., etc. The use of διὰ in διὰ πασῶν is not the same as in δι' ὅλης τέταται, but is that by which it expresses an interval. Compare the other musical terms, ἡ διὰ τεσσάρων, the fourth, ἡ διὰ πέντε or δι' ὀξείων, the fifth, and for the ordinary usage, διὰ δέκα ἐπάλξεων at every tenth battlement, at intervals of ten battlements, Thuc. iii. 21, or the phrase διὰ χρόνου *supra*, 328c, with note. With the somewhat general use of διὰ πασῶν here, it may not be inapt to compare Dryden's splendid application of the phrase,

"Through all the compass of the notes it ran,
The diapason closing full in Man."

—*Song for St. Cecilia's Day*, vv. 14, 15.

B. ὥς γε οὕτωςι δόξαι. 'According to present judgment at least.' Cp. ὥς οὕτως γ' ἀκοῦσαι, 'At first hearing,' *Euthyphro*, 3B.

κυνηγέτας. "Suavissima allegoria a venatione sumpta."—Stallb. Cp. *supra*, 365D, and *Politic.* p. 258E, p. 284B. Stallb. gives more parallels.

κύκλω περιίστασθαι. For this process cp. Virgil's "Saltus indagine cingunt."—*Aen.* iv. 121.

ὅτι ταύτη πη ἔστι. 'That it's somewhere about here.'

εἰ γὰρ ὦφελον, ἔφη. *N.B.*—The tense, 'I wish I might.' Glaucon gives up hope of doing it.

D. ἰὸν ἰὸν, Halloo!—J.

ἐκφευγεῖσθαι. We ought perhaps to write ἐκφεύξεσθαι. See Veitch, *φεύγω*, *sub fin.*, and Rutherford, *New Phrygn.* p. 94.

βλακικόν. 'Fatuous.' βλακικός, like βλάξ, originally a physical as much as a mental epithet, stolid, stupid, *e.g.*, βλάξ ἵππος, a sluggish horse, a slug, as we say, opposite to θυμοειδής.—*Xen. Eq.* ix. 12. Cp. also *Timaeus ad voc.* with Ruhnken's comment.

κυλινδεῖσθαι πρὸ ποδῶν, 'lying, lit. tumbling, kicking about at our feet.' The words κυλινδέω, καλινδέω are constantly used in a metaphorical sense, something like Latin *versari*, *volitari*, ἐν δικαστηρίοις κυλινδεῖσθαι.—*Plat. Theaet.* 172C. ἐν ἀμαθίᾳ κ.—*Plat. Phaedo.* 82E. ἐν ποτοῖς καὶ γυναιξίν.—*Plut.* ii. 184F. ἐν τῇσι στοιῇσι ἐκαλίνδετο.—*Hdt.* iii. 52. ἐν θιάσοις καὶ μεθύουσιν ἀνθρώποις κ.—*Dem.* 403, 19.

E. ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες. Plato did not know the familiar instance of spectacles.

ἀκούοντες...οὐ μανθάνειν ἡμῶν αὐτῶν. 'We seem to me to have talked about it and heard it for ever so long and not understood ourselves.' Cp. 394C, εἰ μου μανθάνεις. The genitive here may be helped out by ἀκούοντες.

433A. δ γὰρ ἐξ ἀρχῆς ἐθέμεθα. Bk. ii. p. 370. The principle there stated as the economic basis of society, the division of labour, now becomes recognized as the definition of justice, the moral basis, the principle on which the ideal state is to be organized. τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη, that each man should do his own duty and not be a busybody. In other words justice is οἰκαιοπραγία. Cp. Introduction A, p. xxxi.

B. τρόπον τινὰ γιγνόμενον. 'This, then, when it takes place in a certain way, is what justice is like to be, namely, doing one's own business.' "Cum fit quodammodo."—Fic.

ἕωςπερ ἂν ἐνῇ. 'So long as it (justice) remains in it (the state).'

E. οὐκοῦν δικαιοσύνην τό γε τούτοις ἐνάμιλλον. 'Would you then consider justice to be that which competes with these as regards the excellence of the state? Yes, certainly.'

434A. πάντα ταῦτα μεταλλαττόμενα. 'If all these were interchanged, do you think they would greatly hurt the state? Certainly not.'

D. μὴδὲν...παγίως. 'Don't let us as yet say it quite positively, but if we find that this conception (of justice), when applied to each individual man (as well as to the state), is admitted in that field to be justice, then will be time for us to agree.'

καὶ ἐκεῖ, i.e., ἐν ἐνὶ ἐκάστω.

ἦν ὥρθημεν, κ.τ.λ. 'The investigation as to which we thought, that if we were first to endeavour to contemplate justice in one of the larger bodies which contain it, it would be easier for us clearly to discern its character in a single individual.'

435A. ὥσπερ ἐκ πυρείων. 'As though out of fire sticks.' This pretty metaphor seems to be original. *πυρεῖα* or *πυρήια* (Ionic), naturally in plural, as two or more pieces of wood were used together for this purpose. Of the very ancient, and, indeed, prehistoric method of producing fire by the friction of two pieces of wood, there are two varieties, (1) the drilling one piece of wood by another, (2) the rubbing one piece backwards and forwards so as to make a groove in the other. These very ancient methods are still practised by some savages, while amid civilized people they survived as pieces of ritual and ceremony long after they ceased to be necessities. Thus the Brahmans still use the fire-drill for religious purposes; it was used by the Vestal Virgins of Rome, and for the need-fires of Sweden and our own country. See a most interesting passage in Tylor, *Anthropology*, ch. xi. p. 260. The actual practical use of *πυρεῖα* in Greece is naturally relegated to heroic times, e.g., Hom. *Hymn to Hermes*, 111. Soph. *Ph.* 36. Theocr. xxii. 33. (*Dioscuri*) *πυρεῖα τε χερσὶν ἐνώμων*.—Ap. Rhod. i. 1184. Cp. Latin *Igniaria*. Pliny xvi. 207.

ταύτῃ ἢ ταῦτόν προσαγορεύεται. "Eatenus quatenus ταῦτόν dicatur."—Stallb.

C. εἰς φαῦλον...σκέμμα ἐμπεπτώκαμεν. 'Tis a very ordinary (easy) inquiry we've stumbled upon.' φαῦλος, Sansk. *sphal*, Gk. σφαλ, whence σφάλλω, φαλ, φαῦλος, φλαῦρος, φηλ, φηλός, φηλητής; Latin, *fal*, *fallere*, *falsus*, etc. φαῦλος, originally slight, light, easy, then poor, paltry, trivial. φαύλως ἔχειν, to be poorly, Hipp. *Aph.* 1245. *V. L.* and *S. sub. voc.* Cp. *supra*, 423C, where Timaeus explains as ἀπλοῦν, ῥάδιον, εὐτελές.

D. χαλεπὰ τὰ καλά. This proverb, a natural and doubtless old one, is often quoted by Plato. Cp. *infra*, vi. 497D, *Cratylus*, 384A, and *Hipp. Maj.* 304E, where the Scholiast ascribes it to the invention of Solon.

μακροτέρα καὶ πλείων ὁδός, i.e., the path of dialectic, as Plato calls it. The difficulty here postponed is attacked again, *infra*, p. 504.

E. οὐ γάρ που ἄλλοθεν ἐκείσε ἀφίκται. 'For they did not come into the state from any other source than from our own breasts.'

κατὰ τὸν ἄνω τόπον. ἄνω, literally up, upwards; ἡ ἄνω ὁδός, *Rep.* 621C, the upward road, in a geographical sense, generally means inland, i.e., up from the sea. Thus Hdt. iv. 18. ἀπὸ δὲ ταύτης ἄνω οἰκεῦσι Σκύθαι; and so again, τὰ ἄνω Ἀσίας, opposed to τὰ κάτω, upper and lower Asia, *ib.* i. 95. Cp. the familiar instance of the Ἀνάβασις, or march up. In Greece, to go inland would usually be to go up, and indeed such is generally the case everywhere. ὁ ἄνω τόπος then would naturally mean, the upper or upland or inland countries. But (2) the word is also used in another sense, that of northward, northern, ἄνω πρὸς βορρην, Hdt. i. 72; perhaps also ὄσσον Λέσβος ἄνω...ἐέργει, *Il.* xxiv. 544. And so all commentators explain it here. How the north came to be identified with the upper side it is difficult to say. For the general statement about the characteristics of different countries, cp. *Ar. Pol.* vii. 7, 1327, τὰ μὲν γὰρ ἐν τοῖς ψυχροῖς τοποῖς ἔθνη καὶ τὰ περὶ Ἑυρώπην θυμοῦ μὲν ἐστὶ πλήρη, διανοίας δὲ ἐνδεέστερα καὶ τέχνης, etc., etc. It is of course a commonplace to speak of the "hardy north," etc.

τὸ φιλομαθές. For this as an Athenian trait cp. the famous speech of Pericles, *Thuc.* ii. 40. 44.

436A. Φοίνικας...Αἴγυπτον. Cp. Plat. *Legg.* v. p. 747c., notes on Φοινικικὸν ψεῦδος, *supra*, 414c.

B. τροφήν τε καὶ γέννησιν. A ὕστερον πρότερον. Such an inversion is part of Plato's style. Cp. Riddell, *Digest*, § 308F., and *supra*, 425D.

καθ' ἕκαστον αὐτῶν πράττομεν. 'Or whether with our whole soul we discharge each one of these functions whenever we are started.'

δῆλον ὅτι ταῦτόν. 'It is evident that one and the same thing will not willingly at one time do things contrary, or suffer things contrary, in the same part of itself and relatively to the same object.'

ἐθελήσει. Cp. *supra*, p. 370B. If we press the meaning of ἐθέλειν, it signifies 'to will,' 'to wish positively,' stronger than βούλομαι, 'to be ready to.' Cp. *infra*, 437B.

εἰσόμεθα ὅτι οὐ ταῦτόν ἦν. For the imperfect ἦν see note on 335E.

D. εἰ ἔτι μᾶλλον χαριεντίζοιτο...κομψυνόμενος. 'Were to carry his pleasantry still farther, and refine and say.'

κατὰ ταῦτὰ ἑαυτῶν τὰ τοιαῦτα. 'In the same parts of themselves as aforesaid.'

E. ἀποκλίνειν is mostly intransitive in Attic use, and so here. 'For they do not lean away to any side.'

ἐγκλίνειν, on the other hand, is usually transitive, and so here. 'But when anything, while in the act of revolving, inclines its axis, etc.'

437A. πάθοι ἢ καὶ ποιήσειεν. Here again Par. A breaks down. With all the mss. of any value it gives πάθοι ἢ καὶ εἴη ἢ καὶ ποιήσειεν, a reading which no one defends.

Λελυμένα ἔσσεσθαι. The combination with the auxiliary making an 'analytical' inflexion is noticeable. It is especially common in the case of the perfect.

B. τὸ ἐθέλειν καὶ τὸ βούλεσθαι. 'Willing and desiring.' Cp. *supra*, 436B, and Buttmann, *Lexil.*, *sub voc.*

C. ἐπινεύειν τοῦτο πρὸς αὐτήν. 'Assents inwardly,' So D. and V., taking τοῦτο as cognate acc.; but the better rendering seems to be, 'Grants this to itself,' 'dieses bei sich genehmige,' Engelm.

D. ἐπιθυμία ἐν τῇ ψυχῇ εἴη; κ.τ.λ. This passage, down to βρώματος, is quoted by Athenaeus, iii. p. 127, to show that the ancients used cold water in their potations—ἐπίστανται δ' οἱ παλαιοὶ καὶ τὸ πᾶν ψυχρόν ὕδωρ ἐν ταῖς προπόσεσιν. It is interesting to notice that the mss. of Athenaeus agree with the mss. of Plato in one or two readings which scholars have yet had the boldness to pronounce corrupt. At the same time they give a text which cannot be very strongly relied on as a check to Plato, for it has to be corrected in four places from the text of Plato as we have it. Cobet, *Nov. Lect.* 249, remarks on the badness of the texts used by Dionysius of Halicarnassus.

ἐνὶ λόγῳ. The correction of Cornarius. The mss., both of Plato and Athenaeus, give ἐν ὀλίγῳ. The corruption is a natural one, easily fallen into, and ἐν ὀλίγῳ could hardly stand. Further, ἐνὶ λόγῳ is confirmed by 439A, where the phrase recurs.

τὴν τοῦ θερμοῦ ἐπιθυμίαν...τὴν τοῦ ψυχροῦ. We have here a much more serious question of reading. Our text follows the corrections of Hermann, who makes the adjectives *coincide* with the nouns; the epithets of the object with the epithets of the desire, thus: "Or if heat be added to the thirst, will it give an additional desire of hot drink, but if cold (be added, then) a desire of cold drink? The mss. however, both of Plato and Athenaeus, *l.l.*, give the epithets in a different order, making them *inverse* to the nouns; thus, εἰάν μὲν τις θερμότης τῷ δίψει προσῇ, τὴν τοῦ ψυχροῦ...εἰάν δὲ ψυχρότης, τὴν τοῦ θερμοῦ, 'If heat be added to the thirst, then desire of cold drink...but if cold (be added, then) desire of hot drink.' This seems true to nature, and for a long time the reading passed muster, but Hermann contends that, though specious, "quoniam qui calet frigidam, qui friget calidam potionem desiderare solet," it is "contra philosophi sententiam, qui attributa a notionum consortio derivat, ut mox πολλοῦ sitim ἀπλήθει." Hermann's emendation then has found favour. Stallbaum calls it "palmary," though he forgets to adopt it, and it is adopted by the Zürich edition and by Engelmann. But it may be questioned whether it is not supersubtle. The general proposition is obvious. A simple or absolute desire has a simple or absolute object, a qualified desire a qualified object. Add something to one side of the equation and you must add an equivalent to the other. The question

is whether the natural illustration does not satisfy the equation, so to speak, as well as the more mechanically exact formula of Hermann; (*The feeling of*) *thirst*=*the desire for drink*. (*The feeling of*) *thirst*+ (*the feeling of*) *heat*=*the desire for cold drink*. It must be borne in mind that the old reading is confirmed by Athenaeus' text, which is not likely to have deliberately transposed the epithets unless corrected at a late period from a similarly corruptly transposed Platonic text; and further, we have Plato's language below, 438E, where he says of a similar illustration, "I don't mean to say that the science of health is healthy, or the science of evil, evil, and of good, good; but as soon as science became related to a particular object,...science came to be qualified in a certain manner, so that it was no longer called simply science, but by the addition of a qualifying epithet medical science." This seems to show distinctly that he wanted only a natural illustration.

E. τὰ προσγιγνώμενα. 'The accessories.'

438B. ὅσα γ' ἐστὶ τοιαῦτα οἷα εἶναι του, etc. An excellent instance of the simple and concrete way in which Greek expresses relations expressed in English by technical philosophic terms, e.g., D. and V., "Recollect however that in the case of all *essentially correlative* terms, when the first member of the *relation* is *qualified*, the second is also qualified; when the first is *abstract*, the second is also *abstract*."

439A. τὸ δὲ δὴ δῶπος, etc. Taking our text, we must render with Madvig, 'But for thirst, said I, will you not put it in the class of those things which are what they are in relation to something? Now is thirst in relation to anything? I think so, said he, (I think it is in relation) to drink.' This is fairly simple; it rests on two corrections: (1) the introduction of ὡν before τινός; (2) the alteration of δῆπου of A into δὴ του. (1) is justified by Madvig on the ground that there is no construction without ὡν. Even with it there is not too much. Stallb. finds an interpretation thus: Reading with mss. θήσεις τῶν τινός εἶναι, etc., he takes εἶναι with θήσεις τῶν τινός as meaning relational things, 'quae ad aliquid referuntur;' τοῦτο ὁ περ' ἐστίν, 'ipsam per se,' 'Will you not lay it down that thirst is in its essence of the number of things relative to something else?' Then going on and keeping δῆπου, 'Est enim (absolute) sitis, relatione autem accedente, sitis potus,' 'For it is

absolutely, in its essence, thirst, but relatively thirst for drink.' J. somewhat slurs over the constructional difficulty of the first part, but ingeniously makes a sort of aposiopesis of the second—"Thirst being obviously— Yes, thirst is relative to drink." D. and V.'s "Assuming that there is such a thing as thirst" seems very otiose. Engelm. follows our text and renders as above.

B. τοῦ τοξότου...ὅτι αὐτοῦ. The αὐτοῦ is really redundant. 'Of the Bowman it is not right to say that the hands (of him).'

ἀπωθοῦνται καὶ προσέλκονται...ἢ ἀπωθοῦσα χεῖρ...ἢ προσ-
αγομένη. The meaning is obvious, but the change of voice, ἀπωθοῦνται ἀπωθοῦσα, is curious and hard to explain. The middle seems almost necessary in προσέλκονται...προσαγομένη, of drawing towards oneself, and this use of the middle voice is well established. But it is not easy to see why in the one instance, ἢ ἀπωθοῦσα, Plato passes into the active. Is it that the active would be more natural than the reflexive in the case of ἀπωθεῖν ('to push away a thing'), which therefore, when detached, appears in the active, but that, when conjoined with προσέλκονται, which equally naturally falls into the middle (draw a thing *towards oneself*), ἀπωθοῦνται becomes, so to speak, relational to the secondary object, and falls into the middle too? The subtle sensibility of Plato to such minute changes is very noticeable.

D. περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόχται. 'Is set in a flutter about, is excited about, the other lusts.' Stallb. compares *Phaedo*, 68C. οὐκοῦν καὶ ἡ σωφροσύνη...τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῆσθαι, ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως.

πληρώσεων. 'Satisfactions.'—J.

E. ἔτι πιστεύω τούτῳ. 'Having once heard, I still believe this.' ἔτι is Madvig's correction for τι of Par. A. This would seem better, 'I believe this from something I once heard.'

ἀνίων. 'Coming (up) to town' (from the harbour). Cp. τὰ ἄνω, *supra*, 435E.

ἐπιθυμοί, etc. The optatives really follow after the secondary term ἀκούσας, I heard that...(and I believe it).

ὑπὸ τὸ βόρειον τεῖχος. 'Under the north wall.' Cp. ὑπο τευχίου ἀποστάς, 496D. There were at first two walls, one north to Peiraeus and the other south to Phalerum. Then a

middle wall, parallel to the northern one, was added, called τὸ διὰ μέσου or τὸ νότιον τεῖχος, and the Phaleric wall was abandoned. The two Peiraeus walls were finally destroyed 262 B.C. What is meant here is the outer north wall and the outside of that.

παρὰ τῷ δημίῳ. 'With the executioner,' i.e., 'in his custody.' The executioner's abode was outside the town in the deme Ceiriadae, near the Peiraeus.

τέως μάχοιτο, κ.τ.λ. 'For a while he fought against it and covered his eyes.'

440A. κρατούμενος δ' οὖν. 'Finally being overmastered.' On the optatives present here representing imperfect, see Goodwin, *M. T.*, § 70, note 1 (b).

διελκύσας τοὺς ὀφθαλμούς. 'Opening his eyes wide'; so στομα ὀίλκειν, 'to mouth,' Diog. L. vii. 20.

B. ὥσπερ δυοῖν στασιαζόντων. 'As though there were two factions.' "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—St. Paul, *Ep. ad Rom.* vii. 23.

αἰροῦντος λόγου μὴ δεῖν, ἀντιπράττειν οἴμαί σε. It is usual now to adopt this punctuation, and to render, 'But that it should make common cause with the lust, when reason decides it ought not, and fight against reason, (this), I fancy, you would deny that you had ever witnessed occurring in yourself, or indeed I take it in any one else.' So Stallb. and Engelmann. A variation of this is to put the comma after ἀντιπράττειν, and render, 'When reason says it is not right to act against reason.' So D. & V. and J., and so Ficinus rendered it. But the difficulty here is that the sweeping statement so made is apparently contradicted by Plato himself, who says in 441A that the spirited element is the ally of the reasonable, *except it be corrupted by evil training*, and later on seems to speak more than once of the θυμός doing this very thing—namely, making common cause with the lust and fighting against reason. In 550 the θυμός itself takes a middle course; in 588 and 590 the spirited element τὸ θυμοειδές is made subject to the anarchical monster; in other words, the θυμός to the ἐπιθυμία. The Scholiast seems to suggest quite a different interpretation. He writes as follows:—ὁ δὲ νοῦς οὗτος. ταῖς δὲ ἐπιθυμίαις σε κοινωνήσαντα ταῖς εὐλογίστοις, καὶ γιγνώσκοντά σε

τοῦτο ἐκ τῆς πείρας, οὐχ ὑπολαμβάνω σε εἰπεῖν ὅτι ἦσθηναι ἐν ταῖς τοιαύταις ἀγαθαῖς ἡδοναῖς τὸν θυμὸν ἀντιπράττοντα ταῖς ἐπιθυμίαις, ὥσπερ ἐπὶ ταῖς τοῦ Λεοντίου ἀλόγοις ἡδοναῖς ἀντέπραττεν. This note is not of the clearest, and is obviously elliptical. It seems to mean, 'I understand you (to say that you have seen it, the θυμός) joining with the desires which are approved by reason, and that you know this by experience; but I do not understand that you said, that I have perceived the θυμός, in the case of these good pleasures acting against the desires, as in dealing with the unreasonable pleasures of Leontius it acted against them.' The point then is, there are the three factors λόγος, θυμός, ἐπιθυμία. When λόγος and ἐπιθυμία are at variance, θυμός the third factor takes sides with λόγος, as in the case of Leontius; but where the pleasures are good, and where reason says it ought not to oppose the desires, then it never does oppose them. In other words, θυμός never opposes the desires of its own motion; but only at the bidding of λόγος. At this bidding it often does oppose them; indeed, not only often, but always, unless perverted by evil bringing up. If we are to explain our text in this sense, we must understand κοινωνήσαντα to mean, not "making common cause with," but "having dealings with," "in dealing with," cp. 343D and κοινωνήματα, 333A, with note *ad loc.*; and we must render, 'But that dealing with desires it should, when reason says it ought not, oppose them, this I imagine,' etc. This would appear to be the true explanation. The tense κοινωνήσαντα is noticeable in any case.

αἰροῦντος λόγου μὴ δαίν. *Scilicet ἀντιπράττειν.* ὁ λόγος αἰρεῖ, 'Reason decides or dictates,' is a phrase pretty common in Herodotus and Plato; e.g., *infra*, 604c, ὅπη ὁ λόγος αἰρεῖ βέλτιστ' ἂν ἔχειν. Some inferior mss. give μηδέν, which the older editions followed.

c. καὶ δι' αὐτὸ πεινῆν καὶ δι' αὐτὸ ῥιγοῦν...κἀν νικᾶται, οὐ λήγει. 'And for its sake (*i.e.*, for the sake of what appears to him just) enduring hunger, and for its sake cold, and all such sufferings, even if he be conquered, he does not cease from noble conduct, until that he either accomplish his end, or perish in the attempt, or be called in and quieted down by his indwelling reason, as a dog by a shepherd.' This is simple enough; but the text is not that of the mss., but of Madvig's emendation. Par. A gives καὶ διὰ τὸ πεινῆν καὶ διὰ τὸ ῥιγοῦν...ὑπομένων καὶ νικᾶ καὶ οὐ λήγει. This most editors

before Madvig keep; *e.g.*, Stallb., who renders, “atque per famem per frigus, per alia id genus, dum fortiter perseverat, vincit, neque prius a generoso opere desistit,” etc. The difficulty is as to the interpretation of *διά*. Stallb. boldly says, “Ceterum *διά* patet hic non significare propter, sed accipiendum esse sic, ut modo indicavimus”; but he adduces no reason, nor can I find anything to justify such an interpretation of *διά* with accusative. Eng., who writes *ρίγων*, renders in same way, “Siegt durch Hungern und Frieren,” etc. Jowett’s rendering is safer, though somewhat loose, “And because he suffers hunger,” etc., “he is only the more determined to conquer.”

E. ἀλλ’ ἡ πρὸς τοῦτω. ἦ, Ast.’s correction. Par. A. has εἰ.

τίθεσθαι τὰ ὅπλα πρὸς τοῦ λογιστικοῦ. ‘That in the civil strife in the soul it much more readily ranges itself under the banner of the rational element.’ The expression *τίθεσθαι τὰ ὅπλα* is used generally for taking up a position, drawing up in order of battle. Then simply serving or fighting, *e.g.*, *Legg.* 753B, ὅποσοι περ ἂν ὅπλα ἱππικὰ ἢ πεζικὰ τιθῶνται, ‘who serve on horseback or on foot.’ It is usually used metaphorically as here. See Shilleto’s note on *Thucyd.* ii. 2. Liddell and Scott distinguish three meanings, but with doubtful accuracy. Cp. also Arnold, *ad Thuc.* i. 1.

441B. ἄνω ποῦ ἐκεῖ. ‘Above somewhere back there,’ *i.e.*, 390D.

στήθος δε πλήξας. *Hom. Od.* xx. 18, quoted above.

C. διανενέκαμεν. ‘We have swum through’ (and reached dry land). The metaphor is often thus used by Plato, cp. v. 453 and 472. Stallb. compares *Parm.* 137A. πῶς χρητήλικόνδε ὄντα διανεύσαι τοιοῦτόν τε καὶ τοσοῦτον πλήθος λόγων. *Phaedrus*, 264A. *Protag.* 338A.

E. τὸ μὲν ἐπιτείνουσα καὶ τρέφουσα. ‘Heightening and fostering the one (*i.e.*, the rational element), but lowering the other with soothing words and taming it by harmony and rhythm.’

442A. προστατήσεται. This is Bekker’s emendation for προστήσεται of Par. A, now adopted by all editors. ‘Will rule the lustful element,’ προστήσεται must be transitive, which would not suit here.

B. ὧν οὐ προσήκον αὐτῷ γένει. 'Will endeavour to rule those it ought not on account of its race, *i.e.*, naturally, to rule.' Some mss. give, and Bekker and Stallb. adopt, γενῶν, 'the classes it ought not (to rule).'

ἀνδρείον τούτῳ τῷ μέρει. 'Courageous in respect of that part.'

D. μή πη ἡμῖν ἀπαμβλύνεται ἄλλο τι δικαιοσύνη δοκεῖν; 'Does justice become at all dimmed in our eyes (in the case of the individual), and so seem to be something else than what it appeared to be in the state? Surely not.' μή, like *num*, expecting a negative answer.

ὦδε γάρ... ἄν, etc. 'For we might in this way thoroughly confirm ourselves if there is still any lingering doubt in our minds, by the comparison of commonplace instances.'

E. τὰ φορτικά. 'Vulgar,' 'commonplace,' perhaps orig. burdensome. Cp. φορτικῶς, 367A.

ἀποστερήσαι. 'Would repudiate,' D. and V., but wrongly. The word is used in its strict sense. 'Would keep back from,' 'would defraud another of.'

443. ὥς εὐθὺς ἀρχόμενοι, etc. 'That when we started to found our state, led by some divine guidance, we must have reached a certain principle and type of justice.' This seems the most natural rendering, and is that of D. and V. Stallb., however, understands ὥς as 'since,' 'for,' "Nam statim ut incepimus," 'For immediately we began.' ἀρχόμενοι τῆς πόλεως οἰκίζειν. Lit., 'Beginning our state, to found it, that is to say.' οἰκίζειν, expegetic, a common construction in Plato.

C. τὸ δέ γε ἦν ἄρα. 'Now this was really a sort of shadow of justice, and herein indeed lies its utility; the principle, namely, that the shoemaker by nature,' etc. For τὸ δέ γε ἦν ἄρα, cp. first note on book ii. The principle is in so many words "Ne sutor supra crepidam." Cp. Introd. p. xxxiv.

δι' ὃ καὶ ὠφελεῖ. Madvig condemns as *otiose*, but frankly confesses, "Sed nihil probabile extundere possum."

τὸ δέ γε ἀληθές, etc. 'But the truth really was that justice was some principle of this sort, but such a principle applied not to the external performance of a man's duty, but applied to the inward performance, having to do truly with the man himself and his duties, (the principle being) that he should not allow that each several part of himself should do

its neighbour's work, or that the classes in the soul should intermeddle like busybodies with one another, but that he should really and truly set his house in order, and be lord of himself, and be his best friend, and bring into harmony these principles,' etc. N.B.—*We have here Plato's real definition of justice.* Cp. Introduction, Name and Aim, p. xxxii. οὕτω δὴ πράττειν carries on the sentence and construction after ἐάσαντα. 'Justice was something of this sort, that a man should, not allowing, etc....thus in fine come to act,' etc.

D. ὥσπερ ὅρους τρεῖς ἁρμονίας. 'Like the three terms of a harmony.'

νεάτης, νεάτη (*scil.* χορδή). Lit., the last or latest string, *i.e.*, the *lowest*, but in point of pitch our *highest*. The old form νεάτη seems to be only found here and in a fragment of Cratinus in this sense. It was afterwards contracted to νήτη, so παρανεάτη παρανήτη, the string last but one.

ὑπάτη. Lit., 'the highest,' but in pitch our *lowest*.

μέση. The middle (note or string). According to the Scholiast, Plato is here speaking of the system of two complete octaves, τὸ δις διὰ πασῶν σύστημα. The basis of ancient music was the system of the tetrachord, *i.e.*, four notes, the extremes being at an interval of a fourth. The octave, διὰ πασῶν, was considered as being made up of two tetrachords, the double octave then of four tetrachords. But it seems more likely that Plato is really speaking of a system of *three* tetrachords, or eleven notes, which is supposed to have been in use in the time of Pericles. These tetrachords would be called respectively τετράχορδον ὑπατῶν, *τ.* μέσων, and *τ.* διεξευγμένον, the lowest note would be ὑπάτη ὑπάτων, the highest of the second tetrachord μέση, the highest of the third νήτη διεξευγμένων. See *Dict. Antiqq.*, article on *Music*, p. 775.

E. εἰ ἄλλα ἅττα μεταξύ. The names of the other eight notes of the hendecachordal system will be found in the article just quoted.

444A. δικαιοσύνην, δὲ τυγχάνει ἐν αὐτοῖς ὄν. 'And justice, what it is found to be and is, in them.' Contrast the words here with those which conclude book i. δὲ τὸ πρῶτον ἐσκοποῦμεν εὐρεῖν τὸ δίκαιον ὃ τί ποτ' ἐστίν. The point is here declared to have been reached, which there was declared not to have been reached. δὲ τυγχάνει ὄν, 'that which it is,' not the same as the

simpler *τί τυγχάνει*, but, as Stallb. says, equivalent to *τοῦθ' ὁ τυγχάνει*.

B. *ἐπανάστασιν μέρους τινὸς τῷ ὅλῳ*. 'The uprising of a part against the whole.' The verbal substantive is made to govern the case of the verb. Cp. *τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς*. Euthyphro, 15A; and also *infra*, 471D.

δουλεῦναι τῷ τοῦ ἀρχικοῦ γένους ὄντι; Par. A has *δουλεῦναι τοῦ δ' αὖ δουλεῦναι*, with several of the other mss. Madvig suggests that the true reading is *δουλεῦναι, τῷ δ' αὖ μὴ δουλεῦναι, ἀρχικοῦ γένους ὄντι*, explaining "cum tale sit, ut id servire deceat, illud contra alterum non servire." But Stallb. is very likely right in pointing out that the whole passage is one of great laxity of construction, that *ἀλλὰ τοιούτου ὄντος* is an anacoluthon after *οὐ προσῆκον*, that *οἷον πρέπει* is equivalent to *ὥστε πρέπει αὐτῷ*, and that *τῷ τοῦ ἀρχικοῦ γένους ὄντι*, is "*ei parti animi quae est generis imperatorii, h. e. τῷ λογιστικῷ*." He goes on, "*Inde igitur natae sunt turbae scribarum in Parisinis aliisque libris conspicuae, quibus maiores etiam excitarunt nuperi critici, scilicet istis scribarum erroribus ulique reconditus subesse suspicati*."

ἐλλήβδην πᾶσαν κακίαν. 'In short, all wickedness.' There is an obvious allusion to the well-known gnome of Theognis—

*“ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ 'στιν,
πᾶς δὲ τ' ἀνὴρ ἀγαθός, Κύρνε δίκαιος ἑὼν”*

—Theognis 148, Bergk,

so often quoted by Greek moralists, and notably by Aristotle in the golden passage on justice, *Eth. Nic.* v. 1. 15. (1129B).

C. *ταῦτὰ μὲν οὖν ταῦτα*. 'Yes, indeed, all these are even as you say.' Before Bekker the vulgate reading was *ταῦτα μὲν οὖν ταῦτα*. 'Yes, that's exactly so.'

N.B.—The whole of these words mark a central and dividing passage in the argument and construction of the Republic. It may be worth while to give the gist in a brief paraphrase: "We have now arrived at the definition of Justice and Injustice. Justice is Order in the Body, whether the Human Body or the Body Politic. It is the due subordination of parts. It is the due Division of Labour. Injustice is Disorder, and the

Confusion of Labour. Slightly changing our language, Virtue (which in every form is embraced in Justice, *ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετῇ 'στιν*) is Health, and Beauty, and Good Condition or Habit of the Soul. Vice is Disease, and Ugliness, and Weakness of the Soul. Then remains the question, Does Justice profit a man? Does it pay? Is it the best policy? Yet is it not ridiculous to ask this question, for, "*what shall it profit a man if he gain the whole world and lose his own soul?*" It is ridiculous to ask if Health pays, if Beauty pays, if Justice pays. Yet though it is obvious that it is really ridiculous, still, as we have now travelled to a point from which we can overlook and descry the whole truth, it would be faintheartedness to stop here. Let us rather climb the brow of the hill, and, from our 'specular mount,' look down and consider the *one* form of virtue, the *many* forms of vice, and, among that many, *four* in chief. For there would appear to be of the Body Politic, as of the Soul, one perfect form and four in chief that are imperfect. The one perfect and best form is the rule of the *best*, be it the one best or the many best, be it called Monarchy or Aristocracy. Thus again, by a graceful, artistic transition, does Plato pass to another main section of his discourse, and once more the question, What is justice? is identified with the depiction in a more detailed manner, in a deeper, as well as in a wider, spirit, of the Ideal State." Cp. Introduction, Name and Aim of the Republic, pp. xxxi. to end.

444D. τὸ δὲ νόσον, *scil. ἐμποιεῖν*. 'But to produce disease is,' etc.

445B. ἐνταῦθα ὅσον οἶόν τε. Stallb. takes the whole phrase, ὅσον οἶόν τε σαφέστατα κατιδεῖν, as epexegetic after ἐνταῦθα. 'We have reached there, namely to see, as clearly as possible,' ὅσον οἶόν τε σαφέστατα, 'We have reached the point of seeing as clearly as possible,' and so Engelm. D. and V. however take ὅσον οἶόν τε, etc., with οὐ χρὴ ἀποκάμνειν. 'Since we have arrived at this point, we must not lose heart till we have

ascertained in the clearest possible manner.' Stephanus proposed to read *ὅθεν οἶόν τε*. Ast. *ὅπου οἶόν τε*. The point to notice is that *ὅσον οἶόν τε* forms one phrase.

ἀποκμητέον. Par. A gives *ἀποκνητέον*. Bekker corrected into *ἀποκμητέον*, in order that it might harmonize with *ἀποκάμνειν* above. Such an obvious emendation is one to tempt and delight an ingenious schoolboy, nor could Plato, with his predilection for verbal play, have been blind to the beauties of *ἀποκμητέον*, had the word been known to the Greek language before Bekker's time. The despised *ἀποκνητέον* is well established, *e.g.*, 372A. So is *ὀκνητέον*, but neither *ἀποκμητέον* nor *κμητέον* are found. *ἀποκνητέον* is further better suited to the sense. See Schneider, *ad loc.* Yet Stallb. calls the emendation "egregius." Schanz writes *ἀποκνητέον*, *Legg. i.* 638E.

C. ἀπὸ σκοπιᾶς. *σκοπιᾶ* is essentially a poetic term found again and again in Homer, also in Theognis, Simonides, Sophocles, Euripides, and in a beautiful chorus in the *Clouds* of Aristophanes, but curiously rare in prose. We have therefore possibly here too a quotation from some poet. *σκοπιᾶ* is just the Latin *specula*. Cp. Milton's well-known

"Look once more ere we leave this specular mount."

—*Par. Reg. iv.* 236.

εἶδη ἔχοντες. 'Having distinctions,' 'having distinct forms.'

D. ἐγγενομένου ἀνδρὸς ἐνὸς ἐν τοῖς ἄρχουσι διαφέροντος βασιλείᾳ ἀν κληθείῃ. The first hint in so many words of the famous doctrine of the Philosopher-King, to be developed in the next and later books. Cp. *infra*, v. 473D, and see also Introduction, Name and Aim, xii. and xiii., with note.

E. τῶν ἀξίων λόγου νόμων. 'Would disturb (any or aught of) the important laws of the state.' The genitive here is partitive. Stallb. compares *Gorgias*, 514A, *δημοσίᾳ πράξαντες τῶν πολιτικῶν πραγμάτων*.

τροφῇ καὶ παιδείᾳ χρῆσάμενος ἢ διήλθομεν. The Intellectual education of the Ideal state is still to be considered, but the Moral education of Music and Gymnastic, which is its basis, has been fully discussed, nor is it added to in the later part of the Republic. See Introduction, Education in the Republic, esp. pp. xlvii and l.

BOOK V.

449. ἄνδρα τὸν τοιοῦτον, *scil.* ἀγαθὸν καὶ ὀρθὸν καλῶ.

περὶ ιδιωτῶν ψυχῆς τρόπου κατασκευῆν. *ψυχῆς* may possibly, as Ast. suggests, have arisen from a gloss.

B. ἦα ἐρῶν. 'Was going (on to be about) to speak of.' Shows origin of analytic tenses, our 'was going to say.'

τοῦ ἱματίου. 'Taking hold of him by his cloak from above.' Cp. 327^B.

προσηγάγετο, etc. The delicate graphic minuteness of prepositions, *προσ*, *προ*, *προσ*, is noticeable.

C. τί μάλιστα; ἔτι ἐγώ, τί μάλιστα; 'What especially? Again I said, Yes, but what especially?' τί might be either 'what' or 'why,' but here the same question is repeated if we keep ἔτι. ἔτι is reading of Par. A and all mss. except Ven. Ξ. Stallb. follows Hermann in introducing the formula, ὅτι τι. Cp. 343A, ὅτι δὴ τί μάλιστα, ἦν δ' ἐγώ, lit. our vulgar 'because why then specially, said I.'

ἀπορράθυμειν. 'To be shirking,' lit., shirking off or out of. ῥάθυμος, lit., 'easy tempered,' so 'slack.'

οἰηθῆναι, *scil.* δοκεῖς.

φαύλως. 'In an offhand, trivial, way, superficially.'

τις ὁ τρόπος, after λόγου δεῖται. 'Requires explanation as to what is the manner.'

ὄλην ταύτην ἦν λέγεις. The accusative after the verbal notion in *μνησθήσεσθαι*, 'you would explain.'

D. μέγα...καὶ ὅλον. 'We think it of great (importance), nay indeed of every importance, or all importance.' Cp. *infra*. 469C, ὅλῳ καὶ παντί, contrast *Apol.* 23A, ὀλίγου καὶ οὐδενὸς ἀξία.

450A. ἀγαπῶν εἰ τις ἑάσοι. 'Satisfied for my part that, quite agreeable that the thing should be left alone.'

παρακαλοῦντες. 'Calling up.'

ἑσμός. 'A swarm.' Two forms are found in mss., *ἑσμός* and *ἑσμός*. The latter seems more correct, being supported by the

derived form ἀφεσμός, a swarming off; and both the derivations suggested, whether that from root ἐδ of ἔξομαι (cp. Aesch. *Supp.* 223, ἐσμός ὡς πελειάδων ἔξεσθε, also *ibid.* 31), or that from ἰήμι, something sent out, a gush, a jet, favour the rough breathing. The word is sometimes metaphorically used—e.g., Eur. *Bacch.* 710, γάλακτος ἐσμούς; Aesch. *Supp.* 684, νούσων ἐσμός—but properly in the sense of a “swarm” of bees, wasps, or hornets. Cp. Ar. *Vesp.* 1107, συλλεγέντες γὰρ καθ’ ἐσμούς, ὡσπερὶ τάνθρηνια. Cp. use of σμήνος, e.g. *infra*, 574D, πολὺ δὲ ἤδη ξυνειλεγμένον ἐν αὐτῷ ἢ τὸ τῶν ἡδονῶν σμήνος.

B. χρυσοχοήσοντας οἶε τοῦσδε νῦν ἔνθαδε ἀφίχθαι, ἀλλ’ οὐ λόγων ἀκουσομένους; “Do you think our friends came here to hear a discussion, or on a fool’s errand?”

χρυσοχοήσοντας. The plain meaning of the word χρυσοχοεῖν is of course ‘to be a χρυσοχός,’ to follow the trade of a goldsmith, but it is said to have a derived and proverbial meaning, viz., to do or suffer anything rather than the matter in hand, to go wool-gathering, to embark on a wild-goose chase, so here, “came to idle away their time,” “and not to argue in real earnest.” The traditional explanation is found in the lexicon of Harpocration, *sub. voc.* χρυσοχοεῖν. He quotes from the orator Deinarchus. Δείναρχος ἐν τῷ κατὰ Πυθέου, πάλιν παρ’ Αἰσχίνην ἀποφοιτήσας παρὰ τούτῳ δῆλον ὅτι χρυσοχοεῖν ἐμάνθανεν, ἀλλ’ οὐ τὸ προκειμένον αὐτὸ πράττειν ἢ πάσχειν, and then expressly states that Plato uses this proverb in this passage ἐν πέμπτῳ πολιτείας. He explains the origin of the proverb by the following quaint story:—Ἐπεσέ τις φήμη πότε εἰς τὸ πλῆθος τῶν Ἀθηναίων, ὡς ἐν Ὑμηττῷ φανείη χρυσοῦ ψῆγμα πολὺ καὶ φυλάττοιο ὑπὸ τῶν μαχίμων μυρμήκων, οἱ δὲ ἀναλαβόντες ὄπλα ἐξέθεον ἐπ’ αὐτοὺς, ἀπρακτοὶ δ’ ὑποστρέψαντες καὶ μάτην κεκακοπαθηκότες, ἔσκωπον ἀλλήλους λεγόντες· σὺ δὲ ᾧ χρυσοχοήσῃ, ὅπερ δηλοῖ, σὺ δὲ ᾧ ψῆγμα πολὺ συλλέξας καὶ χρυσοχοήσας πλουτήσῃ. There may be an allusion to the golden honey of the bees of Hymettus, and we are reminded of course of the gold-guarding ants of Herodotus. Harpocration finally quotes the comic poet Eubulus as using the joke in the *Glaucus*, frag. 20 (Kock):—

ἡμεῖς ποτ’ ἀνδρας Κεκροπίδας ἐπέισαμεν
λαβόντας εἰς Ὑμηττὸν ἐξελθεῖν ὄπλα
καὶ σιτὶ ἐπὶ μύρμηκας ἡμερῶν τριῶν
ὡς χρυσοτεύκτου ψήγματος πεφηνότος.

However the proverbial or cant usage arose, it is evident it was in vogue then about Plato's time, so that some general rendering, 'to come on a fool's errand' (Gray), 'to find an Eldorado,' 'to embark in a bubble speculation,' represents the meaning better than a literal one. Jowett's "to find the philosopher's stone" is perhaps the best of all. Schneider quotes the passage given above, on Xenophon *de Vectigalibus*, 4-15, and thinks there may be an allusion to some unsuccessful workings of the silver mines at Laureium.

Γ. τροφῆς νεῶν, etc., a hyperbaton, 'And the nurture of our children while still young, that nurture which belongs to the period between their birth and their education.'

πολλὰς γὰρ ἀπιστίας ἔχει. 'It contains many reasons for doubt, lit., many doubtings.'

Δ. εὐχή. 'A (mere) dream.' Votum irritum. Cp. *infra*, 499C, εὐχαῖς ὅμοια λέγοντες.

ἀγνώμονες. 'Stupid,' D. and V.; 'Unverständig,' Engelm. 'Hard upon you,' J. The fact is the word naturally varies between the meanings of 'wanting judgment' and 'wanting feeling,' but usually inclines to the latter.

καλῶς εἶχεν ἢ παραμυθία. 'Falleretur vehementer qui καλῶς ἂν scribendum putaret.' Stallb. Cp. Goodwin, *M. T.*, § 49, n. 2.

Ε. φοβερὸν τε καὶ σφαλερόν, κ.τ.λ. The construction here is somewhat "ad sensum." '(This) is a formidable and slippery business, the fear being not of my being laughed at, for it would be childish to fear that, but lest I stumble and miss the truth; and not only (stumble) myself, but be found to have dragged my friends down too in my fall, and that in a matter wherein one ought least of all to stumble.'

φοβερὸν (*id est*, φοβοῦμαι) μὴ κείσομαι. The future with verbs of fearing is a regular, though rare construction. The future seems to represent the vividness to the mind of the result as a possibility = 'I fear lest then I shall be on the ground.' Cp. Goodwin, *M. and T.*, § 46, note 1, p. 32.

451A. προσκυνῶ δὲ Ἀδράστειαν. 'I deprecate Nemesis.' Lit., 'I do homage to Nemesis, praying that she may not visit me.'

Ἀδράσθεια. The word is used sometimes alone as here, sometimes as adjective with *Νέμεσις* = 'The Inevitable,' 'Necessity.' Cp. Aesch. *Pr.* 936, οἱ προσκυνούντες τὴν Ἀδράστειαν σοφοί. The Scholiast here says, Ἀδράστειαν καλοῦσιν; ὅτιπερ οὐκ ἂν τις αὐτὴν ἀποδράσειεν, ἢ ὅτι αἰδιδράστιά τις οἶόν ἐστιν, ὡς αἰεὶ δρώσα τὰ καθ' ἑαυτήν, ἢ ὡς πολυδράσθεια (πολλὰ γὰρ δρᾷ) τοῦ ἄλφα πλήθος δηλοῦντος ὡς ἐπὶ τῆς ἀξύλου ὑλῆς. The true derivation would seem to be either as from *διδράσκω* or from *δράω*; cp. *ἄπρηκτος ἀνίη*, Homer, of Scylla. *Od.* xii. 223. Cp. Ἀδραστος, who was said to have erected an altar to her. She was held to be especially the power that avenged murder and homicide, hence the allusion here.

χάριν οὗ μέλλω λέγειν, 'For the sake of, i.e., in respect of what I'm going to say.'

ἐλπίζω γὰρ οὖν. 'For I expect (or I opine) it's a less crime unwillingly to become the murderer of anyone.' *ἐλπίς* and *ἐλπίζειν* are, of course, used indifferently of a mental attitude towards the future of expectation or opinion, as well as of actual hope. Plato himself notes this of *ἐλπίς*: Plato, *Legg.* 644D, πρὸς δὲ τούτοις ἀμφόιν αὖ δόξας μελλόντων οἶν κοινὸν μὲν ὄνομα ἐλπίς. It should be noted that this meaning naturally accompanies a construction of *ἐλπίζειν* with a present indicative as here, or in the quotation 383B, or again 573C. When the sense is that of 'hoping,' the proper construction is the infinitive future, or inf. aorist with *ἄν*. For a full discussion see Rutherford's *Babrius*, note on ix. 2. *Spero* is used in the same double way, or even more strongly, of *expecting* evil; and so is our own 'hope.' L. and S. quote Chaucer, 'I hope he wol be ded' (i.e., I expect).

καὶ [δικαίων] νομίμων πέρι. The Vulgate reading was *καὶ νομίμων*; but the *καὶ* is wanting in Par. A, and the rest of the good mss. That being so, various methods have been adopted—(1) Keeping mss. reading, to take *νομίμων* as substantive, and make the three adjj. parallel "about good and excellent and just institutions"; (2) This seems well enough, but Stallbaum, thinking institutions premature here, separates the three adjj. from *νομίμων*, and joins them to *ἀπατεῶνα*—thus, 'Than if one should deceive about what things are beautiful, good, and just, where the question is about institutions. He justifies this genitive by the use of *κλέπτῃς*, *ψεύστῃς*, etc., with genitive; (3) A simple way of cutting the knot is, with

Schneider, to pronounce *δικαίων* a gloss, and excise it; or it is as easy, with Engelmann, to do the same by *νομίμων*. Two passages, however, below, 479D and 484D, seem to show that all the words should be kept. Cp. also Cobet, *Var. Lect.* 357.

ὥστε εὖ με παραμυθεῖ. So Par. A. A negative is wanted in the sense, and must either be found by taking the words ironically. "So that it's pretty comfort you give me, my friend"; or else must be deliberately inserted, as it is by the inferior mss. and Stallbaum, οὐκ εὖ με. Herm. ingeniously, but too ingeniously, corrects εὖ into οὐ, 'So that your consolation is none at all.'

B. καθαρὸς γε καὶ ἐκεῖ ὁ ἀφεθείς. ἐκεῖ, ἐνθάδε, 'In that case ...in this,' J. ἐκεῖ, 'Ubi caedes commissa est,' Stallb. So Engelm., 'Rein ist auch dort der Freigesprochene, wenn dort, dann auch hier.' D. and V., however, 'in the next world and in this'; a pretty meaning, possible in itself, but somewhat abruptly introduced, and inappropriate here, for the law, νόμος, has nothing to say to the next world.

C. τούτου γ' ἔνεκα. 'As far as that goes.'

ὀρμήν. 'Start.'

452B. ῥυσοὶ καὶ μὴ ἡδεῖς τὴν ὄψιν. 'Wrinkled and not attractive in appearance.' On ὄψιν see note on 376B.

ἐν τῷ παρεστῶτι. 'In the present state of things.'

τὰ τῶν χαριέντων σκώμματα and *infra*, D, τοῖς τότε ἀστείοις πάντα ταῦτα κωμῶδειν. The wits of Plato's day were mainly the comic poets, and an obvious instance of such turning into comedy as he indicates is afforded by the *Ecclesiazusae* of Aristophanes. Such passages however do not prove that the *Republic* was first published and that then Aristophanes wrote the *Ecclesiazusae* expressly against it. Indeed the latter seems to show that the comic poets were already in the field. See Introduction, Name and Aim of the Republic, p. ix. The feud between philosophy and the comic poets had certainly to some extent an historic basis, as we see in the *Apology*, where the *Clouds* of Aristophanes is definitely credited with a fatal misrepresentation of Socrates. Cp. *Politicus*, p. 266.

C. πορευτέον πρὸς τὸ τραχὺ τοῦ νόμου. 'We must go on to the rougher ground of our law.'

δεηθείς τε τούτων μὴ τὰ αὐτῶν πράττειν. 'We must ask

these witty people to give up the practice of their lives ; not to do what is natural to them, but to be serious.' τὰ αὐτῶν πράττειν is of course Plato's definition of 'to do justice,' but the use of the phrase here is probably merely a coincidence.

ὅτι οὐ πολὺς χρόνος, κ.τ.λ. All commentators, of course, quote Hdt. i. 10, παρὰ γὰρ τοῖσι Λυδοῖσι σχεδὸν δὲ καὶ παρὰ τοῖσι ἄλλοισι βαρβάροισι καὶ ἄνδρα ὀφθῆναι γυμνὸν ἐς αἰσχύνην μεγάλην φέρει, and on the next passage about the Cretans and Lacedaemonians, Thucyd. i. 6, ἐγυμνώθησάν τε πρῶτοι καὶ ἐς τὸ φανερόν ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο. Cp. Plat. *Theaet.*, 162B.

D. ἄλλ' ἐπειδὴ χρωμένοις, κ.τ.λ. 'When by actual practice (use of gymnastics) they found ... and when the ludicrous effect to the eye vanished before that which reason told them was best, then this too showed them that he is a fool who, etc.'

ἐνεδείξατο. For the middle, see L. and S. *sub voc.* ἐνδείκνυμι.

ὅτι μάταιος ὅς γελοῖον ἄλλο τι ἡγείται, etc. A great deal of discussion has been raised as to the best readings and explanations of this passage. Cobet, like a modern "slashing Bentley with his desperate hook," leaves very little intact; he excises from ὅς γελοῖον to τὸ κακὸν καὶ, and again ὡς γελοίου. Hermann, on the contrary, lets the first words stand, but cuts out from ὁ γελωτοποιεῖν to καὶ κακοῦ καὶ. But it seems quite possible to find a meaning without all this butchery. 'This, too, showed that he is an idle fellow, who thinks anything ridiculous but what is bad, and (the same is) the man that tries to raise a laugh, fixing his eyes on any other appearance as an appearance of what is ridiculous, than the appearance of what is silly and bad.'

καὶ καλοῦ αὖ σπουδάζει ἄλλον τινὰ σκοπὸν στησάμενος. 'And he who again is in earnest, setting up for himself any other standard of the beautiful than that of the good.' Here again there is a question of reading. Our text is that of the Zürich edition. Par. A gives πρὸς ἄλλον τινὰ σκοπὸν στησάμενος. The omission of the πρὸς was first proposed by that beautiful Platonic scholar, the late Master of Trinity, W. H. Thompson, (Professor Cantabrigiensis, editor Phaedri et Gorgiae clarissimus, as the Zürich preface calls him), in some remarks in the *Journal of Classical and Sacred Philology*,

iv. p. 147, 148. For the phrase σκοπὸν στήσασθαι, Dr. Thompson quotes Critias *ap. Athen.* xv. 666B, ὃν σκοπὸν εἰς λατάγων τόξα καθιστάμεθα, and Plat. *Legg.* xii. 961E, σκοπὸν θέσθαι. In any case he says πρὸς cannot stand. Madvig omits it also. In the rare case in which an English emendation is approved by both Madvig and Baiter, we might find pleasure in following; and if Plato were never redundant, much more if he were never ungrammatical, we should agree with such great authorities. But such redundancy is quite common in Plato, and we cannot doubt that Stallbaum is right in maintaining the reading of Par. A, and interpreting, 'By any other standard (of the beautiful), having set it up for himself, than that of the good.' It may be noted that Stallbaum (ed. 1868), however, omits καλοῦ, which is wanting in some mss.; but supported by Stobaeus, who quotes this passage.

φιλοπαίσμων. A number of the inferior mss. give the form φιλοπαίγμων, but the best, Paris A, upholds its credit by preserving the truer Attic spelling with σ. The question of the spelling is an old one. *Vide* Schanz, *Praef. ad Euthyd.* vii. § 5, and Rutherford, *N. P.*, p. 313.

453A. ἔρημα. 'Undefended.' ἔρημος is specially used in this sense, as for instance in the famous

ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἐρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

—Soph. *O. T.* 57.

The legal application to an undefended case, or one which goes by default, is well known.

B. οὐδὲν δεῖ ὑμῖν ἄλλους ἀμφισβητεῖν. 'You don't want any one else to raise a doubt for you.'

κατοικίσεως, ἣν οἰκίζετε πόλιν. The inverse attraction of πόλεως into the case of the relative is noticeable. See Hadley, *Gr. Gr.*, 1003.

D. οὐ μὰ τὸν Δία, ἔφη, οὐ γὰρ εὐκόλῳ ἔοικεν. Stallbaum finds or makes a difficulty here, on the ground that the words could only be suitable if Glaucon were to deny what Socrates thought ought to be denied. He would therefore omit γάρ and apparently take οὐ μὰ οὐκ together. So, too, Groen van Prinsterer transposes and writes τροφήν οὐ γὰρ εὐκόλῳ ἔοικεν. Οὐ μὰ τὸν Δία ἔφη. But the ordinary loose rendering, 'Why,

no, certainly it's not easy' (Ficinus' 'Profecto non leve istud apparet') seems sufficient.

κολυμβήθρα. 'A plunge, i.e., a swimming bath,' κολυμβάω meaning to dive rather than swim.

δελφίνα. ὡς τὸν Ἀρίονα δηλονότι τὸν Μηθυμναῖον, κ.τ.λ., Schol. *ad loc.* There is an obvious allusion, as the Scholiast points out, to the well-known story of Arion, Hdt. i. 24, but other stories of the kind were common, the dolphin being a sort of merman of Greek fairy tale. Cp. Pliny, *H. N.* ix. 8, § 7. Aelian, *H. N.* 2. 6, 6. 15, 12. 45.

ἄπορον. 'Some other impossible means of preservation.' Cp. 378A, ἄπορον θῦμα.

τὰς δὲ ἄλλας φύσεις τὰ αὐτὰ κ.τ.λ. 'But now we say that the different natures ought now to perform the same functions.' Ἄλλος here preserves its independent meaning though joined with the article. τὰς ἄλλας would usually mean 'The rest of the natures.'

454A. ἀντιλογικῆς. 'Disputation'; lit., 'contradiction.' With this passage compare *Sophist.* 225B, c.

κατ' εἶδη διαιρούμενοι. 'Dividing according to species.' Cp. *Sophist.* 253D, where the function of dialectic is said to be τὸ κατὰ γένη διαιρεῖσθαι καὶ μήτε ταῦτόν εἶδος ἕτερον ἡγήσασθαι μήτε ἕτερον ὃν ταῦτόν.

ἀλλὰ κατ' αὐτὸ τὸ ὄνομα, κ.τ.λ. 'But rush after opposition,' pursue their opposition, looking merely at the words' (and not what different εἶδη they may cover).

B. τὸ τὴν ἄλλην φύσιν ὅτι οὐ τῶν αὐτῶν, etc. 'That different natures ought not to engage in the same pursuits.' ἄλλην is Baiter's conjecture. A and the next best mss. have αὐτήν, some inferior mss. μὴ τὴν αὐτήν, which of course gives same sense as ἄλλην. If, with Ficinus, we could allow ourselves to render διώκομεν, insequimur, 'we attack,' we could keep the reading of A.

τί εἶδος κ.τ.λ. 'What is the species of the different and the identical nature, and with what meaning we then defined it.'

πάντως. Emphatic. 'It was not in an universal sense.'

D. ἱατρικὸν μὲν καὶ ἱατρικὸν τὴν ψυχὴν ὄντα. 'A physician, and a man who is in his soul like a physician.' So Baiter and Engelmann. Par. A has ἱατρικὸν μὲν καὶ ἱατρικὴν τὴν

ψυχὴν ὄντα. Baiter pronounces *ιατρικὴν* to be the result of an *error accommodationis*, the copyist making it agree with *ψυχὴν*. Hermann however adds a *s*, and reads *ιατρικὴν τὴν ψυχὴν ὄντας*, 'both a man and a woman who are physician-like in soul,' and so Jowett, and this seems to give most point. The inferior mss. show *ιατρικὴν τὴν ψυχὴν ἔχοντα*; illustrating the rule that the readings of inferior mss. have the value, or want of value, of corrections. Finally, Stallbaum finds an antithesis by reading *ἱατρον μὲν καὶ ἱατρικὸν τὴν ψυχὴν ὄντα*, in which he is following Ficinus' '*medicum et hominem habentem animum medicinae studiis aptum*'. D. and V. render, 'Two men who were mentally qualified for the medical profession.'

455B. εἰάν πως ἐνδειξώμεθα. See Goodwin, *M.T.* § 71, note 1.

ἐν ᾧ ὁ μὲν. 'In so far as the one' = *εἰ ἐν τινι ὁ μὲν*—Stallb.

μηδ' ἂ ἔμαθε σῶζοιτο. 'Did not even keep what he learnt.'

διαφερόντως ἔχει ἥ. ἥ after comparative notion in *διαφ.* Cp. *infra*, 538B.

C. ποπάνων. πλακούντων πλατέων καὶ λεπτῶν καὶ περιφερῶν, ἔψημα δὲ ἔστιν ὃ ἐνιοὶ ἐραῖον καλοῦσιν, οἱ δὲ γλυκύ—Schol. *ad loc.* The word *πόπανον* is derived of course from *πέπτω*, ἔψημα from ἔψω. It seems to be rare.

D. οὗ καὶ καταγελαστότατον, κ.τ.λ. 'In which field, if beaten, it is most ridiculed.'

γυναῖκες μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίους εἰς πολλὰ τὸ δὲ ὅλον ἔχει ὥς σὺ λέγεις. Plato in these words sums up the practical answer to the question as to the equality of the sexes. Cp. *infra*, 456A.

E. γυμναστικὴ δ' ἄρα οὐ, οὐδὲ πολεμική, κ.τ.λ. 'And is not one athletic, ay, and warlike, but another unwarlike and not fond of athletics?' The readings of this passage vary greatly.

456A. πλὴν ὅσα. 'Except in so far as.'

C. εὐχαῖς ὅμοια. 'Visionary' (merely). Cp. note on 450B.

ἄλλη ... ποιήσει, *scil.* φυλακικόν.

παραλαβοῦσα. 'When it takes in hand,' *i.e.*, when the *παιδεία* does so; *παραλαμβάνειν* is the regular word in this connection.

D. πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε πέρι; 'How are you in opinion as regards such a point as this?'

τοῦ ὑπολαμβάνειν, κ.τ.λ. 'I mean as regards the conceiving in your own mind one man to be better and another worse.'

457A. ἐπεὶ περ ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται. Cp. Tennyson's *Godiva*, "Then she rode forth, clothed on with chastity." Ast. compares the contrasting passage, Hdt. i. 8, ἀμα δὲ κιθῶνι ἐκδυομένῳ συνεκδύεται καὶ τὴν αἰδῶ γυνή. We are reminded by the collocation of Horace's famous *mea virtute me involvo*, Carm. iii. 29. 54, though the application is of course different.

ταῖς γυναιξὶν ἢ τοῖς ἀνδράσιν. 'To the women rather than to the men.' The ἢ is after the comparative ἐλαφρώτερα (Stallb.).

ὁ δὲ γελῶν ἀνὴρ. As Stallb. points out, this passage shows that this subject had been ridiculed before it was introduced by Plato, and is so far evidence against the theory that it was Plato's *Republic* that furnished the theme for the ridicule of Aristophanes' *Ecclesiazusae*. Cp. *Introduct.*, Name and Aim, p. ix., and 452B, *supra*; and on whole sentiment cp. Eur. *Andr.* 590, *et seqq.*

B. ἀτελὴ τοῦ γελοίου σοφίας δρέπων καρπὸν, etc. The words without the τοῦ γελοίου are, according to Stobaeus' *Florileg.* lxxx. 4, from Pindar, who is speaking of the men of science, οἱ φυσιολογοῦντες. The meaning of Pindar's words is clear, "Plucking an unripe fruit of wisdom." Cp. Plat. *Theaet.* 173. 4. The words τοῦ γελοίου, however, complicate the passage here. They may have crept into the text from a gloss, as Engelmann's editor thinks. On the other hand, the great authorities, Cobet and Badham, would excise σοφίας, supposing that Plato substitutes τοῦ γελοίου for the σοφίας of Pindar, which is very plausible, "Plucking an unripe fruit from his laughter." But the text may perhaps stand *in toto*. "Plucking from his ridicule an unripe fruit of wisdom," i.e., overhasty to laugh, as Pindar's physiologists are overhasty to be wise. So Davies and Vaughan say, "His ridicule is but unripe fruit plucked from the tree of wisdom."

λελέξεται. 'Is said and will remain said,' the fut. perf. denoting the permanence of the results of the action in future time. See Goodwin, *M. T.* § 29. n. 2.

διαφεύγειν. 'That we are escaping.'

τιθέντας. 'When we lay down.' Accusative of attraction.

ὁμολογεῖσθαι. Infinitive after φῶμεν, Stallb.

λέγε δὴ, ἴδω. See Goodwin, *M. T.*, § 85, note 1.

Ε. λέγεις λόγων ξύστασιν. 'Narras sermonum conspirationem,' Stallb. "You speak of a combination of discussions," *i.e.*, "What you say implies a combination," etc.

ὑφεκτέον δίκην. 'I must submit to the penalty.'

ἑασόν με ἑορτάσαι. 'Allow me to keep a holiday or feast day.' *ἑορτάζειν* from *ἑορτή*, a festival holiday or holyday; a *jour de fête*. Jowett renders somewhat loosely, "Let me feast my mind." The poet Gray says of this passage, with what is doubtless autobiographical melancholy, "It is so just a description of the usual contemplations of indolent persons, especially if they have some imagination, that I cannot but transcribe it."

458A. οἱ ἀργοὶ τὴν διάνοιαν. 'People of a do-nothing disposition are wont to be feasted by themselves' (*i.e.*, to feast on their own thoughts when walking alone). Cp. Theocr. 15. 26, *ἀέργοις αἰὲν ἑορτά*.

Θέντες ὡς ὑπάρχον εἶναι. 'Supposing or assuming their wish already realized.' The *εἶναι* is wanting in some mss., but it is found in Par. A and (as Schneider points out) adds additional force, the literal meaning being, "Assuming that it is realized, that that should exist which they desire."

Β. ἦ δυνατά. So all the mss. and most of the editors, but Stallb.² reads *εἰ*.

καὶ ὅτι πάντων συμφόρωτατ' ἂν εἴη. 'And will show (that) it would be best.' The verb by a sort of zeugma from *σκέφομαι*.

Δ. οὐ γεωμετρικαῖς γε, ἀλλ' ἑρωτικάις ἀνάγκαις. 'By necessity, not the necessity of geometry, but the necessity of love.' This striking phrase may possibly be borrowed, as Schneider suggests, from some poet, but Plutarch quotes it as Plato's. Plutarch, *Lycurg.* 48c.

459A. γενναίων ὀρνίθων. 'Well-bred fowl.' Here, no doubt, fighting cocks are meant, perhaps also quails, which were used for the same purpose of sport. See Becker's *Charicles*. Glaucón is supposed to be a young man acquainted with sport. He is the "*juvenis qui || gaudet equis canibusque et aprici gramine campi*." Gr. van Pr.

Β. τί δὲ ἵππων οἶαι; 'But what do you think (in the case) of horses.' For construction see Madvig, *Syntax*, § 53 R.

βαβαί. Cp. 361D.

ὥς ἄρα σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων. 'How emphatically must we have our rulers consummate ones.' Matthiae explains this as a confusion of two constructions, i.e., δεῖ ἄκρων ἀρχόντων and δεῖ ἄκρους τοὺς ἀρχοντας εἶναι.

c. ἐθέλουσιν. Stephanus' correction for the ἐθελόντων of Par. A, which may have arisen *accommodationis errore ad φαρμάκων*, as the Zürich editors say. Schneider, Stallb., Hermann, all keep ἐθελόντων.

ἡγούμεθαι. Par. A has ἡγούμεθα εἶναι, which again Schn., Stallb., Herm. keep.

D. ἐν φαρμάκου εἶδει. '*Remedii loco*,' 'Used as physic.' Cp. *supra*, 389B.

καὶ ὀρθῶς γε. 'Most legitimately so.' 'And this legitimate use (τὸ ὀρθὸν τοῦτο) would seem to come in specially in the case of marriages and births.'

460A. τὸ δὲ πλῆθος, κ.τ.λ. 'The number of the weddings, we shall make to be under the control of the rulers.'

κλῆροι κομφοί. 'Ingenious lots.' 'Schlaue Loose,' Eng. Cp. notes on 403B and 405D.

ἐφ' ἐκάστης συνέρξεως. 'At each coming together.' For ἐπί used with genitive, of occasions, see L. & S., and cp. Theaet. 159c.

B. γέρα δοτέον καὶ ἄθλα ἄλλα τε καὶ ἡ ἐξουσία (scil. δοτέον). For the construction of the nominative with the neuter verbal, cp. 403B, προσοιστέον αὕτη ἡ ἡδονή.

c. σηκός. The word is no doubt used advisedly. 'The fold,' especially for rearing young animals. See L. and S. Cp. ποίμνιον, ἀγέλη, *supra*.

ἀνάπηρον. 'Deformed,' 'crippled.'

ἐν ἀποβρήτῳ τε καὶ ἀδῆλῳ κατακρύψουσιν ὥς πρέπει. The question has naturally been raised as to what Plato really means with regard to the so-called "exposure" of sickly or deformed children. According to Plutarch, Lycurgus actually enjoined it as a regular part of his social constitution, Plut. *Lyc.* xvi. The whole passage, indeed the whole life of Lycurgus, is a comment on Plato's doctrines as here given. Cp. *Introd.*, Name and Aim, p. xxii. Cp. also *Ar. Pol.* vii. 16.

D. δ προῦθέμεθα. 'What we set before us.' The reading restored from Stobaeus, Par. A, has προθυμούμεθα, which Stallb. and others keep. "The next object of our interest," D. and V., but Madvig, "neque de studio neque de providendo agitur, sed de absolvendo quod supra proposuerant, itaque subiicitur ἔφαμεν γὰρ δὴ," κ.τ.λ.

E. τὴν ὀξύτατην δρόμου ἀκμὴν παρῇ. 'When he has passed the sharpest burst in the race of life.' Stallb. and Engelmann think the words borrowed from some poet; but Plato is poet enough to serve his own turn. Schneider has a long but good note here. The question of the ages suitable for husband and wife is a very old one. Perhaps the earliest Greek precept is the famous passage of Hesiod, *Works and Days*, 693, who fixes about thirty for the husband and apparently about twenty for the wife. Aristotle deals with the point in the *Politics*, vii. 16, fixing thirty-seven for the husband and eighteen for the wife. Cp. also Plato, *Laws*, iv. 721A. B. and vi. 785B. With these comments we may compare Tacitus' famous "Sera juvenum Venus eoque inexhausta pubertas," Germ. 20. Ancient civilization did not apparently suffer as much from late and deferred marriage as modern does.

461B. ἀφήσομεν. Par. A and all mss. except one have φήσομεν. The true reading is preserved by Eusebius.

ταῖς ἄνω μητρός. 'The mother's female relations in an ascending line.'

καὶ ταῦτά γ' ἤδη πάντα, scil. ἀφήσομεν. 'And all this indeed we shall allow them, after enjoining them to take care.'

C. ἐὰν δέ τι βιάσῃται, κ.τ.λ. 'But if something compel them (if they cannot help it), (so) to arrange on the understanding that there is no rearing for such a child.' The object to τιθέναι may be τὸ κύημα or τὰ πράγματα *subauditum*.

D. τηθᾶς. 'Grandmothers.' The word seems to have been confused by copyists with τίτθη (a nurse), and used in the sense of a nurse. So here, inferior mss. read τίτθη, though τηθᾶς is obviously required to balance πάππους. See Lobeck, Phryn. 133-4.

E. προσαναίρη. 'Also prescribe it.'

(βεβαιώσασθαι) παρὰ τοῦ λόγου. As we say, 'out of' or 'from the argument,' i.e., by the argument. "Von der Untersuchung bestätigen lassen."—Eng. Stallb. compares *Gorg.*

489A, ἵνα βεβαιώσωμαι ἤδη παρὰ σοῦ. Riddell, *Digest*. 126, explains it as a pregnant construction.

462A. οὐχ ἤδε ἀρχή. 'Is not this the beginning?'

εἶτα ἐπισκέψασθαι. 'Then the next thing is to inquire whether.'

B. ἰδίωσις. 'Isolation in the matter of these feelings.' 'Individualism,' opposed to *κοινωνία*.

C. πᾶσα ἡ κοινωνία ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη, κ.τ.λ. 'The whole fellowship which extends through the body up to the soul, and forms one constitution, that of (*i.e.* that under) the governing principle.' πρὸς τὴν ψυχὴν, lit., towards the soul; "Nach der Seele hin," E., so 'looking to the soul,' 'centring in the soul.' On the whole passage cp. *Introd.*, Name and Aim, p. xxxiii.

D. ἄρχοντος ἐν αὐτῇ, *scil.* ἐν τῇ ψυχῇ.

ἥσθετο, ξυνήληψε. Gnostic aorists.

καὶ τοῦτο ὁ ἐρωτᾷς. 'And to return to your question.'

ἡ ... πόλις οἰκεῖ. 'The best ordered state is arranged in a very similar way.' For *οἰκεῖν* in this sense, a regular idiom, see L. & S., *sub voc.*, ii. 2.

τὰ τοῦ λόγου ὁμολογήματα. 'The points agreed on in the discussion.'

463A. ἔστι μὲν που... ἄρχοντές. For the construction Stallb. compares 363A, *q.v.*, ἵνα γίγνηται ἀρχαί. The fact is the construction is common enough, and is only one more instance of Plato's indifference to strict grammatical sequence.

D. ἔσεσθαι. Here too the construction is somewhat Platonic. *νομοθετήσεις* is first constructed with the accus., then with infinit. *πράττειν*, then *ἔσεσθαι* follows as though *φήσεις* or some such word had been interposed, 'or else (*that*) it will be worse.' The change of number, *αὐτοῖς*, *αὐτῷ*, is also noticeable.

ὑμνήσουσιν, here intransitive, "*Ad aures puerorum circumpersonabunt.*"—Ficinus. 'Will resound in the ears,' etc.

E. διὰ τῶν στομάτων. '*Ore tantum.*' 'If they should only utter family names with their lips.'

464B. καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὁμολογοῦμεν. 'Moreover in this we are quite consistent with what was said above.'

D. *γυναῖκά τε καὶ παῖδας ἑτέρους*. Either after *ἔλκοντας*, *i.e.*, acquiring, as Ast. and D. V., or more probably after *ὀνομάζοντας*, as Stallb. and Engelm.

ιδίων ὄντων ιδίας. 'And creating, these, *i.e.* the wives and children, being their own joys and sorrows of their own.'

εἶναι, after *ποιεῖ*.

βιαιῶν, αἰκίας, δίκαι. Technical terms. 'Actions for forcible seizure and assault.'

E. *ἀνάγκην σωμάτων ἐπιμελεία τιθέντες*. 'Putting force upon,' 'coercing,' *i.e.*, forcibly regulating their care of their bodies = forcing them to take care of themselves. Par. A has *ἐπιμελείαι*, other mss. *ἐπιμελείας*, which Stallb. and the majority of editors adopt, = *imponentes iis necessitatem corporum curandorum*, "Making the protection of the person a matter of necessity"—J.

καὶ μὴν ὅτι γε νεώτερος. After *δῆλον*. 'And further it is clear that,' etc.

465B. *δέος δὲ τοῦ τῷ πάσχοντι, κ.τ.λ.* 'And for fear, the fear that all the rest will come to the aid of him who is hurt.' *τοῦ*, Madvig's slight correction, makes the passage much simpler. Par. A has *τό*. Those who, like Stallb., keep this, explain it as accus. after notion of fearing in *δέος*. 'He fears that,' etc. It might possibly be explained as being in apposition.

C. *κολακείας τε πλουσίων πένητες*. Ast. was the first to point out the extreme awkwardness of the word *πένητες* here, "Vocem πένητες orationis cohaerentiam turbare ideoque videri insititium censuit." He has been followed by all the reforming editors. D. & V. and J. however keep it, rendering loosely, "The flatteries paid by the poor to the rich," *πένητες* supplying the subject to *κ. πλ.* The full construction in Plato's mind would seem to be *κολακείας τε πλουσίων (ᾧν) πένητες (ἀπηλλαγμένοι ἂν εἶεν)*. "The smallest however of the evils I am ashamed to mention on account of their mean character, of which they would be quit, the poor, that is to say, (would be quit) of the flatteries to the rich, and the poverties and the pangs," etc.

τὰ μὲν δανειζόμενοι, etc. 'Now borrowing, now repudiating, now acquiring in any and every way, and entrusting (their acquisitions) to women and slaves.'

D. ἀπαλλάσσονται. So Cobet from ἀπαλλάσσονται of Par. A, for he says, “Non *liberabuntur* his molestiis quas nunquam senserunt sed *vacabunt* ; but Engelm. ridicules this.

οἱ Ὀλυμπιονίκαί. These words are a passing and indirect indication of the extreme honour and substantial rewards accorded to the Greek athletes. It is often said, with a sneer at modern practices, that the only prize given at Olympia was a wreath of wild olive. This is true, but the winner's countrymen took care to supplement the distinction by granting immunity from taxation, the best seats at festivals, sometimes also, as at Athens, a lump sum. An instance of their position may be found in the history of Dorieus of Rhodes, whose life was spared by the Athenians on account of his athletic eminence (Pausanias, vi. 7). A still more striking example is the strange and affecting story of the beautiful Philippus, Ὀλυμπιονίκης καὶ κάλλιστος Ἑλλήνων τῶν κατ' ἐώντων, and the divine honours paid to his tomb, Hdt. v. 47. Plato may have thought of such cases when he wrote ταφῆς ἀξίας, *infra*, E. Cp. also story of Diagoras, Plut. *Pelopidas*, sub. *fin.*

ἐκεῖνοι, i.e. οἱ Ὀλυμπιονίκαί.

E. ἀναδοῦνται. ‘Are crowned with.’

ζῶντές τε. The position of these words is curious. It serves no doubt to emphasize the contrast to τελευτήσαντες.

466A. οἷς ἐξόν = οἱ αὐτοῖς ἐξόν. ‘Who when they might.’ For case of οἷς see Madvig, *Gk. Synt.*, § 195e.

σκεψόμεθα, ποιοῦμεν. These are Madvig's corrections for σκεψόμεθα, ποιούμεν. They are demanded, he says, by grammar. But, as we have seen, Plato does not always, indeed very often does not, comply with the demands of grammar, and it may be doubted whether grammar here does make any such demand. See Goodwin, *M. and T.*, 74, note 1.

B. μή πη κατὰ τὸν τῶν σκυτοτόμων, κ.τ.λ. ‘Does it seem at all on a level with the life of cobblers or any other artisans, or with the life of husbandmen?’

μειρακιώδης. ‘Puerile.’

διὰ δύναμιν. ‘By force.’ Madvig suggests διαδύναμι.

C. πλέον εἶναι πῶς ἡμῖν παντός. The expression occurs in Hes. *Works and Days*, v. 40, and is in full, νήπιοι οὐδ' ἴσασιν ὅσῳ πλέον ἡμῖν παντός.

ἑμφυλάττειν δεῖν. 'So that they ought to guard along with them.' The infinitives are epexegeticals.

D. ἔφθης, ἔφη, εἰπών, etc. 'You have anticipated me in speaking as I was about to take you up.'

E. πρὸς δὲ τῇ θεᾷ διακονεῖν καὶ ὑπηρετεῖν. This is another admirable instance of Plato's superiority to strict grammar. After ἵνα θεῶνται we should expect ἵνα διακονῶσι. The infinitive can be explained as following by a sort of *attracted* construction on δεήσει, δεήσει δὲ διακονεῖν, or else perhaps as following after ἄξουσι, ἄξουσι διακονεῖν, a very loose construction. The sense is quite clear.

467A. θεραπεύειν πατέρας, etc. 'To wait upon father and mother.'

B. ἀναλαβεῖν. Absol., 'To pick up again,' 'to recover.' We find sometimes ἀναλαβεῖν ἑαυτόν, pick oneself up, recover oneself.

C. τοὺς ἄνδρας πολεμικοὺς ἐσομένους. Lit., 'Those who are to be the fighters.' Germ., "die kriegerrische Männer werden sollen," Stallb.'s rendering adopted by Engelmann.

ὅσα ἄνθρωποι. An instance of the quantitative accusative. See Riddell, *Digest of Idioms*, § 5.

D. ἀλλὰ γάρ, φήσομεν. 'And yet we must admit.' This is a good simple instance of the elliptical force of this phrase. See Madvig, *Gk. Synt.*, § 279. The sense of ἀλλά is completed by the sentence below, πρὸς τοίνυν, κ.τ.λ.

E. δεδιδαξομένους ἵππεύειν. Par. A here has διδαξομένους, which has been condemned on the ground that the tense ('when they shall be going to be taught') is impossible, even if the middle could be made equivalent to the passive future. The fut. participle is commonly used to express a purpose, and that as a rule with a verb of motion, like Latin supine in *ut*. See Paley, *Journ. Phil.* viii. 15. p. 79. Herm., Bekker, Stallb., therefore correct one letter, keeping the middle voice, διδασκόμενους. This may then be taken with "ἀκτέον, quod idem est atque ἄγειν δεῖ." Cp. Goodwin, *M. T.*, § 114. 2. 'We must, having had them taught to ride, bring them on horseback to the spectacle.' Stallb., however, would make it equivalent to διδαχθέντας, "ea quidem sensus discrimine ut διδαχθέντες sint ab aliis edocti, διδασκόμενοι autem suo ipsorum studio edocti." The only parallel, however, he

adduces is Soph. *Ant.* 354, καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους || ὁρμὰς ἐδιδάξατο, *q.v.* with Jebb's note. The ingenious correction adopted in the text, Schneider's, is very slight, and gets rid of one difficulty by introducing the passive voice, "When they shall have been taught." Ὁν διδάσκω and διδάσκομαι *cp.* note on 421E.

468A. εἰς τοὺς πολεμίους ἀλόντα. A condensed expression which carries its own explanation on its face. 'Being taken prisoner' (having fallen) into the hands of the enemy. Stallb. quotes Xen. *Hell.* i. 1. 23, γράμματα πεμφθέντα ἐάλωσαν εἰς Ἀθήνας.

διδόναι τοῖς θέλουσι χρῆσθαι τῇ ἄγρᾳ. Several commentators seem to have missed the construction here. The infinitive is really expegetical. 'To give him as a free gift to any who wanted him, to use their booty as they will.'

c. τάριστεία φέρειν. 'To bear off the palm.' Both φέρειν and φέρεσθαι are specially used in this sense.

παρὰ τοὺς ἄλλους. 'Beyond all the others,' or simply 'In comparison with all the others.'

τοῖς τοιοῖσδε. 'With somewhat the following honours.'

D. καὶ γὰρ Ὀμηρος. *Il.* vii. 321.

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων.

E. ἔδραις, κ.τ.λ. 'Seats of honour.' *Il.* viii. 162.

Τυδείδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
ἔδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι.

The second line occurs again in *Il.* xii. 311. N.B. Plato so quotes as to destroy the scansion of the line.

τοῦ χρυσοῦ γένους. The reference here is proximately to what was said in Book iii. 414, 415, about the splendid Phoenician lie, especially 415A, ὅσοι μὲν ὑμῶν ἱκανοὶ ἄρχειν, χρυσὸν ἐν τῇ γενέσει συνέμιξεν αὐτοῖς διδ' τιμιώτατοί εἰσιν. The passage quoted below, οἱ μὲν δαίμονες ἄγνοί, is from Hesiod, *Works and Days*, v. 121. Hesiod gives—

τοὶ μὲν δαίμονες εἰσι Διὸς μεγάλου διὰ βουλὰς
ἔσθλοι, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων.

In the *Cratylus*, p. 397E, Plato himself quotes the passage, with some verbal difference—

αὐτὰρ ἐπειδὴ τοῦτο γένος κατὰ μοῖρ' ἐκάλυψεν
οἱ μὲν δαίμονες ἀγνοῖ ἐπιχθόνιοι καλέονται,
ἔσθλοι, ἀλεξίκακοι, φύλακες θνητῶν ἀνθρώπων.

We have thus once again an instance of Plato's manner of quotation, careful of the spirit, but careless of the letter. See notes on 364D, 379D, etc.

469A. **τιθέναι**. 'To bury.' Cp. note on *θήκαι*, 427B.

B. **"Ελληνas "Ελληνίδas πόλεις ἀνδραποδίζεσθαι**, etc. A noble historical comment on this passage is to be found in the sentiment and practice of that model of ancient chivalry Callicratidas, Xen. *Hell.* i. 6. 14, οὐκ ἔφη ἑαυτοῦ γε ἀρχοντος οὐδέν ἄν Ἑλλήνων εἰς τὸ ἐκείνου δυνατὸν ἀνδραποδισθῆναι. Even he however sold the Athenian guards. *Ibid. infr.*

C. **ὅλω καὶ παντὶ διαφέρει**, 'Differs wholly and in every respect,' 'absolutely and entirely.' A proverbial expression. The Scholia enter into an elaborate logical explanation.

πρὸς τὸν μαχόμενον ἵεναι. 'To go to the front' (lit., to meet the enemy).

D. **κυπτάζωσι**. 'Grub about.' *κυπτάζειν*, a strong word; lit., to keep stooping, and so poking and peering. Cp. Ar. *Nub.* 509, τί κυπτάξεις ἔχων περὶ τὴν θύραν;

E. **τῶν κυνῶν**. Aristotle quotes this in the *Rhetoric* as a happy instance of a prose use of an image or *εἰκῶν*. Ar. *Rhet.* iii. 4 (1406 b. 32).

τὰς τῶν ἀναιρέσεων διακωλύσεις. 'The prevention of the taking up of their dead by the enemy.' Ἑατέον here, 'We must let alone' (not 'we must permit').

ὥς ἀναθήσοντες. 'To dedicate them.'

470A. **φοβησόμεθα**. So Par. A. The inferior mss. give *φοβηθησόμεθα*. But these forms are not good, and are to be eschewed. See Rutherford, *New Phryn.* p. 189. The better the ms the less they appear. Cp. note on *ἐωράκη*, 328c.

γῆς τε τμήσεως. ('With regard to) the ravaging of land.' For the genitive cp. note on *τὶ δὲ ἵππων οἶει*, 459B, with the reference to Madvig, *Gk. Synt.* 53, Rem.

Β. τὸν ἐπέτειον καρπὸν. 'The crop for that year.'

Διαφοραῖν. 'Disagreements,' 'discords,' lit. differences. This use is common in Plato. A good instance is the famous παλαιὰ τις διαφορά φιλοσοφία τε καὶ πολιτικῇ, *infra*, 607B.

ἄπο τρόπου. 'Out of the way,' 'inappropriate.' Cp. ἄπο σκοποῦ, 'beside the mark,' *Theæt.* 179c. Note the accent ἄπο. A¹ has ἀπὸ, and the form ἄπο seems now to have been given up by the best editors.

Γ. πρὸς τρόπον. 'To the point,' lit. 'in the way,' so also πρὸς λόγου, *Gorg.* 459c. Cp. πρὸς δίκης, *Soph. O. T.* 1014, with Jebb's note.

πολεμεῖν μαχομένους τε. 'We shall say they are at war when they fight, and are natural enemies.'

βαρβάροις. With the attitude toward barbarians here, we may compare and contrast St. Paul's famous words, "Where is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all, and in all."—*Ep. to Colossians* iii. 11. Both Aristotle and Plato failed to recognize the slave or the barbarian as a "man and brother." Cp. *Ar. Pol.* i. 6 (1255). Cp. Prof. Butcher, *Inaugural Address* (Edinburgh, 1882), pp. 8 and 9.

Δ. στάσιν. 'Civil war,' as opposed to πόλεμος, 'international war,' στάσις being used of intestine warfare, or faction fight between parties within the same state.

ἀλιτρηιώδης. 'Sinful,' 'abominable,' a very strong word. Cp. use and connotation of ἀλιτήριος.

τροφὸν καὶ μητέρα. For this phrase, cp. 414E, with note. Isocrates in the *Panegyric* uses the phrase of Athens much as it is used here—*Paneg.* 25=45c, μόνοις γὰρ ἡμῖν τῶν Ἑλλήνων τὴν αὐτὴν τροφὸν καὶ πατρίδα καὶ μητέρα καλέσαι προσήκει.

Ε. διανοεῖσθαι ὡς διαλλαγησομένων. Cp. *supra*, 327c. last note, and *Cratylus*, 439c.

Ἑλληνίς ἔσται. The best comment on this will be found in the admirable language of Prof. Jowett's general introduction, ed. 2, p. 3, "Or a more general division into two parts may be adopted; the first books, i.-iv., containing the description of a state framed generally in accordance with the Hellenic notions of religion and morality, while in the second books,

v.-x., the Hellenic state is transformed into an ideal kingdom of philosophy, of which all other governments are the perversions. These two points of view are really opposed, and the opposition is only veiled by the genius of Plato. *The Republic, like the Phaedrus, is an imperfect whole. The higher light of philosophy breaks through the regularity of the Hellenic temple, which at last fades away into the heavens.*" Cp. also our own introduction, pp. xxv.-xxvii.

471A. **σωφρονισταί.** 'Censors,' 'moderators.' *Correctores non hostes*, Stallb. Hesych. gives *νοθετητής* as an equivalent of *σωφρονιστής*. Perhaps the best illustration of its general meaning is to be found in the famous passage, Thucyd. viii. 48, where the Samian allies uphold the democracy of Athens as their refuge and the only check on their oppressors, their own aristocracy, τὸν δὲ δῆμον σφῶν τε καταφυγὴν εἶναι καὶ ἐκείνων σωφρονιστήν. Technically it signified the ten annual officers who undertook the moral surveillance of the Athenian ἐφηβοί, the young men during their period of public probation. The *σωφρονισταί* then were the 'proctors' of the Athenian undergraduates. Capes' *University Life in Ancient Athens*, p. 19. For the best account see A. Dumont, *Essai sur l'Éphébie Attique*, p. 200, and Boeckh's *Staatshaushaltung der Athener*, 3te Aufl. i. 304 with note. Cp. also Plato, *Axiochus*, 367A.

c. **θῶμεν** both takes up *τιθῶμεν δὴ* and governs *ἔχειν*. 'Let us lay down (enact) such a law, and let us lay down (pronounce) that both this and our former enactments are right,' *τιθέναι* passing through two slightly different shades of meaning, both of which are quite well established. See L. and S., *sub voc.*

ἐπεὶ ὅτι γε etc. **οἶδα ὅτι...ἄμαχοι ἂν εἴεν.** According to Stallb. the construction, as so often in Plato, is to be understood rather than mechanically complete; *ὅτι*, etc., depending on the notion of agreement or concession implied in the parenthetic *ἐγὼ λέγω ... οἶδ' ὅτι ... ὁρῶ* and, so to speak, assumed as having been given in the *ὁμολογούντος* of next sentence. Taking it thus, the sense is, 'Since that, were it possible, all things would be for the best in the state where it was possible, and—I am saying what you pass by—that they would fight most excellently... and, as I well know, would be absolutely invincible.... all this consider me to admit and don't dwell upon these points.' D. and V. however render the first *ὅτι* 'In proof that,' and

take *καί* with *ἀ λέγεις*, "I can adduce facts which you omit, as that, etc."

D. τοῖς ἐχθροῖς. The verbal dative after the substantive φόβων. Cp. *supr.*, 444B with note.

472A. στραγγευσόμενῳ. All the mss. give στρατευσόμενῳ, 'going a soldiering,' and this seems to follow naturally upon the paragraph before, which is 'full of fighting.' 'You won't allow me to strut in arms a bit,' "*to shoulder my crutch and show how fields were won.*" Interpreting thus, there is no need of Stallbaum's saying that "στρατευσόμενῳ, militiam facienti, lepide ac venuste dictum est pro vulgari; de re militari disputanti eamque illustranti," and comparing the scarcely parallel οἱ ῥέοντες, the Flowists, *i.e.*, "those who talk about flowing." Stallbaum seems however right in saying that καταδρομὴν ἐποιήσω ἐπὶ τὸν λόγον μου obviously suits στρατευσόμενῳ, "Down you charge upon my argument and won't let me take up arms for a moment." The στραγγευσόμενῳ of our text is a pretty but perhaps not unobvious emendation. It was the conjecture of Orelli, who was led to it by Ficinus' rendering, Neque mihi ignoscis militiae laboribus iam defesso; but, according to Schneider, had been long before anticipated by some ancient corrector of the Codex Vind. F. ΣΤΡΑΙΤ for ΣΤΡΑΤ involves of course no great change, and it is therefore natural that as a matter of fact στραγγεῖομαι should often by illiterate copyists have been confused with and replaced by στρατευσόμενῳ, *vid.* Kuster ad Suid., s.v. ἡ δει χελώνης. Cp. also Aristoph. *Ach.* 126, with notes. Anyhow, the correction has found wide acceptance, Orelli being followed not only as was natural by the later Zürich editors, but by Hermann, Schneider, by Engelmann's editor, by Davies and Vaughan, and even by Prof. Jowett, most conservative of all, and were στρατευσόμενῳ externally less universally supported by the manuscripts or internally less probable, much more less explicable, there could be no doubt as to admitting it.

τρικυμία. For this "pleasing image" compare Aesch. *Prom.* 1015—

οἷός σε χειμῶν καὶ κακῶν τρικυμία
ἐπεισ' ἄφυκτος.

With us not the third, but the third third, *i.e.* the ninth wave is popularly considered the largest.

“And then the two
 Dropt to the cave, and watched the great sea fall,
 Wave after wave, each mightier than the last,
 Till last, a *ninth* one gathering half the deep,
 And full of voices, slowly rose and plunged
 Roaring, and all the wave was in a flame.”

Tennyson, *Coming of Arthur*.

The Romans spoke of the *decimus* or *decumanus fluctus* in the same way, counting in the first before the nine—“*Vastius insurgens decimae ruit impetus undae*,” Ov. *Met.* xi. 530; so Ov. *Irist.* i. 2. 50, with ingenious periphrasis—

“*Qui venit hic fluctus, fluctus supereminet omnes,
 Posterior nono est undecimoque prior.*”

Cp. also Lucan, *Phars.* v. 672, etc. *Decimanus*, indeed, seems to have had the derived (?) meaning of large—“*Decumana ova dicuntur et decumani fluctus, quia sunt magna*,” Paul. *ex Fest.* p. 71. 5. Cp. Lucilius, *ap.* Cic. *Fin.* 2. 8. 24—“*Acipensere cum decumano*.” So also *decies*, *decem*. Plato uses *τρικυμία* in exactly the same way in the *Euthydemus*, 293A.

N.B. The whole of this section as to the practicability of Plato's Ideal State requires careful attention. Especially, as Fähsse says, should we note Plato's own position, that the value of an Ideal as such is largely independent of the possibility of its entire literal realization in practice. *Vid.* 472E and 473A. See also our Introduction, p. xxv. *et seqq.*

C. εἰ γένοιτο, οἶος ἂν εἴη. ‘If he were to come into being of what sort he would be.’ So our text after Madvig, but Par. A has καὶ οἶος. Stallb. and others keep this and render, ‘Whether he would come into being, and of what sort he would be when he did,’ but this seems very strained grammar.

D. τὴν ἐκείνους. Par. A has ἐκείνης, a rarer but quite legitimate construction which Schneider rightly keeps.

E. οἰκῆσαι. ‘To be constituted.’ Cp. *supra*, 462D with note.

πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδειξιν, κ.τ.λ. ‘Then grant, if you please, the same concession with a view to this demonstration.’

473A. φύσιν ἔχει. 'Is it natural?' Cp. *infra*, 489B, so δίκην ἔχει.

τοῦτο μὴ ἀνάγκαζέ με. 'Do not force (on) me this duty.' Madvig comments on this double accusative, *Gk. Synt.* § 25, R. 2.

φάναι ἡμᾶς ἐξευρηκέναι. The infinitive here is equivalent to the imperative, a regular use, but much rarer than is generally imagined. Goodwin, *M. and T.*, § 101.

B. μεταβαλόντος. Intransitive. 'Changing.'

C. προσεικάζομεν. The reading of Par. A is προεικάζομεν, which might stand.

εἰρήσεται δ' οὖν. The phrase affords a good instance of the use of δ' οὖν. Cp. note on 330E, ὑποψίας δ' οὖν.

μέλλει γέλωτι, etc. The subject is αὐτό. Expressions like γελάω, γέλασμα, *cachinnus*, *videre*, whether in sense of dimpling to the eye, or laughing to the ear, are constantly found applied to waves. Here the metaphor is a little extended. 'But said it shall be, even though literally like a loud spluttering wave, it is like to wash us down in a tide of laughter and shame.' It is noticeable that γελάω, γέλως apparently referred originally to sight rather than sound, 'smiling' rather than 'cachinnation'; but ἐκγελῶν would seem to be rather of sound. There is a very curious and striking metaphorical use in Euripides, *Troad.* 1176, ἐνθεν ἐκγελά || ὁστέων ραγέντων φόνος.

ἂν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι . . . οὐκ ἔστι κακῶν παῦλα. 'Until the philosophers shall be kings or those who are now called kings and potentates shall be philosophers . . . there can be no stay of ills.' This is of course one of the most central passages in the *Republic*, and became one of the most famous. Ruhnken *ad Rutil. Lup.* I. vi., has been at the pains to collect a large number of authors from Cicero to Themistius and Boethius, who reproduce it in various striking ways. The same sentiment is found in the well-known seventh of the doubtful *Epistles* of Plato, p. 336A-B. See our Introduction, Name and Aim, p. xii., and also *supra*, 445D with note. It was reserved for the most exalted disciple of Plato, Marcus Aurelius, in the fulness of time to put it to historical test. That he does so makes a part of his singular fascination.

δυνάσται. The acute perception of Bernays has noted here that Plato in introducing this word into the second clause of the sentence intends to include not merely legitimate kings, βασιλεῖς, but also *de facto* rulers, whom however he will not call either 'kings' or 'tyrants.' The term δυνάστης is a *vox media*, the German '*Herrscher*.' So again Plato uses ἄρχων, *infra*, 502D; Bernays' *Phocion*, Berlin, 1881, pp. 34 and 113.

Δ. αἱ πολλαὶ φύσεις. 'The common or vulgar natures' (of those who follow either apart). Madvig, conj. αἱ χῶλαι.

οὐκ ἔστι κακῶν παῦλα. On the tense, equivalent to a future for the purposes of the apodosis, see Goodwin, *M.T.*, § 50. The phrase κακῶν παῦλα is a natural one, but has a poetical ring. It is found in Soph. *Trach.* 1255. Cp. Soph. *Phil.* 1329 and *O. Col.* 88. That κακῶν is neuter, not masculine, is shown by the passage 501E, *infra*.

οὐδὲ αὕτη ἡ πολιτεία μὴ ποτε. 'No, nor will this state ever grow into a possibility and see the light of day.'

νῦν οὕτως. 'Just as they are'; i.e., without more ado, 'straight off.' A frequent Platonic use. Cp. *Phaedrus*, 272; *Theaet.* 147c. So too we find οὕτως ἐξαίφνης, and οὕτως εἰκῇ, with which we may compare Horace's *Sic temere*, *Od.* ii. 11. 14.

ρίψαντες τὰ ἱμάτια. It was the custom of the Greeks, when they prepared themselves for sudden action, to throw off the pallium. Cp. *Ach.* 626, etc. [Gray].

474A. γυμνοῦς. 'In their shirt sleeves,' in the χιτῶν only; as *nudus* in Virgil's well-known "*Nudus ara, sere nudus*," *Georg.* i. 299.

διατεταμένους. 'At full speed,' 'with might and main.' Cp. vi. 501c, οὓς διατεταμένους ἐφ' ἡμᾶς ἐφησθα ἵεναι.

τωθαζόμενος. 'Being jeered at.' The word seems to be a very strong one.

С. ἀμῇ γέ πη. ἀμῇ an adverbialized case form, from a presumptive ἀμός, which has only survived in the similar forms, ἀμοῦ, ἀμοῖ, ἀμῶς, always found in Attic in the combinations ἀμοῦ γέ που, ἀμῶς γέ πως, etc., and in the Homeric ἀμόθεν. The word=our *some*, and according to Curtius is etymologically identical. Gothic *sums*, *suman*.

Δ. δάκνουσί τε καὶ κινούσι. 'Sting and stir.'

σιμός. Like Socrates himself. Cp. *Theaet.* 143E, προσέεικε δὲ σοὶ τὴν τε σιμότητα καὶ τὸ ἔξω τῶν ὀμμάτων· ἦττον δὲ ἢ σὺ ταύτ' ἔχει.

γρυνόν. 'The hook,' i.e., an aquiline nose. γρυνότης, used of a beak, *Plut.* ii. 994F. Cp. γρύψ, 'a Griffin,' also ἐπίγρυντος, γρυνπάετος.

λευκοί. λευκός is used in a good sense = 'white,' i.e., 'fair,' being a sign of youth: also in a bad — 'pale,' i.e., blanched; hence weakly, effeminate.

μελιχλῶρους. 'Honey-pale.' A 'hypocorism' for ὤχρος. Here the Paris A with its μελαγχλῶρους, in first hand, is obviously wrong; nor can there be much doubt that μελιχλῶρους, found in the margin of Par. A, is what Plato wrote. Theocritus' imitation quoted below gives μελίχλωρος. On the other hand Plutarch, who twice quotes the passage, *de Audit.* p. 44F, and *de Adul. et Amic. Discr.*, p. 56D, in both places gives μελιχρόους, and the same word is found in Lucretius, iv. 1153, *vide infra*. Stephanus accordingly introduced μελιχρόους here. But it is not so much of a 'hypocorism.' Cp. Tennyson—

" O sweet pale Margaret !
O rare pale Margaret !"

ὑποκορίζομένους. 'Calling by pet names.' ὑποκορίζεσθαι, properly 'to play the child,' 'to use childish, baby, diminutive talk.' Hence (1) to use endearing titles, pet names, especially diminutives, as in the often quoted instance, νηττάριον ἂν καὶ φαττίον ὑπεκορίζετο, *Ar. Plut.* 1011; (2) to gloss over, to disguise under a mild name, e.g., *Plat. Rep. supra*, 400E, ἢ ἄνοιαν οὖσαν ὑποκορίζόμενοι καλοῦμεν ὡς εὐήθειαν; (3) Conversely, to call by a diminutive, slighting name, to belittle, though this sense is not sufficiently distinguishable from the previous. See L. and S. The practical use of diminutives in Latin excellently illustrates the meanings of ὑποκορίζεσθαι; the first meaning or application being specially exemplified by the often noticed use of Catullus, *turgiduli ocelli, lacrimulae*, etc. The whole of this passage of the *Republic* has, as was natural, been often quoted or imitated. The most striking echo is to be found in the very quaint macaronic passage in Lucretius, on the blindness of love, bk. iv. 1153 (Munro) *et seqq.*,

"Nigra melichrus est, immunda et fetida acosmos.
Caesia Palladium, nervosa et lignea dorcas
Parvula pumilio, chariton mia, tota merum sal,
Magna atque immanis cataplexis plenaque honoris," etc.

Cp. Theocr. vi. 18—

ἦ γὰρ ἔρωτι

πολλάκις, ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται,

and x. 26—

Σύραν καλέοντί τυ πάντες,

ἰσχνὰν ἀλιόκαυστον, ἐγὼ δὲ μόνος μελίχλωρον.

Ovid, *Ars. Am.* ii. 657—

"Nominibus mollire licet mala, fusca vocetur
Nigrior Illyrica cui pice sanguis erit."

Molière, *le Misanthrope*, ii. 5, has translated Lucretius. See Munro, *ad loc.* Cp. also Horace, *Sat.* i. 3. 38.

475A. ἐπ' ἐμοῦ λέγειν. 'To speak from my own example.' 'To base your statement on my case.' Cp. 597B, βούλει οὖν ἐπ' αὐτῶν τούτων ζητήσωμεν τὸν μμητὴν τοῦτον.

τριπτυαρχοῦσι. 'They become rulers of τριπῦναι or τριπτύες.' According to the Scholiast here, these were the three divisions of the tribes—'Αθήνησι δέκα μὲν ἦσαν φυλαί, διήρητο δ' ἐκάστη τούτων εἰς τρία, τὰς τριπτύας, εἰς ἔθνη, εἰς φρατρίας. οἱ οὖν ἐκάστης τριπτύος ἄρχοντες τριπτυάρχοι τε καλοῦνται καὶ τριπτυαρχοῦσι. Julius Pollux states in his *Onomasticon* viii. 109, that there were originally four tribes, then ten, then finally twelve. Cp. Boeckh, *Staatshaushaltung*. When there were four tribes they were divided into three parts each, and each part was called a τριπτύς. Engelmann thinks that here there is reference to some military connection of the word. "They become divisional leaders."

B. φάθι ἢ μή. 'Answer yes or no.'

D. ὥς γ' ἐν φιλοσόφοις τιθέναι. 'As far as setting them down among philosophers goes.' Madvig, *Gk. Synt.* § 151.

τοιαύτην διατριβήν. 'Such like occupations.'

τοῖς Διονυσίοις. The Scholiast quotes the three well-known festivals, τὰ κατ' ἀγροῦς, τὰ Ἀθήναια, τὰ ἐν Ἄστει.

476A. καὶ ἀλλήλων κοινωνία. The general meaning of the passage is obvious. Take the εἶδος, general notion or Justice, τὸ δίκαιον; Injustice, τὸ ἄδικον; Goodness, τὸ ἀγαθόν;

Badness, τὸ κακόν. Each of these is in itself one, and one only, and so with all εἶδη. But these εἶδη, single in themselves in the abstract, are in the concrete as they appear up and down the world united with various actions and bodies, and with one another, and so they each appear many. Literally, 'but appearing as they do everywhere in union or participation with actions, bodies, and one another, each seems many.' The question is as to how these pure abstract εἶδη can be said or supposed to unite with one another. Stallbaum considers this question answered by a reference to the *Sophist*, p. 250A, but the passage is hardly sufficient. Mr. Bywater's very ingenious ἀλλ' ἄλλων κοινωνία, with its very slight textual change, absolves the passage from making the statement, and keeps the union simply between abstract and concrete, one abstract idea combining with one concrete thing, another with another. See *Journal of Philology*, v. p. 123.

α. ὁ οὖν καλὰ μὲν πράγματα νομίζων. 'He then who is a believer in beautiful things.'

ὄναρ ἢ ὕπαρ. These two words occur mostly together, and in much the same connexion as that in which we have them here used, that is to say, adverbially and undeclined. The contrast is between dreaming and reality. Cp. *Od.* 19. 547, οὐκ ὄναρ ἀλλ' ὕπαρ ἐσθλόν, and 20. 90. ὕπαρ looks as if it was connected with ὕπνος. Vaníček gives Skt. *vapas* = species, a (real) appearance.

δ. ὡς γιγνώσκοντος γνώμην. 'Knowledge, because he knows.' Γνώμη is here slightly strained in meaning to suit its etymology and make it correlative to γιγνώσκειν. It does not usually signify 'knowledge,' but rather 'opinion based on knowledge,' 'judgment.'

477A. εἰλικρινῶς. 'Purely,' 'absolutely.' εἰλικρινής, or perhaps εἰλικρινής (so here Herm. and Schneid. εἰλικρινῶς), if derived from εἰλή, the sun's warmth, and κρίνω, though this derivation is scarcely well founded. Cp. Lightfoot on *St. Paul's Ep. to Philipp.* i. 10.

ἐν τῷ ὄντι. 'Correlative to existence,' D. and V. 'Corresponding to being,' J. 'Bei dem Seienden,' E., i.e., 'in the field or range of.' The shades of meaning of ἐπὶ with dative are very numerous, from the simple 'upon,' 'over,' or 'at,' to 'on the condition of.' Here, as we might say, 'over,' or 'in the range, region, sphere of.'

Β. κατὰ τὴν ἄλλην δύναμιν. ἄλλην, Hermann's corr. for αὐτήν of Par. A. Some edd. prefer to omit αὐτήν. Perhaps it might stand and mean, 'According to the same (abiding) faculty, that each has, namely, its own.' With τὴν ἄλλην compare *supra*, 453E.

ἐπὶ τῷ ὄντι πέφυκε. 'Is naturally fitted for being.' Cp. Eur. *Med.* 928, γυνὴ δὲ θῆλυ καπὶ δακρύοις ἔφυ.

478A. ἐφ' ἑτέρῳ ἄρα ἕτερόν τι δυναμένη, etc. 'Each of them then having a different capacity is fitted by nature for a different field.'

δέξα δέ, φαμέν, δοξάζειν. 'And opinion, is it not *opining*? Yes. Do you mean *opining* the same thing which science *knows*?'

δυνάμεις δὲ ἀμφοτέραί ἐστων. 'Let both be considered faculties.'

Β. καὶ δοξάσαι. 'Even to have an opinion about.'

ἐν γέ τι. 'Some one thing or another.' "Unum certe aliquid quodcumque illud sit," Stallb. Cp. vi. 485D, εἰς τις, a regular phrase. Ar. *Thesmoph.* 430, ἢ μὰ γέ τῳ τέχνῃ.

Δ. οἶον ἅμα ὄν τε καὶ μὴ ὄν. Equivalent to τοιοῦτον οἶον. Madvig, *G. S.*, § 166 c.

479B. τοῖς ἐν ταῖς ἐστιάσεσιν ἐπαμφοτερίζουσιν. 'The ambiguities,' 'the equivokes' (*i.e.*, the words of double meaning proposed) at banquets. 'Επαμφοτερίζειν means naturally 'to be ambiguous,' 'to be both the one and the other.' It is thus used of persons or things, of amphibious or ambiguous animals, like the seal or the bat. Aristotle, *P. A.* 4. 13. 28 (697 b. 1). So Plato, *Phaedr.* 349c, uses it of an undecided lover, and Thucydides (8. 85) of Tissaphernes as a politician playing fast and loose. Finally it is used as here of ambiguous or riddling phrases. *e.g.*, λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἑκάτερον τῆς ἐρωτήσεως ἀποκρινόμενος, Lucian, *Deor. Dial.* xvi. 244. παίζων ἐπαμφοτερίζουσας λέξεις ἔθηκεν, *Scholiast ad Aristoph. Plut.* 635. The word *equivoque*, an expression used by Coleridge, was suggested to me as a rendering by my friend Mr. Case. Stallb. introduces an unnecessary difficulty by quoting *Τίμαριος*, Gloss, p. 107, ἐπαμφοτερίζειν est eis ἀμφιβολίαν ἀγαγεῖν τὸν λόγον, and then adding "Hic videtur esse intransitivum." The fact is the intransitive is the natural and

prevailing use. Ἀμφοτερίζειν is naturally intransitive, and for the force of ἐπι in composition compare ἐπαλλάσσειν (also ἐπινομία, ἐπιγαμία, ἐπεργασία).

C. ᾧ καὶ ἐφ' οὗ αὐτὸν αὐτὴν αἰνίττονται βαλεῖν. 'With what and (sitting) on what they say in the riddle he shot at her.'

παγίως. 'In a hard and fast way,' i.e., 'certainly.' Cp. *supra*, 434D.

νοῆσαι. 'To understand.' The Scholiast gives the riddle in two forms as follows: Παίδων αἰνίγματι] Κλεάρχου γρίφος·

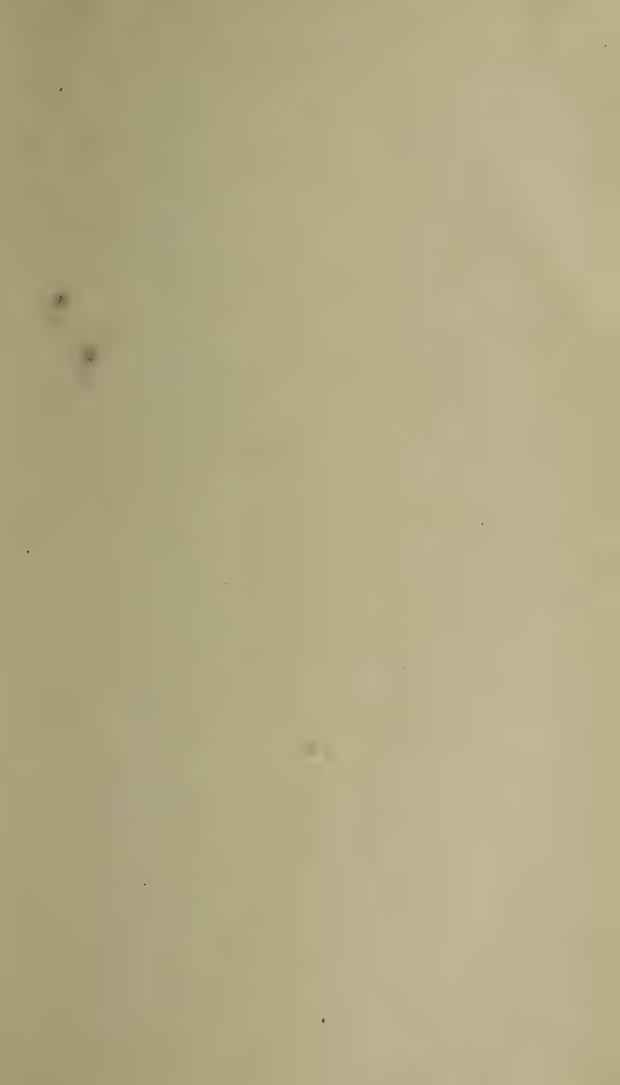
αἰνός τίς ἐστιν ὡς ἀνὴρ τε κοῦκ ἀνὴρ,
ὄρνιθα κοῦκ ὄρνιθ' ἰδών τε κοῦκ ἰδών
ἐπὶ ξύλου τε κοῦ ξύλου καθημένην,
λίθῳ τε κοῦ λίθῳ βάλοι τε κοῦ βάλοι.

ἄλλως· ἀνθρωπος οὐκ ἀνθρωπος, ἀνθρωπος δ' ὅμως
ὄρνιθα κοῦκ ὄρνιθα, ὄρνιθα δ' ὅμως
ἐπὶ ξύλου τε κοῦ ξύλου καθημένην
λίθῳ βαλὼν τε κοῦ λίθῳ δίωλεσεν.

νυκτερίδα, ὁ εὐνοῦχος, νάρθηκος, κισήρει.

D. τὰ τῶν πολλῶν πολλὰ νόμιμα. 'The majority of opinions held by the majority of men.'

END.



UNIVERSITY OF ILLINOIS-URBANA



3 0112 069480686